Glamping as a Gestalten phenomena: The perspectives of glamping insiders using Q-Methodology and comparative analysis

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Abstract

Glamping, a portmanteau blending the words 'glamorous' and 'camping', has created considerable interest and, as a form of tourism, experienced exceptional growth. Accompanied by a constant recasting of its imagery and an increasing augmentation of its core attributes, most of what is known about glamping is derived from scattered descriptions and industry marketing. Academic studies are narrowly contextualised, fragmented, and regionally focused. While various studies investigate aspects concerning financial growth, physical staging, and localised manifestations, scant research investigates what makes glamping what it is and not merely a reimagination of something else.

This study contributes to the holistic meaning and understanding of glamping through the subjective perspectives of the *cohorts* interacting with the phenomenon. The subjective views of *insiders* are considered crucial in discerning authentic understandings of 'what it means to go glamping'. It investigates the phenomenon through the *representations* and *depictions* that *glampers* and *glamping-entrepreneurs* cognise. Specifically, it examines their thoughts and opinions regarding the occurrences of *glamping-space* and *glamping-experience* that make glamping an idiosyncratic touristic type.

The research design uses inductive processes to develop theory through *Q-Methodology,* which examines people's subjectivities. It is notable for inverting the traditional roles of research characteristics (*variables*) and participant sample (termed *contributors* in this research). *Q-Methodology* is a hybridised approach enabling *factor-analysis* to be applied to qualitatively obtained data. Using a *Q-Sorting* process, purposeful/strategic sampling is used to acquire *contributors* who furnish insightful knowledge from data collection. Photographic images (*expressions*) taken from *glamping-entrepreneur* websites are used as the research artefacts within the research instrument. The subsequent, *Q-technique factor analysis* looks for correlations between views across *contributors* to discern groups of shared perspectives. Criteria delineated in Lincoln and Guba's *goodness framework* are used as the basis of substantiation as *good research* and forms an essential analytical framework in the study. Within the framework, the analysis utilises a *dyadic comparative Q-Methodology* process demonstrating *concordance* between the views and understandings of *glamper* and *glamping-entrepreneur cohorts*. Triangulation with data obtained from *contributors* completing a *DAG* (demographic/attitudinal/glamping) *questionnaire* provides further substantiation. Together the two investigative streams provide thick descriptions, possessing depth and breadth, regarding glamping.

The study furnishes two significant and original research deliverables. Firstly, it identifies a *conceptual framework* about glamping that focuses on *depictions* associated with its manifestation. Five *depiction categories* are discerned: *material*, *outdoor*, *luxury*, *typological*, and *congruence*. Each of these occurs in distinct ways within the shared perspectives of *contributors*. Secondly, the research determines five groups of shared perspectives or typologies: *comfortable-campers*, *active-nature-minimalists*, *glamorous-venturers*, *cosseted-traditionalists* and *unwinding-bathers*. Each of these typologies engages with glamping in a holistic fashion, considered a *gestalt*. These gestalts contribute to theoretical meanings attributed to glamping and catalyse further holistic research.

Preface

The journey towards researching the glamping phenomenon is not one I set out looking for when I decided to go back to University to study in 2015. The idea to investigate glamping has developed out of events that have affected me personally.

The devastation and suffering dealt to Ni-Vanuatu people in the aftermath of Cyclone Pam, has stayed with me. Pam, a Category 5.0 Cyclone, cut a swathe down and through the Melanesian country of Vanuatu. It was particularly brutal to the island of Tanna and a community my wife, and I had been helping. The island population of around 33,000 are subsistence farmers, supported by tourism centred around Mt Yasur, one of the world's most accessible volcanoes. Through climate change, cyclones in the Pacific have been increasing in ferocity year by year. Overnight Pam destroyed ninety per cent of all vegetation (including food crops) and homes on the island and wiped out tourism for a considerable period. With significant portions of the Tannese living in poverty, (according to United Nations human development designations), the destruction of their homes and food sources resulted in starvation and despair. A sense of normality was not to return to the island for some years afterwards. Subsequently, other category 5.0 cyclones have caused immense damage to Pacific peoples' physical and social fabric (including Tanna again). Cyclones Winston (2016), Harold (2020), Yasa (2020) and Kevin (2023) all passed over Pacific nations, causing substantial damage. The plight of Pacific nations will worsen unless strategies around climate change adaptation are instigated.

Tourism has been a significant boost to Pacific economies. One strategy is to develop tourism and hospitality in a way that survives and adapts to natural disasters. Instead of being robust and resilient, what if facilities could quickly shut down and collapse into configurations possessing small footprints? Accommodation and infrastructure could be reinstated and operational just as fast afterwards. While land, food crops and societal fabric recovered, tourism could furnish some continuation and respite. The phenomenon of glamping looks to be one possible way forward.

However, I am reminded of the first discussion I had with Isso, and Rachel. They had pooled together village resources to develop a restaurant, accommodation, and 4WD vehicle. The question they asked was, "We have built all this, but where are the tourists?" To 'build it and they will come' is fraught with uncertainty, applying to glamping as anything else. Would it work?, Is it compatible with Pacific island tourism?, Is it suitable to the physical and climatic conditions? Would it be of interest to tourists visiting the Pacific? Would local people be accepting of it compared to their traditional offerings? These questions and many more made me realise I knew nothing about glamping.

Subsequent readings revealed that, unlike studies concerning physical attributes and economics, very little touched on ‘What it actually was?’

There is a perception that glamping occurs as a superficial offering, a trend that has currency but would likely disappear over time. The explicit clarity contained in its terminology camouflages significant ambiguities. Instead of being static and insignificant, I was to discover that it is dynamic and complex, constituted by a variety of moving parts. Moreover, its attributes can be combined to form different versions of glamping *Gestalten*, a term highlighting the ‘whole’ rather than the sum of its parts.

Of course, the questions about glamping’s suitability in the Pacific, leads to bigger questions. That is, what glamping *Gestalten* would be ideal for particular surroundings, situations and contexts. To know that requires you to know what they are. Ultimately, I needed to solve the bigger, more general question, in order to be able to get answers to the questions I had about glamping in the Pacific.

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Abbreviations and Acronyms

AUT	Auckland University of Technology
AUTEC	Auckland University of Technology Ethics Committee
DAG	Demographic, Attitudinal and Glamping (questionnaire)
DAG-D	*DAG Data-set*
DCQM	*Dyadic Comparative Q-Methodology*
DQTA	*Dyadic Q-Technique Factor Analysis*
FA	*Factor Analysis*
FI	*Factor Interpretation*
GOSP	*Globally Observed Shared Perspectives*
GRS	Graduate Research School
ISSS, I4S	International Society for the Scientifiuc Study of Subjectivity
MA	*Middle Array*
MQTA	*Monadic Q-Technique Factor Analysis*
NOA	*Negative Outer Array*
OC, OCG	Overall *Contributor* (Group)
OTA	Online Travel Agency
PCA	*Principal Component Analysis*
POA	*Positive Outer Array*
QTFA	*Q-Technique Factor Analysis*
TPQM	*Traditional Paper-based Q-Method*

Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor used artificial intelligence tools or generative artificial intelligence tools (unless it is clearly stated, and referenced, along with the purpose of use), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Signed

Date Monday 6th November 2023

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The study incorporates photographic images for both illustrative purposes throughout the thesis and as research artefacts within the *Q-Sample* in the research. Furthermore, several graphics have been interpreted from academic articles. In regard to copyright;

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The *concourse* of over 650 photographic images have been acquired from glamping-entrepreneur websites. The Researcher has obtained permission from each glamping-entrepreneur concerned in accordance with Auckland University of Technology copyright guidelines. The seventy-five photographs (called *expressions*) used as the *Q-Sample* have been taken from the original *concourse* and have permission for their inclusion within this study.

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Adapted Graphic (1)

Figure 3.2 consists of an adapted graphic based on a graphic prepared by Hjelm (2014a, p. 89). relevant reference has been acknowledged and included in the note accompanying the graphic.

Remaining Graphics

The remaining graphics are original, prepared by the researcher, based on the content developed within this study

CHAPTER 1.0 INTRODUCTION

1.1 The Opening Statement: Why this Topic?

At the start, there is the question, 'Why this topic?'. At worst, it is viewed as a jumbled mixture whose plastic nature defies any formal delineation, run by entrepreneurs with little orthodox tourism training. Moreover, many glamp-sites have come into being through the inventive spirit of their owners, often requiring them to pivot around obstacles or towards opportunities. Ruben Martinez, one of the founders of Glamping-Hub notes that a certain amount of 'scrappiness' is associated with glamp-site development (Martinez, 2023). At best, it is viewed as a fringe tourism typology at odds with the structure and ordered nature of traditional tourism and hospitality. It is an emergent manifestation, possessing a fluid character constantly recasting and reimaging itself. This opaqueness may be why few research studies have been attempted so far. Alternatively, it may simply be discounted and considered not worthy of investigation. As this thesis outlines, much that is published revolves around descriptive statistics of physical manifestations or opinion pieces involving anecdotal evidence lacking any substantive analytical investigation.

For all these reasons, this topic is worthy of investigation, stamping it with a resounding 'Why not?'. All aspects mentioned infuse personality and character within glamping that is difficult to instil within other forms of tourism or hospitality. While perceived as a somewhat underground 'movement' within tourism, it has become increasingly popular. Glamping has many moving parts, combining aspects of hospitality with tourism resulting in wide-ranging manifestations that are both refreshing and authentic. While some forms of glamping prioritise the immediate *glamping-spaces*, others focus on *glamping-experiences*. *Entrepreneurs* and *glampers* appear similar, looking to identify with the outdoors and seeking a place that empathises with their identity. Consequently, *glampers* gain a feeling of co-creation as aspects around activities, privacy, and socialisation unfold during a stay rather than being peddled out in an established formularised fashion. Much is determined by the natural surroundings, the seasons, and the day-to-day weather. Holistically combined as a Gestalt, all these aspects provide lasting memories for all involved.

If glamping is viewed as a movement rather than a tourism typology, then significant players in the hospitality industry have taken notice. Several have implanted aspects of glamping within their offerings or attempted to subsume it within their considerable umbrellas. Either way, glamping is influencing manifestations of tourism and hospitality.

While the opening statement surrounds impressions gained in the initial readings, much has been reified through the course of the study. Given this, the question of the topic is not 'Why?' but instead, 'Why has it taken so long?'.

1.2 Deciphering Glamping and its Growing Importance to Tourism?

Glamping is a significant "global trend in outdoor vacation activities" (Brochado & Pereira, 2017, p. 80), allowing consumers access to and adventure within natural areas in a setting of luxury and comfort where gourmet meals, adventure butlers, outstanding scenery, and authentic encounters round out the experience. Glamping appeals to those seeking differentiated sojourns, where "places are exceptional, far from the madding crowds of tourists, and also offer original activities well-integrated into their environment" (Boscoboinik & Bourquard, 2008, p. 157).

Originating from the desire of urbanites to reconnect with nature and rural spaces, but with the comfort typically found in prestigious urban tourism, glamping has since progressed far past this initial inception into a blossoming tourism form. Perhaps no idea captures the imagination more than its array of associated *depictions,* often steeped in powerful but vague representations from the past. Saturated with an eclectic set of influences, glamping has a dynamic manifestation making it challenging to decipher and research. Perceived by some as a small quirky niche, it is considered a temporary craze rather than a serious form of tourism.

Although attribution is obscure, the word "glamping" is relatively new and appears to have been coined in the UK around 2005. A distinct lack of academic knowledge surrounds the word's derivation and associated meanings. Mostly, references in literature are found in magazine articles, journalistic interest pieces, tourism blogs and glamping websites. A lack of verification and review reduces such writings to anecdotal accounts with significant idiosyncrasies. Glamping lies in a dynamic cauldron of perspectives where objective "truths" are few, subjective "viewpoints" are many and often implied rather than asserted.

Part of this lies in the juxtaposition of imagery associated with luxury and camping (Hrgovic et al., 2018; Twose & Perkins, 2015), along with a further juxtaposition of luxury and the "natural" world (Ahn & Lee, 2015). Luxury is associated with the drippings of wealth and abundance, surrounded by comfortable and elegant settings. At the same time, camping has more to do with roughing it in rural environments, putting up with some hardship to enjoy mother nature's striking landscapes and spectacular backdrops. Luxury is often associated with manufactured urban-frameworks, while camping expresses the desire to be away from human fabrications and closer to rural-frameworks. Together, the idea of luxurious camping forms a contradictory proposition.

The absence of any detailed or formal definition of glamping has allowed it to develop without boundaries and respond dynamically (S. Riley & Otten, 2019). Types of locations and situations where glamping activity occurs have expanded significantly, illustrated by its increasing popularity at festivals. Of even greater impact is the array of fabric, semi-permanent, and permanent structures

that now purport to constitute glamping accommodation. With this, glamping is no longer confined to elements associated with the accommodation itself but has been extended to include the surrounding habitat. Sustainability is heralded, and glamping can rightfully claim to tread lightly on the environment compared to other hospitality types. However, perhaps its most significant attribute is that it sympathetically combines outdoor leisure, activity and adventure to provide a unique touristic experience, holistically packaged. It has benefited from the consumer trend of "rejecting the mass-produced and generic", favouring instead "products positioned as simplified, back to basics and of better quality, with an implied level of status" (Angus & Westbrook, 2019, p. 13).

The uptake and development of glamping regionally is variegated, with Europe taking a solid lead, both in its differentiated manifestations and scale. In fact, Europe has dominated the glamping industry, possessing a 35.29% share, while also gaining in popularity (Grand View Research, 2023a). While the contemporary concept of glamping originated in the UK, its uptake appears more restrained, where the "UK still proliferates in small sites" (Rusbridge & Curtis-Raleigh, 2019). Conversely, North America has quickly realised glamping's potential, and traction has been dramatic, fast becoming a multi-billion dollar industry. Consumer preferences to go glamping over camping, time availability, and the willingness to pay for luxury travel are attributed as key reasons for its growth (Grand View Research, 2023b). Further, American cities have used music events to boost local tourism to good effect, and glamping's association with many notable festivals has lifted its profile amongst consumers (Grand View Research, 2023b). Africa has a distinct niche, while uptake in Oceania and Asia has been relatively slow except for Australia, where various typologies exist (Grand View Research, 2021).

Regardless of the difficulties in deciphering and attaching meaning to glamping, there is no denying its growing importance within global tourism. While the United States initially lagged behind the UK and Europe in its establishment, market statistics provide substantiation that not only is glamping growing significantly, but the dynamic nature of its expression is resulting in hybridisation with other more established tourism types. Artizton's report on glamping in the United States 2019-2024 (Arizton Advisory and Intelligence, 2019) provides a snapshot of how the industry will manifest itself over this short term using 2018 as its base year. The report indicates that the US glamping market size is expected to reach around USD 1 billion by 2024, growing at an impressive Compound Annual Growth Rate (CAGR) of more than 15% during 2018-2014.

While the size of the glamping industry is phenomenal, given that its serious development only started around 2009, it remains dwarfed by the projected USD 54 billion of the Hotel sector itself. Of more interest is its astonishing growth of 15%, which compares to the projected growth rate of 3.8%

CAGR of the Hotel industry for the 2019-2023 period (Statista, 2019). Artizton's report also highlights glamping as a holistic encounter that includes many health and wellness, adventure, cultural, and social experiences.

1.3 That Word: Divisive or Derisive

No study of luxurious camping, posh camping or its now-accepted terminology of glamping would be complete without investigating the word itself. Perhaps its air of pretentiousness and how it sits uncomfortably in one's mind makes it so polarising. Since 2005, numerous newspaper and magazine articles have extolled its virtues and hail the concept as a significant addition to tourism (Earp, 2017; Ekstein, 2018; Karl, 2012; Martinelli, 2013; Seal, 2007). At the same time, glampers have been demonised by the hard-line traditional outdoor fraternity who have coined slogans such as "too posh to pitch", taking unshakable positions which fuel the unease that people feel about the word (Pansiri, 2005).

The term "Glamping" is a portmanteau, which is a word blending the sounds and combining the meanings of two regular words (Bodle, 2016), in this case, "Glamorous" and "Camping" (K. Maxwell, 2010). Portmanteaus appear to be coined around 'things à la mode'; those topics that gain momentum either through promotion by media, societal uptake, or marketers (Fandrych, 2008). While “most portmanteau words are nonce-words that do not gain currency” (Garner, 2016, Portmanteau words), enduring words such as 'motel' and 'brunch' (Harper, 2023), 'Microsoft', 'Eurasia' and 'Wikipedia' have come about for utilitarian and functional purposes. Marketers and commentators, and journalists have fabricated others to elevate bland terminology into more energised single-word banner statements (Fandrych, 2008). Promotors of the once-popular live television fundraising efforts quickly adopted 'telethon' as their moniker. Finally, the increasing presence of social media within society and the ubiquitous uptake of abbreviating textspeak has propagated shortened terminology within the whimsical light entertainment world such as 'Brangelina' (Díaz, 2015; Kornhaber, 2016). Societal portmanteaus are generally derived from the currency of subject matter, often combining critical and humorous notions with 'mansplaining' and 'bodacious' being examples. As with functional portmanteau, their social counterparts can infer much more than their individual components, and take on an enduring meaning. For example, people have started to use ‘Brangelina’ as an adjective even after their breakup (Kornhaber, 2016);

> To be Brangelina is to be extravagant, beautiful, sexy, romantic, exotic, adventurous, all these things the word has come to mean”
>
> (Kornhaber, 2016, par 32)

‘Glamping’, as a word, appears to sit awkwardly between these functional and societal usages. Anecdotally, it attempts to categorise, without being able to adequately describe, the phenomenon.

The worlds of tourism and entertainment were quick to embrace portmanteaus, creating hype and effect around tourism trends, usually with economic motives being the driving force (Hapaz, 2014). 'Staycation' describes and makes acceptable a form of travel previously considered second class within tourism. In effect, the creation of the terminology has made staying locally acceptable and elevated it into a fashionable trend (Ellwood, 2018; Osmond, n.d.). However, its overuse can lead to societal backlash eliciting a negative response (S. Gordon, 2014), and consequently, the use of portmanteaus can sometimes be considered “stupid kitschy marketing” (Ellwood, 2018, par 4). Societal push-back of attributes that go too far are criticised by censorious terms including 'glitzy' and 'scuzz'. Other terms that have been likely invented by marketing considerations to develop or fill a perceived gap in the market include ‘Flashpacking’, 'Baymoon', ‘Bleisure’ (Ellwood, 2018; Heard, 2023) while others are contrived by commentators of the tourism and hospitality industry, including; 'hotelaraunt', 'facebooking’, ‘francheese’, and 'interbleediary' (Warnick, 2018)

The concept of glamping receives mixed reviews from both academics and travellers. It is often seen as superficial, projecting false expectations, through creative imagery, of a perfect paradise that reality cannot fulfil. Its credibility is a significant issue, facing accusations that "the term has been hijacked by anyone who wants to add a touch of luxury" (Long, 2013, par 7). Further, its initial popularity in the mid-2010s led to it becoming a "four-letter word" with manifestations "which ultimately felt neither glamorous nor like camping" (Ekstein, 2018).

A typical thread is depicted on an online 'language use' based discussion group loosely centred around academics from the University of Pennsylvania;

> I must confess that I dislike this oxymoronic portmanteau. It doesn't sound good to my ear, and the principles upon which it is constructed seem flimsy to my mind.
>
> (Mair, 2017, par 5)

The oxymoronic reference is symptomatic of its lack of credibility and plausibility. In this vein, the Grammarist (2016) cites several examples, while journalists relish the opportunity to write sarcastically (Chan, 2016; Spedding, 2016). Even some significantly sized glamping organisations appear to search for alternative descriptions such as "glam-camping" (Into the Wild, 2016). The Sage International Encyclopaedia of Travel and Tourism (MacLeod, 2017) notes that "boutique camping, luxury camping, and comfortable camping" also have varying degrees of usage.

Considerations around the word itself are worthy of independent research. While acknowledging the impacts that the term 'glamping' imposes semantically, this study seeks to concentrate on the phenomenon instead. A distinction can be made; *outsiders* are swayed by terminology semantics, *insiders* are not. *Outsiders* have little knowledge of its actuality and veracity; and are swayed by public promotion or critique (each as the case may be). *Insiders* are not. They are involved in the

phenomenon, interact with its manifestations and form their opinions based on these. Consequently, this study limits itself to the subjectivities of *insiders*.

1.4 The 'So What Question?'

Glamping has, in recent years, created considerable interest and generated exceptional growth. This has been accompanied by a dynamic expansion of meanings and understandings surrounding it. One does not have to look far to see that its impact on mainstream tourism has been palpable. Hospitality chains have been amending their offerings to appear more authentic, be closer to nature, appear to care for the environment more, and provide their guests with unique experiences. It can be argued that much of the shift in mainstream attitude has come out of the glamping 'playbook'. Venerable hotel brands have introduced glamping-styled attributes within their facilities and created notable 'glamping resorts' in their own right. At the least, being involved in glamping strategically enhances their brand image but also raises the possibility of being able to subsume glamping within their business model. Moreover, having an involvement avoids glamping directly challenging their market position in the future.

Some of the significant discourses around the academic 'Why should we care? / So what?' questions about tourism concern its manifestation and direction; that is, it's 'sensus mutationis' (sense of change). Glamping is having a significant impact on the way that tourism is presently developing. It has captured and been able to empathetically package together a potpourri of notions that people care about. Academic research and its associated praxis 'should care' about this phenomenon as it lies at the forefront of changes within tourism, and how consumers and producers pursue it. Increasing knowledge about the phenomenon of glamping, how it is manifested, and where it is heading will also significantly contribute to understanding the 'sensus mutationis' of tourism. This is 'what' this study brings to the discourse.

1.5 The Research Gap: Academic Research Concerning 'What is Glamping?'

To date, academia has largely avoided glamping as a topic worthy of investigation. Part of the reason for this has been addressed in Section 1.3, while another surrounds the nature of emergent topics. Where to start? Scrutiny uncovers a significant breadth and depth of investigative possibilities; however, most of what is known about glamping is derived from scattered descriptions and industry marketing. Academic research is scant and fragmented.

The lack of interest in glamping by academics is problematic. At one level, it is perceived as a term coined by marketers, while at another, it represents a disjointed and loosely interconnected array of tourism manifestations. For researchers, glamping possesses a meaning characterised by 'explicit

clarity' and yet is beset with 'implicit ambiguity'. It appears not uncommon for academics to dwell on the ‘explicitness’ expressed by its name (glamorous + camping) and ignore that much of its description, meaning and relevance is derived from the ‘implicitness’ contained in its manifestation. Researchers have tended to accept its explicitness and gravitate quickly towards the niche aspects they are interested in. Unfortunately, beyond its surface, that leaves the most pertinent question 'what is glamping?' unanswered.

Mostly, writings about glamping are contained in travel magazines, newspapers, and promotional publications from within the industry. Consequently, much of the available information is informal and anecdotal, and to date, academic research is relatively thin. Filipe, Santos, and Barbosa (2018, p. 113) note that "glamping has scarcely been studied by marketing and tourism literature." Vres and Vres (2015, p. 40) reference "the lack of relevant research and literature" and Brochado and Brochado (2019, p. 25) state that their research "comprised an examination of the new but already prominent niche market of glamping, which is under-researched". More forthright in her assertions, Cheng (2016) states;

> Despite glamping gaining popularity and having influence in the tourism industry in the past two decades, there is a lack of research, neglecting its importance and significance. (Cheng, 2016, p. i)

Recent studies also echo this sentiment (Schneegans, 2022; Sun & Huang, 2023; Yildirim & Erkiliç, 2019). Perhaps of more significance is the absence of any depth of investigation of glamping by researchers past its 'explicit clarity' when establishing their research territory. This sentiment is aptly stated by Sakacova (2013);

> The literature and the suppliers of glamping seem to be quite uniform in explanation of the meaning of glamping. However, their clarification of the term is rather short and superficial. Their knowledge about glamping is usually restricted only to its definition, which is glamorous or luxury camping. This definition does not provide enough information about the essence of glamping because it is focused only on its one aspect, luxury. Furthermore, knowledge about glampers appears to be completely missing. (Sakacova, 2013, p. 2)

As noted by Cvelić-Bonifačić et al. (2017);

> A major limitation for future research is the definition of glamping (Cvelić-Bonifačić et al., 2017, p. 111)

A theme that Hrgovic et al. (2018) investigated further;

> The study is important for its *presentation of the fundamental conceptual attributes of glamping* [emphasis added] and for its empirical results. An analysis of the literature confirms that similar studies have not been conducted up to date.
>
> (Hrgovic et al., 2018, p. 622)

Unfortunately, their study did not address the *fundamental conceptual attributes* but instead concentrated on the functional aspects of construction types and their subsequent fit-out. Overall, it is the 'implicit ambiguity' associated with glamping that has impacted the ability of researchers to establish the territory surrounding it;

> Due to diverse definitions of glamping and its rapid development, study on this topic is difficult and very often without in-depth exploration. (Cheng, 2016, p. 1)

While there are a variety of quantitative studies that investigate glamping purely as a form of accommodation Lee et al. (2019) note that its role in tourism and leisure has been ignored;

> Despite this growing popularity, few scholars have researched glamping in the context of tourism or leisure. In particular, there has been sparse empirical research on the internal and external motivations for glamping. In this respect it is necessary to systematically explore the preferential properties of glamping. (Lee et al., 2019, p. 89)

Significant gaps also exist within specific aspects of glamping, including the various forms that it takes (E. Brooker & Joppe, 2013; Cheng, 2016; Hrgovic et al., 2018), the relationship it has with ecotourism (Brochado & Brochado, 2019), its geographical uptake across the globe (Cheng, 2016), and the spatial relationships it has with its surroundings. Further, little or no research has been undertaken regarding its relationships to the broader characteristics of rural and urban tourism, adventure and cultural tourism. Perhaps more importantly, little work is available surrounding the people partaking in the numerous manifestations of glamping, making it increasingly popular (Sakacova, 2013).

The most significant and urgent *gap* in glamping research surrounds forming a theoretical knowledge framework about glamping, which has largely eluded academics to date. Few studies have attempted to investigate the first question needing to be asked: 'what is glamping ?'. The ‘explicit clarity’ of its basic definition has been stated and restated repeatedly and has ultimately become hackneyed. Despite this, little theory aggregates glamping characteristics and understandings into cohesive meanings.

1.6 Aims of Research and the Research Question

While the identified gap in academic research concerns the question of 'what is glamping?', two issues are encountered. Firstly, the question assumes it is static and reified around a collectivised set of *natural objects*. However, even a cursory investigation shows that as a phenomenon, glamping is fluid and has evolved or morphed from its initial conception from around 2005 to its

present form. Secondly, while *natural objects* contribute appreciably to its understanding, *social objects* also contribute substantially. Furthermore, glamping is the culmination of people's subjective views and perspectives, particularly those that have had some interaction with it. At any time, opinions about *objects* (*natural* and *social*) depend on historical context, political events, social upheaval, demographics, and a changing world.

Consequently, interpretations and definitions about glamping are constantly unfolding and situationally dependent. If *insiders* are the focus, opinions are based on actuality and experience; conversely, if *outsiders* are the focus, these are based merely on expectations and motivations. Because of this, the research question below requires some qualification;

> **Can *insider depictions* be mapped onto a framework providing a greater understanding of the glamping phenomenon as discrete *Gestalten*?**

Four supporting research questions provide direction and inform the approach to the investigation:

(1) What are the *depictions*, understood by *insiders* (*glampers* and *glamping-entrepreneurs*), concerning the glamping phenomenon.
(2) What are *insiders*' perspectives concerning *glamping-spaces* and *glamping-experiences*?
(3) Do glamping *depictions* coalesce into particular *Gestalten* amongst different groups of *insiders*?

Regarding research questions, much is made of the basic journalistic questions of inquiry (P. White, 2017). In this study, elements of inquiry are included in Table 1.1.

Table 1.1

Foundational Aspects of Inquiry

What?	The manifestation of discrete *Gestalten* through *depictions* associated with the glamping phenomenon.
Where?	Worldwide
Who?	*Insiders,* consisting of *glamping-entrepreneurs*, and g*lampers*
How?	By investigating the subjective perspectives of *insiders* through *Dyadic Comparative Q-Methodology* (DCQM) using a social constructionist paradigm.
Why?	To help provide definitional clarity about 'what glamping is?' along with understandings around 'what it means to go glamping?'. For research, to provide a framework for the emergent phenomenon. Additionally, to understand the typologies associated with glamping.

This study aims to investigate glamping and its social construction as experienced *Gestalten*. The research incorporates a holistic stance and seeks to determine how material objects and abstract ideas are cognised by producers (*glamping-entrepreneurs*) and consumers of glamping experiences (*glampers*). The congruency of perspectives between the actors (as *insiders*) involved in this experiential tourism form may be an important process driving creativity and innovation. Being part of unique and authentic experiences are becoming increasingly important within today's society (Yeoman & McMahon-Beattie, 2019), but how emergent experience types evolve and develop remain relatively unclear. It can be argued that part of the lack of understanding around tourism experience surrounds its interdisciplinary nature, where different disciplinary perspectives, units of analysis, definitions and methodologies present themselves (N. Scott & Le, 2017). For glamping, the transfer of conceptual visions appears obscure, and interaction between producers and consumers is construed to occur largely through digital imagery, such as that contained on *glamping-entrepreneur* websites. Whether or not *representations* obtained from digital imagery correspond to the subjective views of *glamping-entrepreneur* and *glamper cohorts* may provide essential understandings regarding their cognisance. Whether or not indirect co-creation mechanisms are at play and how they fashion glamping *experiencescapes* would contribute significantly to academic knowledge.

The supporting research questions and Table 1.1 are intended to confine the inquiry to a manageable research project. The exception concerns the question of *where?* For this study, *contributors* are purposefully sought globally, effectively extending the study. However, without this, its value as a holistic study is substantially diminished. While glamping was first conceived in the UK, it has a considerable history manifested in various ways globally. Despite this, glamping is expressed simply as 'glamping', and no terminology has arisen that separates the various regional nuances. That is, there is no conditional terminology such as British-Glamping, or Oceanic-Glamping.

1.7 Research Rationale

Research concerning tourism has primarily been quantitative (R. Riley & Love, 2000; Stergiou & Airey, 2011; Xiao & Smith, 2006). Similarly, as outlined in section 1.2, quantitative research concerning glamping abounds, covering its growth, monetary contribution, and aspects surrounding its physical makeup. Furthermore, regardless of the methodology used, studies have tended to dwell on customer motivation, service quality ratings, and customer loyalty (Brochado & Pereira, 2017; Hrgovic et al., 2018; Milohnić et al., 2019; Sun & Huang, 2023). Moreover, it is unclear whether qualitative approaches seeking to gather people's thoughts about glamping have involved *insider* and *outsider* participants, and, whether their findings concern ‘perception’ and ‘expectation’ rather than ‘actuality’ and ‘experience’. The stated glamper/camper mix is not stated in a study using interviews

(N=15) to compare the notion of authenticity in these two typologies (Ahn & Lee, 2015). More explicitly recorded, Filipe et al.(2018) used seven focus groups (N=54) to investigate consumer motivations to go glamping. While the study involved a mix of glamper/non-glamper it sought to compare the motivational drivers for people as tourist consumers to go glamping as compared to other tourism typologies. Interestingly, many participant quotations were from people who had not been glamping. Research around people's thoughts regarding ‘actuality’ and ‘experience’ remains largely absent. Moreover, little research has been undertaken concerning its attributes, and how it is perceived by those engaged with it in some fashion. These aspects are subjective, and it is unclear whether perspectives and opinions are universally held or whether distinctions are present amongst different *cohorts*. In this regard, the discourse of Boscoboinik and Bourquard (2008) based on a broad investigation of literature still gives some of the best introductory insights.

The approach used here does not seek to research it from the 'outside-in' but instead investigate it from the 'inside-out'. In this regard, it is asserted that *insiders* will provide greater value than *outsiders* because they bring contextual exposure. This study explicitly involves two differentiated *cohorts* who have contrasting connections to glamping. By comparing the beliefs, perspectives and opinions of *producers* and *consumers,* understandings obtained about glamping will be more holistic than researching one group alone.

The perceived definitional boundaries of what constitutes glamping have blurred as the typology has expanded. This study seeks to engage with and understand current thinking to induce a relevant theoretical framework. However, the study is not concerned with what people know, but instead, what people think. As an explanatory study, it looks to investigate and elucidate the causal influences driving the development of glamping as a tourism niche. The research design is not marketing-orientated and does not concern itself with tourist motivations and expectations. Instead, it looks to investigate the experience of glamping. As such, it is envisaged that the research will interest a broad range of parties, including those within the glamping industry, planners, tourism destination managers, and organisations representing tourist interest groups, as well as researchers of the typology.

1.8 Significance of Study

This study investigates glamping, particularly around what it is, how it is being manifested and what makes it unique. The study is significant as it examines glamping holistically from the perspectives of the principal actors involved. It seeks to add to the body of knowledge concerning glamping as a phenomenon. It contributes to the academic understanding of *glamping-*

experiences by investigating the 'ways of looking', the 'ways of living', and the 'ways of creation' during its production and consumption.

1.8.1 Significance of 'Ways of Looking'

The significance of the study arises through the need to understand the actors' perspectives and the mechanisms acting between them within the tourism space. Different *ways of looking* include the perspectives of *glamping-entrepreneurs*, *glampers*, and finally, the glamping *experiencescape* itself.

The Perspective of *Glamping-Entrepreneurs*

The increasing role of experiences within modern societies have created a movement away from the service economy towards what has been called the *Experience Economy* (Pine & Gilmore, 2019). Today, "the experience economy dominates the philosophy of tourism" (Yeoman & McMahon-Beattie, 2019), influencing the actions of tourism-entrepreneurs and tourists alike. Past research concerning the experience-economy has been limited to those researchers interested in tourism management and facility development, areas of entrepreneurial endeavour, with little acknowledgement of the ascendant role of tourists. Previous understandings contend that entrepreneurs control the process by conceiving and constructing showcases where tourists consume manufactured shows unveiled before them. In this *way of looking,* experiences are seen through a *glamping-entrepreneur* stance.

The Perspective of *Glampers*

The notion that *entrepreneurs* dominate the *spaces* around *experiences* is contested by alternative concepts, such as the *Tourism Experience Network* (Binkhorst & Den Dekker, 2009). While the ingredients to create tourist experiences can be placed in front of tourists, "they can only take shape in the mind of the tourist. No one but the tourist can have any control over the experiences and, in most cases, not even the tourist is able to have such control" (Andersson, 2007, p. 46). A *post-experience economy* is emerging within tourism "where tourists have become not passive consumers but active co-creators of the tourist experience" (Sharpley, as cited in Sheivachman, 2018). In this post-experience economy, the tourism-entrepreneur places touristic ingredients before the tourist. However, it is the piecing together of selected ingredients by the tourist that provides them with their unique personal experience. Here, experiences are perceived through the *glampers way of looking*.

The Perspective of the *Experiencescape*

A third *way of looking* places the experience at the interface between actors, where it occurs at "the moment when tourism consumption and tourism production meet" (Andersson, 2007,

p. 46). As a result, it is the *experiencescape,* that is, the combined physical, economic, social and psychological space around experiences that have garnered increasing significance (Appadurai, 1996; Lefebvre, 1991; O'Dell & Billing, 2005).

1.8.2 Significance of *Ways of Living*

This study is significant because it considers people's glamping experiences in the context of their *ways of living*. The study investigates the societal reasons people go glamping and how they utilise those experiences. Firstly, advances in communication and, secondly, the rising use of social media has changed how people live, self-identify and portray themselves.

Increasingly, "new experiences are sought in order to build memories, identities and stores of social capital" (Yeoman & McMahon-Beattie, 2019, p. 114), and glamping can be seen as possessing a rich source of ingredients for tourists to piece together their unique experience stories. Story creation and promotion have become increasingly important in *the ways of living* within today's *liquid modernity* (Eckhardt & Bardhi, 2020). As a topic of study, this research is significant because it seeks to understand these diverse and eclectic characteristics with which people connect during a glamping experience to evolve their stories. *Fluid identity* expressed through hedonistic getaways, escapist interludes, entertaining breaks, educational colloquia, adventure challenges, back-to-nature escapes, spiritual conclaves, and transformative retreats form ‘vehicles’ for people to derive personal fulfilment (Yeoman, 2012b; Yeoman & McMahon-Beattie, 2019) and broadcast an idiosyncratic public image (Hrgovic et al., 2018).

Additionally, the rise of social media has made global phenomena more intimate for individuals, with it, a profusion of alternative subjective truths concerning world events. There is an increasing social necessity for people to engage with and exhibit their opinions regarding various political, economic and social maelstroms (Anderson & Rainie, 2018; Vogels et al., 2020; Wright & Hinson, 2017). This is significant as many of glamping's intrinsic characteristics are juxtaposed with much of the external turmoil and can be seen as spaces to take time-out, time-away, and time to reassess (Brochado & Pereira, 2017). Anecdotal observations concerning Covid-19 would seem to support greater retrospection and interest in experiences that have personal meaning.

1.8.3 Significance of *Ways of Creation*

As consumers become more discerning, the authenticity of experiences is increasingly important and can be enhanced through co-creation. Control has shifted, and experiences are co-created between entrepreneurs and tourists (Sheivachman, 2018) and the experience-economy, personal touristic experiences and experiential tourism merge. Despite this, "empirical evidence of co-

creation research conducted in tourism is scarce" (Harkison, 2016, p. 5). A foundational aspect of successful co-creation concerns the congruency/incongruency of perspectives between producers and consumers. If the actors within the tourism space are not on the same page, creating value becomes more complex, and the experience may be unfulfilling for either. This study is significant as it examines and investigates the consonance of cognitions of producers and consumers.

1.9 Research Originality

Originality is a prerequisite of most postgraduate research, although the interpretation of originality can be a contested term amongst academics. White (2017) highlights four ways in which a study can be considered original; firstly, through the selection of a previously unresearched topic; secondly, by asking a new series of research questions not previously considered regarding an unoriginal topic; thirdly, by the application of a differentiated method, collection of data or analysis on a topic previously researched; and finally, by replication of a previous study using newly acquired primary data. This research provides an original contribution to research on glamping because it fulfils each of three ways in which works can be considered to be original;

First Way of Originality: As an Unresearched Topic

It is contended that the topic is original. There is scant academic literature around glamping as a tourism typology, and indeed, none concerning the views of *insiders* using an *'inside-out'* perspective. The study looks at what makes glamping what it is.

Second Way of Originality: Original Questions

The research question in section 1.6 is original. No previous research acknowledges that the meanings and understandings around glamping are dynamic. The importance of people's subjective views and opinions rather than objective categorisation is original. Consequently, the notion of *depictions* rather than realities introduces the concept of *representations* to the research question. This is further explored in the supporting research questions, which look at how *depictions* coalesce into particular *Gestalten* and how these map onto a glamping framework is original. Further, looking at glamping through the notions of *glamping-spaces* and *glamping-experiences* is also original.

Third Way of Originality: Utilising Differentiated Methods

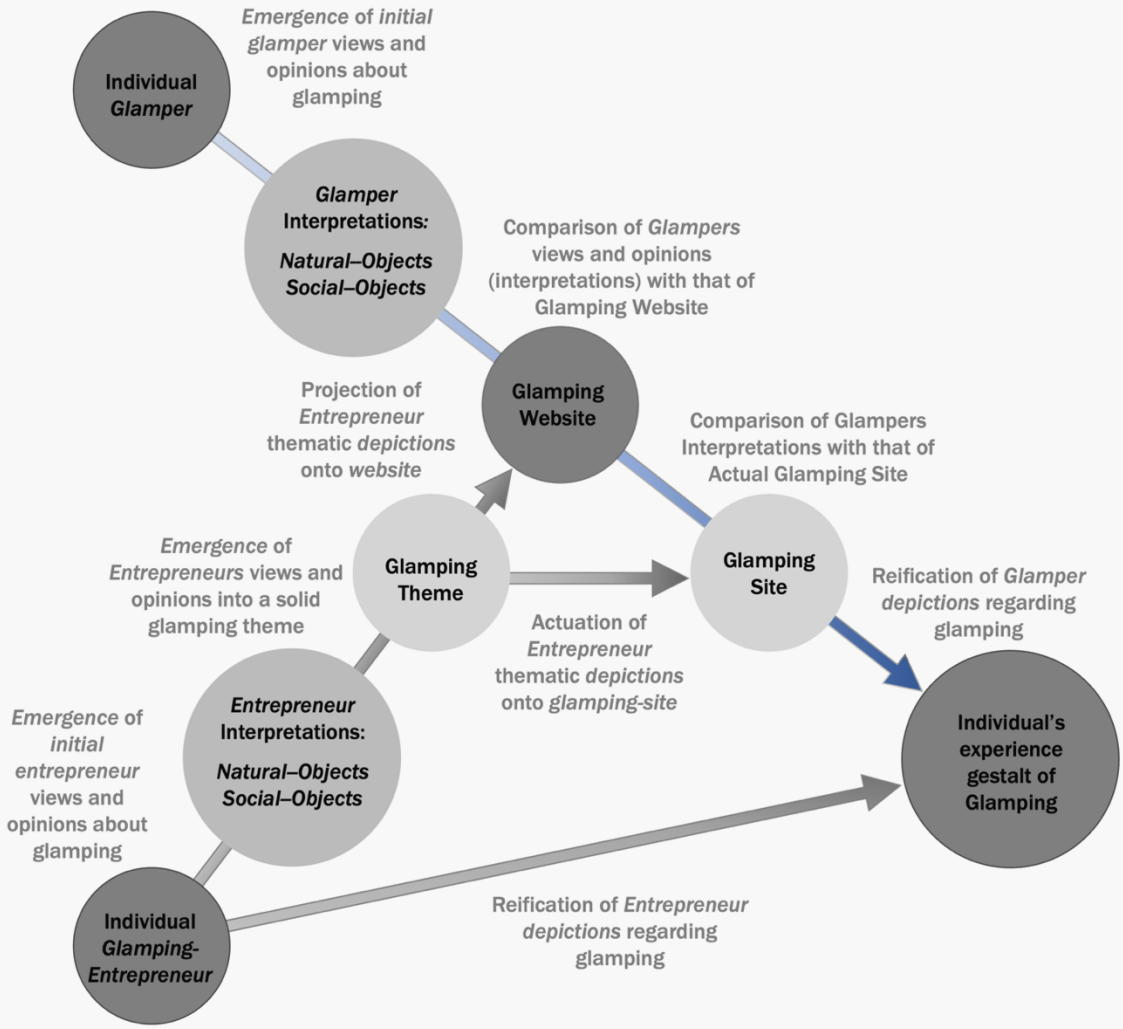
The research methods, along with their analysis, are different. The use of photographic images (*expressions*) as research artefacts has not been undertaken previously in any research concerning glamping. The application of *Q-Methodology* utilising *Q-Sorting* as data collection and *Q-Technique* as its primary analysis is original regarding glamping. Further, incorporating a *dyadic*

comparative analysis within the analysis to help determine *Globally Observed Shared Perspectives* (*GOSP)* is novel in its application and original to this study.

It is also contended that the research is original as its approach explores the 'producer-consumer nexus' within a tourism typology. A primary objective of this research is to understand what *entrepreneurs* and *glampers* perceive glamping to be, and what they believe 'it is to go *glamping'*. It seeks to discern those attributes, concrete, abstract or reified, that these two *cohorts* use to construct their holistic *representation* of the phenomenon. It seeks to determine whether *representations* concerning glamping are as simple as the significations contained in its portmanteau terminology, or are they more complex, encompassing a bricolage of attributes. An important objective of the study is to investigate discernible patterns within each *cohort's* beliefs, perspectives and opinions. If so, it seeks to determine whether patterns are idiosyncratic to each *cohort* or whether some commonality exists.

Figure 1.1

Conceptual framework: Glamper and glamping-entrepreneur's interpretations of glamping



A *conceptual framework* of the *glamper-entrepreneur* relationship is shown in Figure 1.1, which outlines the journey of engagement each *cohort* travels. It asserts that their interpretations emerge through a journey of engagement with glamping, ending with the reification of interpreted *depictions* for each. It also infers that their experience *Gestalten* are important for developing understandings and meanings for glamping. The framework asserts that the pathway is unique for each individual, but similarities between individuals (irrespective of *cohort*) may exist that provide *GOSP groupings*. For *glamping-entrepreneurs*, initial interpretations solidify into notional themes, which they endeavour to actuate through their glamping website and constructed *glamp-site*. Their journey is construed as being personally constructed, incorporating their beliefs and worldviews. They embody their ideal of what glamping should be and what they view 'going glamping' as. Conversely, the journey for *glampers* is one of constantly formulating their interpretations, comparing with *depictions* presented to them, and constantly moving towards their evolving preferences. As shown in Figure 1.1, an essential interaction between *entrepreneurs* and *glampers* occurs through the *depictions* presented on glamping websites, and this is a point of focus for this study.

While their pathways are different, the two *cohorts* are inextricably connected, with neither holding primacy. *Glampers* will seek out those *glamp-sites* that align with their understanding of the phenomenon. Financially, these *glamp-sites* will prosper. However, exposure to dynamic *depictions* encountered by going to different *glamp-sites* constantly changes *glamper* understandings and alters preferences. Conversely, interaction with *glampers* and their changing perspectives inform the entrepreneur's own dynamic views and opinions. Ultimately, their prosperity depends on fulfilling the wants and needs of *glampers*. Accordingly, there is considerable value in exploring the congruency between the two *cohorts*, and one way this can be carried out is through a *dyadic comparative analysis*. While this is highly original for glamping (and tourism), it also has considerable significance.

1.10 Contribution

Academia

This study contributes to academic knowledge by introducing a more comprehensive and holistic understanding of what glamping is, how it manifests, and why it is becoming an exemplar in experiential tourism. Not only do these contribute to understandings around glamping, but they will provide the basis for further research to be carried out. Ultimately, it will contribute to theoretical knowledge about experiential tourism that is empathetic to the needs and wants of societal fluidity. This is especially pertinent considering the present growth exhibited by the glamping industry. Further, the post-Covid-19 environment has accelerated this movement.

The Tourism Industry

The findings will assist policymakers in formulating strategic tourism plans and entrepreneurs involved in experiential tourism (producers of glamping experiences). For policymakers, a better understanding of glamping characteristics will highlight the attributes needed to develop glamping precincts. Regional areas suitable for glamping enterprises can be earmarked to provide for increasing demand while retaining an air of authenticity and preserving the area's natural attractiveness. The increased knowledge about typologies will impress upon *entrepreneurs* the need to do more than throw a few tents up on a rural landscape.

The research is also significant for tourist destinations, as there are developmental benefits afforded by extending their touristic offerings to an increasingly dynamic tourist base. As well as helping destinations stay relevant, it also contributes to the growth of a more distributed tourism network. When over-tourism is increasingly prevalent in tourist hotspots, strategies that encourage the dispersal of tourists to lesser-visited regions benefit the industry.

Tourists

The research is also meaningful as it aims to further the knowledge of tourist participation in glamping, particularly factors stimulating its popularity. The subjectivity surrounding tourists taking a "glamping sojourn" has significance within a broader societal movement away from generic mass offerings towards more authentic and idiosyncratic experiences (Filipe et al., 2018).

Society (Destinations)

Glamping contributes to both urban and rural societies. Firstly, glamping is primarily seen as a tourism typology participated in by urbanites. People go glamping for many reasons, ranging from a need to escape the pressures of urban living to the desire to reconnect with nature. The outcomes from investigating glamping from a social perspective can help reify how glamping can increasingly be a positive influence for urbanites.

The research also contributes to the narrative of how rural communities (and remote locations) can progress. Understanding how and why glamping mechanisms work enhances the ability of local communities to set up suitable schemes, facilitating sustainable growth and contributing to their social and financial empowerment. Tourists seeking experiential adventures are drawn to more remote and untouched areas to obtain authentic experiences. With pertinent knowledge, sustainable glamping schemes can be contrived as smaller high-value boutique facilities more sympathetic to local environments and cultural perspectives (Menshikov et al., 2020).

1.11 Methodology

A social constructionist paradigm (Berger & Luckmann, 1967; Searle, 1995, 2006; Vera, 2016; Weinberg, 2014) informs the study, and its relevance comes about through using naturalistic underpinnings (Mallon, 2019). Social constructionist paradigms can be used in conjunction with and are ideally suited to *Q-Methodology* (Stenner & Eccleston, 1994; Watts, 2008). However, while social constructionism asserts that realities are socially constructed, various interpretations exist. This study is informed by a 'contextual social construction' perspective (Burningham & Cooper, 1999; Demeritt, 2002; Hjelm, 2014b), in which the world can be viewed through *natural* and *social objects* (Elder-Vass, 2012a, 2012b; Sismondo, 1993). Consequently, the approach allows for the social construction of viewpoints towards *natural objects*. This aspect is crucial for any research considering the outdoors, rurality or nature-based tourism. A detailed account of the research paradigm/philosophy used in this study is included in Section 3.2.

The research design uses inductive processes to develop theory and *Q-Methodology*, a research method that studies people's *subjectivity* as a foundational basis. It is regarded as a method that enables a quantitative factor analysis of qualitatively obtained data (Shemmings, 2006; Stickl et al., 2019; Valenta & Wigger, 1997). It looks for correlations between people's views across a sample of variables established during *respondents* participating in *Q-Sorts*. A hybridised approach is associated with *Q-Methodology*, which sits on a quantitative-qualitative continuum (Ramlo, 2016b; Ramlo & Newman, 2011). In this study, the approach aligns more closely with a qualitative perspective, with the analysis utilising a centroid/theoretical procedure for factor determination (Akhtar-Danesh, 2016, 2017a; Brown, 1980; Ramlo, 2016a; Watts & Stenner, 2005). Developing the *concourse of statements (expressions)* forms the research instrument, and capturing a sufficiency of glamping characteristics is crucial to research outcomes (Brown et al., 2019; McKeown & Thomas, 2013c; Ramlo et al., 2019; Watts & Stenner, 2012b). A *dyadic comparative analysis* allows for comparing and combining *factors* (collections of *contributors*) from each *cohort* into groups of shared perspectives (*GOSP*). A comprehensive description of *Q-Methodology* used in this study occurs throughout Chapter 3.0 Methodology.

Alongside the *Q-Methodology* processes, contributors complete a comprehensive *DAG questionnaire* (demographic/attitudinal/glamping), providing contextual information, important when using a qualitative stance (Morse, 2008). A key process in the study concerns the triangulation of the *DAG data-set* (*DAG-D*) with the results from Q-Methodology. This has enabled a comprehensive profile to be constructed for each experience *Gestalt*. Significantly, the determination of the different *Gestalten* helps inform the various ways glamping is viewed as a phenomenon (Connelly, 2013; Manski, 2001). They provide the meanings and understandings concerning 'what it is to go

glamping?' and 'what is meant by glamping today?'. In parallel, a framework concerning the glamping phenomenon can also be inferred. Elucidation of notions around and the information obtained from the DAQ questionnaire are included in Section 3.6.

1.12 *Conceptual Frameworks*

This study is informed by Pearce's work concerning frameworks (2012) and discusses several conceptual frameworks. To avoid critique concerning *theoretical/conceptual frameworks/models*, the interpretation of terminology used in this study is included in the 'extended glossary of terms'. This study uses 'conceptual frameworks' extensively, and these are included in Table 1.2 below and in keeping with the definitional terminology they incorporate. Following Pearce's views (2012), *conceptual frameworks* can look at *variables* (*contributors* in this research), constructs or qualities associated with the research. At the commencement of this study, three *conceptual frameworks* deserve a preamble and have implications for the study; *cohort* distinction, *goodness framework*, and *natural-social objects*.

Firstly, the traditional functional role of *variable* and *sample* are reversed for any *Q-Methodology* research. Functionally, these roles are inverted from that utilised in *R-methodology*, and it is the group of *contributors* who constitute the variables in the study and are ultimately the focus of the research. Here, the *variables* (*contributors*) consist of two distinct *cohorts*, and consequently, their association is an essential consideration in understanding glamping. The *conceptual framework* between *glamper* and *glamping-entrepreneur cohorts* is shown in Figure 1.1 and illustrates the consumer-producer nexus between them. Consideration of two separate *cohorts* has important implications and, together, are analysed through *dyadic comparative Q-Methodology* (*DCQM*) introduced in Section 3.8.4 and illustrated in Figure 3.13, providing greater depth and breadth than possible using *monadic Q-Methodology*. It is also an important concept that helps substantiate the study as *good research.*

The second *framework* identifies investigative work areas and the sequential substantiation reporting required for a study to be evaluated and recognised as *good research* (Lincoln & Guba, 1985, 1988). While the framework was initially intended to help qualitative research demonstrate its credence in the face of withering critique from quantitative authors, today, it is indispensable as scaffolding for hybridised approaches. Lincoln and Guba's *goodness framework* is introduced in Section 3.7, illustrated in Figure 3.6, with extensive sections in Chapters 3.0 and 4.0. The framework provides a foundation for processes around data-collection, and Table 3.4 lays out the sections of work regarding general discourse and substantiation discourse pertinent to this study. Notably, the

actuation of processes involved in helping substantiate this study as good research forms the greater volume of work in Sections 4.1 – 4.3.

The third *conceptual framework* concerns the concepts of *natural* and *social objects*. While the user of a social constructionist paradigm is ideally suited to investigating shared perspectives, it confines the approach too narrowly by its insistence that all *objects* are socially constructed. This is solved by introducing the concept of *natural* and *social objects* (Elder-Vass, 2012a, 2012b), allowing the natural and social worlds to be considered together. The *concept* is discussed in Sections 3.2.2 through 3.2.5 and illustrated in Figures 3.2 through 3.4. In particular, their consideration is crucial to the 'contextual social construction' paradigm used in this study, which engages with people's subjective views concerning nature and the environment (Burningham & Cooper, 1999). Consideration of discourse around the natural world is essential to any discussion of glamping.

Table 1.2

Conceptual Frameworks/Models

Figures	Conceptual Framework
1.1	*Glamper/Entrepreneur* nexus.
2.1 to 2.3, 2.14	Glamping d*epictions* derived from contextual meanings.
2.43	Conceptual model 1: Experience economy.
2.44	Conceptual model 2: Tourism network.
2.45	Conceptual model 3: Glamping e*xperiencescape*.
3.2 to 3.4	Interactions between *natural* and *social objects.*
3.6	Assessment of the *goodness framework.*
3.14	Relationships between c*oncourse* and *Q-Sample.*
5.1	Generalised conceptual model of glamping d*epictions*.
5.94	Conceptual model of glamping *Gestalt*: *Comfortable-campers.*
5.90	Conceptual model of glamping *Gestalt*: *Active-nature-minimalists.*
5.91	Conceptual model of glamping *Gestalt*: *Glamorous-venturers.*
5.92	Conceptual model of glamping *Gestalt*: *Cosseted-traditionalists.*
5.93	Conceptual model of glamping *Gestalt*: *Unwinding-bathers.*

1.13 *Analytical Frameworks*

In many ways, the flow of this study is organised through the series of *analytical frameworks* (Pearce, 2012) embedded throughout the study and denoted in Table 1.3, rather than the thesis chapters. It is recognised that the frameworks presented in Table 1.3 unfold as a progressive set of processes. While their presence varies throughout the reporting, three *frameworks* are crucial. These include a cursory overall look at the research design, comparative analysis consideration, and the progressive acquisition of the *concourse* and *Q-Sample*.

Figure 3.1 is an essential *analytical framework* outlining a simplified sequence of design choices made in a pathway approach to the research study (Saunders et al., 2016; Saunders & Tosey, 2012). This provides a contextual backdrop that enables an initial appreciation of the research study.

The progressive process of acquiring the *concourse* and constructing the *Q-Sample* is crucial for *Q-Sorting*. Depending on the research perspective, the process can be carried out 'a priori', aligned with a quantitative approach, or 'a posteriori', aligned with a qualitative approach. Crucially, this research uses the latter, and a procedure of progressively identifying *depiction categories* during the initial collection of photographic images (*expressions*) is utilised. Identifying *depictions* is vital to determine the configuration and makeup of photographic *expressions* used as research artefacts. The generalised and particularised processes are outlined in Section 3.9 and shown diagrammatically in Figure 3.14. The initial discernment of *depiction categories* is shown in Figure 4.8, while *concordance* with *contributors* is demonstrated in Figure 4.17. Determining *depiction categories* forms one of the significant outcomes of the research.

Finally, no rumination around this study's framework is complete without referencing *comparative analysis*. It is a foundational aspect detailed in Section 3.11 of the study. It is elucidated through several nested *frameworks*; firstly, through processes involved with *DCQM* outlined in general terms through Figures 3.12 and 3.13, with its four-step process illustrated in Figure 4.11. Secondly, through the determination of the *POA* and *NOA* photo-arrays illustrated in Figure 3.18, and operation detailed through three phases outlined in Figure 3.20. Here, groups of shared perspectives (*GOSPs*) are derived from the initial *factor Composite Q-Sorts* by considering *POA* and *NOA* spreads. The operational aspects of obtaining GOSPs groups of shared perspectives are summarised in Figure 4.18.

Table 1.3

Analytical Frameworks

Figures	Analytical Framework
3.1	Research design outline.
3.12 and 3.13	Monadic and *Dyadic Comparative Q-Methodology*.
3.18	POA and NOA determination from c*omposite Q-Sorts*.
3.20	Operational phases of *comparative analysis.*
3.22	Operational procedure for interpretation of each *GOSP* group
4.2	Mechanism used to obtain c*ontributors*.
4.6	Progressive classification of c*oncourse* into d*epictions*
4.7	Progressive evolution of primary d*epiction* categories.
4.8 and 4.17	Classification of c*oncourse* into primary d*epiction* categories.
4.9 and 4.10	Research study sorting grid.
4.11	Process of *Dyadic Comparative Q-Technique Analysis*.
4.18	Translation of c*ohort factors* into *GOSP groups*.

1.14 Outline of Chapters

The thesis incorporates six chapters along with a series of appendices. Notably, an 'extended glossary of terms' occurs at the end of the thesis and should be read contemporaneously with the main body.

In the first instance, Chapter 2, the literature review investigates glamping's lexical definitions, OTA's descriptions, and meanings in academic writings to develop understandings about glamping. Secondly, the historical manifestation of glamping is investigated to provide context and comprehend aspects influencing its existence. Through the process, differing *depictions* are derived and investigated further. Finally, three plausible conceptual models of glamping experience are discussed; the experience economy, the tourism experience network, and experiencescapes.

The study's methodology is included in Chapter 3 and constitutes the largest section of the thesis. The study uses a blended/hybridised methodology; therefore, its connection with a suitable governing philosophy is considered crucial. The relevance of the social constructionist paradigm to *Q*-

Methodology as the primary research process is discussed at length. The chapter outlines the reasoning for utilising the opinions and perspectives of *insiders* for the research, along with investigating two distinct cohorts to disseminate similarities and differences. An examination of Lincoln and Guba's "good research" or "goodness' framework (1985, 1988) and its relevance to the study follows. Subsequently, the systemised procedures involved with *Q-Methodology* are comprehensively covered, particularly the nuanced aspects peculiar to this research. Its detailed elucidation is essential to substantiate the work as good research.

Chapter 4 consists of two parts; *actuation* and analysis. In the first instance, *actuation* links the methodology in Chapter 3.0 and the carrying of analytical processes involved in the study's analysis. Because of its blended/hybridised nature, substantiating the study as *good research* is a priority. Detailing how the *concourse* is acquired and how the *Q-Sample* is constructed follows, establishing five *depiction* categories crucial to the analysis. The final actuation segment looks at the characteristics of the *OCG* through the *DAG* data to develop this as a baseline comparison for subsequent sub-groupings. In a sequential fashion within Chapter 4, the analysis confirms *concordance* between researcher and *contributor* perspectives regarding *depictions* using correlation. Subsequently, the analysis determines the contributor makeup of the *GOSP* groupings, enabling successive interpretation and discussion of these groups.

The interpretation and discussion of the analysis is contained within Chapter 5.0, particularised to determine meanings and understandings associated with the five *GOSP* groups. It is recognised that glamping is a dynamic tourism typology, constantly adapting to context and environment. The previous chapters show that at any point in time several, or many glamping models may exist, and research can only capture snapshots of these (with an associated timestamp). An objective of the interpretation is to identify a framework which each can explore relevant models to gain understandings about them and discern meanings. The interpretation accomplishes this by looking at commonalities between the *GOSP* groups, which are now established as *Gestalten*. That is, the glamping framework is induced qualitatively by investigating similarities and differences between the five *Gestalten*. The three plausible conceptual glamping models outlined in Chapter 2.0 are examined for their suitability, and aspects are included as relevant. As a consequence the distinctive features of each *Gestalt* are able to be identified and their meanings disseminated.

Finally, Chapter 6.0 forms the conclusion for the research. Here the implications of the study are discussed, and the relevance to tourism, academic understanding and society in general are addressed. The originality and significance is outlined and how the study adds to the knowledge and understanding about glamping is detailed. Appropriate areas are highlighted where future studies

could be employed to obtain quantitative *generalisability* or qualitative studies to gain saturation. Finally, the limitations of the research are proffered.

1.15 Exclusions within Research Design

Several exclusions are required to ensure that the research is kept to a manageable size and scope. Despite these exclusions, it is considered that they may warrant mention within the literature review for completeness. Firstly, event-based glamping is excluded. Because event-based glamping is specific to a place and time, access to participants is limited and would require a specific procedure to collect data. Furthermore, the data type would be significantly different from that collected in the main body of research. This includes festival-based events and those organised around exhibitions, social occasions or sports. While glamping is an integral part of the event, they are generally ancillary and have a supporting function. Secondly, the phenomenon associated with the mobile, RV and self-owned caravan movement is excluded. It is contended that they constitute a separate tourism typology worthy of separate consideration.

CHAPTER 2.0: LITERATURE REVIEW (CONCOURSE-β)

2.1 INTRODUCTION

2.1.1 Introduction: Research Approach to the Literature Review

This study posits that glamping is an emergent topic often 'written about' but not 'written to'. The denotation in its portmanteau origin overpowers any meaningful connotations that may lie under the surface. Authors have generally selected aspects avoiding questions concerning existence or quiddity. Contrastingly, this study aims to focus on these matters.

This research uses a *Q-Methodology* approach whose foundation is the *concourse* or 'universe of things' about a topic. The *concourse* for this study comprises photographic images (*expressions*) taken from *glamping-entrepreneur* websites. Here, the role of the literature review is to provide the repository of knowledge (objective or subjective) informing the process of acquiring the *concourse*. Commiserate with this; it is also called *concourse-*β in this study (and which will be used subsequently). This allows the research to conform with a more authentic adoption of the concept of 'generating theory' rather than 'testing theory'.

2.1.2 The Function of *Concourse-*β *and Depictions*

Various sources are investigated to compile *Concourse-*β, including academic articles, magazines, websites and newspapers. The focus is not to obtain objective facts but to discern subjective views and opinions. Generally, *concourse* investigations look at all aspects surrounding a topic, especially where the borders are unclear or defined (Saebjornsen et al., 2016). The approach of a 'bricoleur' is used, and as a consequence, varying sources and types of data are regarded as holding value. Although these investigations may seem exploratory, they help bring together information that may not initially appear to be related;

> From concourse, new meanings arise, bright ideas are hatched, and discoveries are made: it is the wellspring of creativity and identity formation in individuals, groups, organizations and nations (Brown, 1993, p. 95)

Concourse-β looks at all *representations* and discourses, which are then grouped into categories of *depictions* so that the various ideas and notions can be cognised in a more amenable fashion. While *depictions* can take on multiple meanings, here, they symbolise containers of items that have been collectivised. However, classifications are rudimentary and merely serve to inform the research processes involved in subsequent chapters.

2.1.3 The Organisation of *Concourse-β*

Lexical meanings are investigated to provide a starting point for the investigation. However, they only give us a limited understanding and consequently, definitions provided by Online Travel Agencies (OTAs) and academic writings are also included. Crucially, the historical manifestation of glamping is investigated to give context and comprehend aspects influencing its existence. Subsequently, differing *depictions* are derived and investigated further.

2.2 DEFINITIONS

2.2.1 Lexical Definitions

The acceptance of glamping into recognised dictionaries has been slow and only included in the Merriam-Webster dictionary in 2018 amongst a group of additions Melanie Lieberman calls "both cringe-worthy and delightful" (2018). Despite glamping having evolved past the notion of a niche *camping* form, dictionary definitions still entrench it within this realm. Much has happened between 2005 and 2018, the period between glamping's coinage and its inclusion within dictionaries, and yet insertions continue to be outdated, as demonstrated in Table 2.1. Entries in traditional lexica are cautious and bland. Such overly abbreviated and insipid definitions do little justice to the historical manifestation of glamping. Sakacova (2013) notes that definitions tend to be short, superficial and largely inadequate as they focus only on one aspect, its relationship with luxury, and that "it does not provide enough information about the essence of glamping" (Sakacova, 2013, p. 2). Kerry Maxwell's article in MacMillan Dictionary's Buzzword echoes this sentiment:

> The new term glamping is a lexical response to the fact that, in the last three or four years or so, there's been a shift in public perception of what camping is all about. There was a time when campers prided themselves on 'getting back to nature' and living the simple life, sleeping under the stars with just the basics for cooking and washing. These days, however, it seems that camping has taken on a whole new look – something like fresh air accompanied by all the luxuries one could expect at a four-star hotel.
>
> (K. Maxwell, 2010, par 4)

Contrastingly, the less formal Urban Dictionary provides several interpretations online and allows visitors to vote on these, providing some currency to words within popular culture. Notably, this definition removes reference to the accommodation type, stressing instead the link between the "craving for the outdoors" and the comfort of a high-quality stay typically associated with hotels.

As a result of lexical definitions, three *depictions* are discerned, included in Figure 2.1, with 'luxurious' and outdoors '*depictions*' being the most prominent. Camping is strongly represented, and tentage is associated with the 'material' *depiction*.

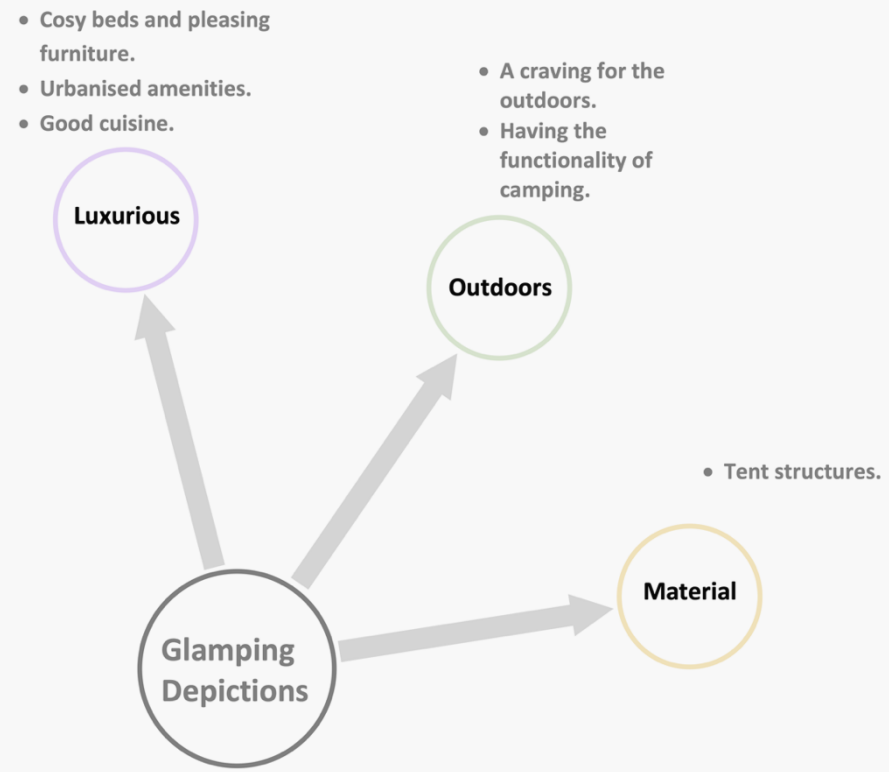
Table 2.1

Dictionary Definitions of Glamping

Dictionary	Dictionary Definition
(Merriam-Webster Dictionary, 2019)	Outdoor camping with amenities and comforts (such as beds, electricity, and access to indoor plumbing) not usually used when camping.
(Dictionary), 2019)	A form of camping involving accommodation and facilities more luxurious than those associated with traditional camping.
(MacMillan, 2019)	A type of camping that involves staying in a comfortable type of tent with furniture, lots of equipment, and good food and drink.
(Cambridge Dictionary, 2021)	A type of camping that is more comfortable and luxurious than traditional camping.
(Urban Dictionary, 2019)	Glamorous camping. Satisfying your craving for the outdoors and your penchant for a good meal, nice glass of wine, and a comfortable bed.
(Grammarist, 2016)	Glamping is a type of camping that incorporates luxuries and amenities not normally associated with traditional camping. ……. *Glamping* is a new word, first appearing in the United Kingdom in 2006 and migrating to the United States in 2007. ……Even though *glamping* is a new word, the idea of bringing along all the comforts of home along when camping goes back centuries.

Figure 2.1

Depictions resulting from dictionary definitions



2.2.2 Online Travel Agency (OTA) Definitions

The rising popularity of glamping has been accompanied by increased interest from Online Travel Agents (OTA). Initially, their contribution to 'what it was to go glamping?' had been minimal, but their influence has increased significantly as glamping has become more popular. Booking websites were created with the idea of glamp-sites being distinct from other types of hospitality and accommodation. Two of the most well-known are 'glampinghub.com' and 'glamping.com', and unlike some recent OTA's, they provide glamping definitions, included in Table 2.2. They convey particular significations; all presented as 'wholistic' experiences. The notion of 'travel' as a part of the vacation is an important facet, and the perception of going away provides a transition from a 'normal' to a 'venturesome' life. The destination is set in 'the great outdoors' so that 'the untamed and completely unique parts of the world' can be explored. It is 'experience-based' and possesses 'unbeatable outdoor access', allowing participants to live within nature rather than 'simply witnessing it'. However, 'no sacrifice of creature comforts' is involved and 'five-star amenities' are provided in an authentic expression of simplicity and luxury. These interpretations place high expectations for *glamp-sites* to fulfil.

Table 2.2

OTA Definitions of Glamping

(Glamping Hub, 2019, faq) An experience-based kind of travel that allows guests to get outside and enjoy the great outdoors, but without the hassle of traditional camping. With five-star amenities and unbeatable outdoor access, glamping is where luxury meets simplicity.
(glamping.com, 2021, What exactly is glamping?) Glamping is where stunning nature meets modern luxury. It's a way to experience the untamed and completely unique parts of the world—without having to sacrifice creature comforts. The way we travel has changed. We no longer want a generic, one-size-fits-all vacation. We want to explore on our terms and immerse ourselves in local culture, and we no longer just want to simply witness nature—we want to live in it. A fusion of glamour and camping, glamping is a way to authentically experience the most awe-inspiring locales around the world.
(Hipcamp, 2023b, What is glamping?) Glamping is an outdoor escape that combines the closeness to nature associated with camping with the luxury and convenience of proper self-catered accommodation. It is a form of outdoor holidaying that means you don't need to bring your own tent, sleeping bags and paraphernalia, instead, you can turn up to ready-pitched accommodation that is already kitted out with all the essentials that you need.

'Glamping-Hub', launched in 2013, claims to be the leader in its field with over 35,000 listings (as of February 2023), in all major continents. David Troya, the founder of 'Glamping-Hub', outlines three attributes that glamping establishments possess: unique constructions, comfort levels typically experienced in hotels, and "immediate access to the outdoors as opposed to a hotel lobby" (Martinelli, 2013, What is glamping?). The boundary between luxury hotels and the natural world is blurred, differentiated merely by being located in an outdoor setting. An intangible element is also included with 'the feeling of being able to break away from normal life', an escape into a different life for a moment, with adventure, seclusion and freedom. There is also a qualification to the escape; it must have a quality of distinctiveness that makes the experience memorable from all the rest.

Since then, more general OTA's have included specific glamping offerings, including 'booking.com' (13,564 glamping-sites, February 2023). Others, such as 'Airbnb' have subsumed a wide range of typologies traditionally associated with glamping. Accompanying this, a broadening of *representations* associated with glamping has proceeded at pace, without discourse around their inclusion. Amongst other descriptions, 'Glamping-Hub' declares that "the glamping definition is whatever you make it!" (glampinghub.com, 2021, What is glamping?). The commercialisation of the name and meaning of glamping has significantly impacted its projected identity. Notably, Glamping-Hub removes the material nature of the glamping abode and instils the notion of 'five-star amenities' instead. Only a few of their listings take material forms using fabric or tent material, with significant numbers of holiday homes, nature lodges, beach houses, villas, barns, boats, containers, and floating-homes included. A cursory review of worldwide listings undertaken in February 2023, shown in Table 2.3, indicates that barely 7.2% of their listings involved abodes using fabric or tent material.

Table 2.3

Review of Glamping-Hub Listings (Feb-2023)

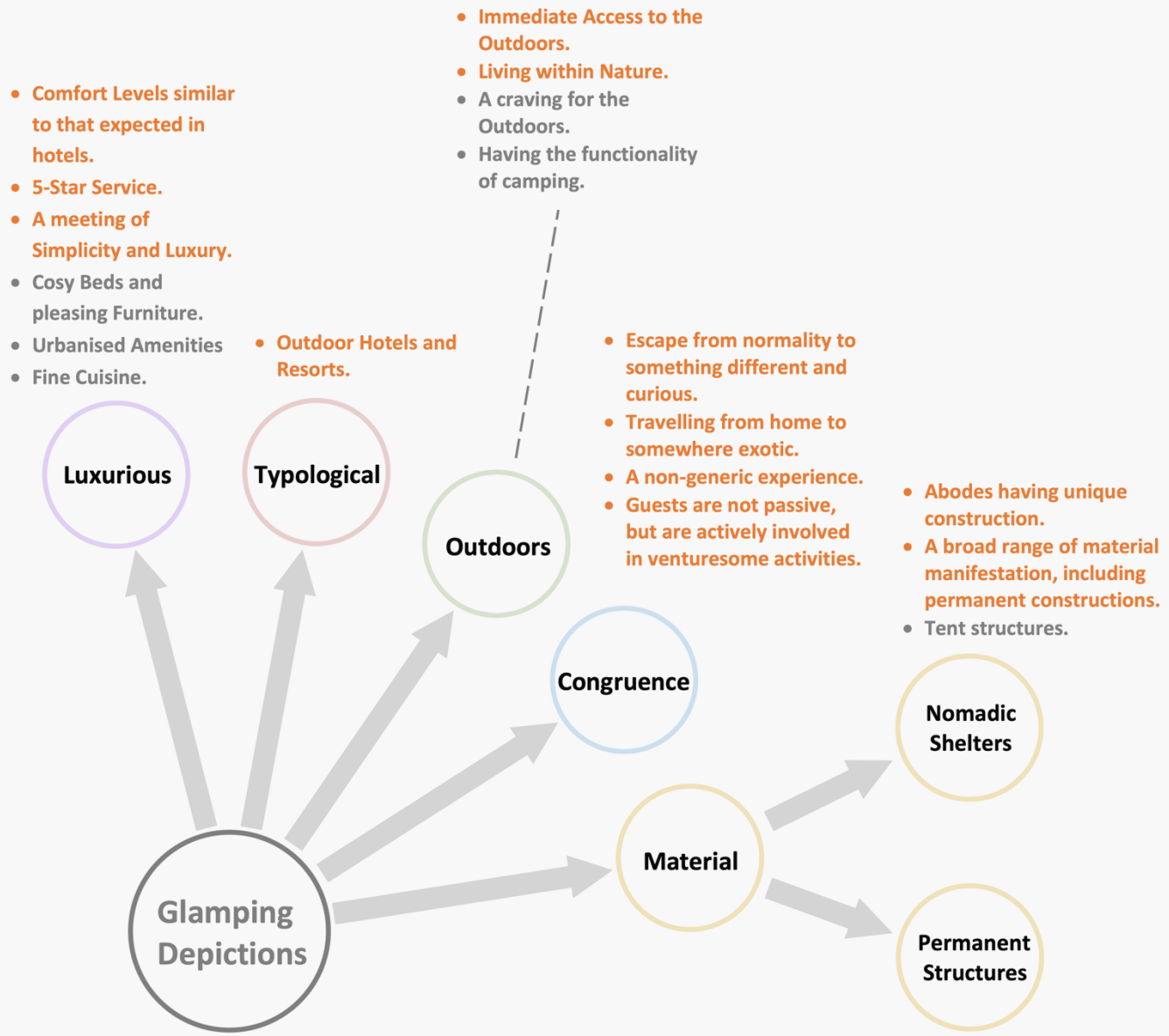
Abode Type	Number of Listings (worldwide)	
Safari Tents	645	
Yurts	441	
Bell Tents	501	
Tented Cabins	548	
Tipis	125	
Domes	226	
Bubbles	45	
Abode Sub -Total	**2,531**	**7.2%**
Other Abode Listings	**32,469**	**92.3%**
Total Listings	**35,000**	**100.0%**

Other glamping OTA's reveal similar outcomes. In this way, glamping OTAs have significantly expanded the glamping definition by including two distinct physical abode forms; 'nomadic shelters' and 'permanent structures'.

Hipcamp is an interesting concept, starting as "a beach to set up camp and watch the first sunrise of 2013" (Hipcamp, 2023a, It started with a wave). Its definition of glamping included in Table 2.2 aligns itself with camping, utilising a three-pronged description of; an 'outdoor escape', being close to 'nature', and using 'ready-pitched' accommodation. Hipcamp has grown significantly and now promotes itself by "Find yourself outside" (Hipcamp, 2023a). Similarly to Glamping Hub, its byline " Discover and book tent camping, RV parks, cabins, treehouses, and glamping" (Hipcamp, 2023a) has extended its initial focus, catering to a broader appeal.

Figure 2.2

Updated Depictions Derived from Glamping OTAs



Despite their obvious commercial motivations, glamping OTAs provide valuable views and perspectives that add to the understanding of glamping. Building on Figure 2.1, five central *depictions* are discerned; Luxurious, Typological, Outdoors, Congruence, and Material. These are set out in Figure 2.2, along with pertinent comments, observations and conceptions for each that help flesh out a progressive understanding of each included in Table 2.4. In this study, *depictions* are considered 'repositories' or 'bins' for collecting things concordant with one another. Each 'bin' is progressively assessed at each stage of the literature review for its concordance characteristics.

Table 2.4

Characteristics within Depiction 'Collection Bins'

Depiction **'Collection Repository/Bin'**	***Depiction*** **Characteristics**
Luxurious	The levels of comfort, amenity and functionality of glamping abodes, the areas immediately around the abode, along with the confines of the glamp-site. Looks at the interaction of people with these characteristics.
Typological	Concerns the type of glamp-site and location, looking at form and configuration. Examples include outdoor hotels, upgraded camping grounds, remote resorts and experiential accommodations. Whether they are in the wild, within rurality, adjacent to small villages, urban areas, or multi-storied buildings is significant.
Outdoor	Relates to interactions with the outdoors. This includes the physical relationships glamp-sites have with their surrounding landscape, along with associations people have with nature. It also embodies excursions, whether mental, personal or social.
Congruency	Congruency has to do with people and the factors that lead them to engage in glamping. These delve into the sociological and psychological factors that make glamping attractive to and needed by people. While considered 'push' factors, they go beyond indulgence and are associated with well-being and state of mind.
Material	Material matters pertaining to the physical form of abodes, and the context where they are situated. Historical and cultural milieu is important, pervading a sense of ambience and atmosphere.

The added meanings obtained from OTAs include interesting counterpoints. Early discourses provide a utopian vision of a time way in nature for urbanites. The promise of differentiated luxury, striking landscapes and a sense of being away somewhere special are dominant significations. These flesh

out the bland lexical definitions appearing in dictionaries. Moreover, the breadth of *depictions* is greatly increased, capturing a more comprehensive dimensional range. However, more recently, the language used by OTAs is saturated with opaque meanings and filled with marketing jargon. Moreover, discourse is directed from 'glamping' towards 'glamping and unique holiday rentals'. The emphasis is changed from '*glamping-experience'* towards '*glamping-spaces'*, which are increasingly directed towards more traditional forms of holiday accommodations.

However, by including glamping OTA discourse, *depictions* become more reified, as abstracted in Table 2.4.

2.2.3 Academic Writing: Definitions Acquired by Attached Meaning

Mostly, academic writings about glamping have been limited to quantitative assessments of the phenomenon, its statistical growth and marketing opportunities (Brochado & Brochado, 2019; Brochado & Pereira, 2017; E. Brooker & Joppe, 2014; Cvelić-Bonifačić et al., 2017; Launis, 2021; Lee et al., 2019; Milohnić et al., 2019; Yildirim & Erkiliç, 2019) However, several descriptions and understandings are also to be found and are included in Table 2.5. Paradoxically, descriptions, meanings and understandings about glamping presented in academic publishing are primarily based on authors' thoughts, opinions and interpretations rather than detailed investigative inquiry. Moreover, while academic discourse adds additional rendering, glamping beyond its superficial portrayal remains fluid and enigmatic. Despite this, further denotations and connotations present themselves, included in an expanded *depiction* framework shown in Figure 2.3.

The discourse from academic publications reinforces previous dialogues but also introduces further observations. Interestingly, most new contributions are associated with *typological*, *outdoors*, and *congruence depictions*. Exclusivity, spectacular landscapes, nature-based tourism and camping in the wild are posited as important for *typological* considerations. The notion of transitioning between 'outdoors' and 'indoors' is a significant assertion around the *outdoors depiction*. However, settings should be 'preserved nature', similar to unspoilt national parks. Specialists such as 'adventure guides' imply that guests are primarily urbanites with little rural experience. Importance is attached to activities being integrated into the surrounding environment. Aspects around *congruence* outlined in Figure 2.3 concern why people enjoy glamping. Being away and the sense of going away to something authentic and uncluttered provides respite and reconnection with things outside normality. Significantly, it may help to re-establish bonds with notions such as conservation, sustainability and healthier ways of living. That is, enabling people to refocus on things they believe in but feel unable to do in their daily lives.

Table 2.5

Definitions of Glamping through Academic Writings

Brochado and Pereira (2017, p. 77) 'outdoor hotel' experience by removing the discomforts associated with outdoor experiences. Glamping is thus a transitional form between outdoor and indoor hospitality whereby entrepreneurs have innovated by combining comfortable accommodations with outdoor experiences.
Boscoboinik and Bourquard (2008, pp. 157-158) Accommodation that removes the annoyance of camping and setting up camp, yet allowing access to preserved areas, very often in breath-taking locations. Generally these places are exceptional, far from the madding crowds of tourists, and also offer original activities well-integrated into their environment. ..... ……Many glamping trips do involve the same types of excursions provided by traditional adventure groups, such as safaris, hiking, and river rafting, but the focus is often on the comfort of the guests. Comfortable transportation is usually provided from the campsite to the excursion and back, and guides are responsible for providing such amenities as full course meals and laundered clothing upon a guest's return to camp.
(Andrey et al., 2014, p. 5) Outdoor tourism that combines luxury and nature, comfort and respect for the environment, and provides exclusivity and uniqueness in offering an accommodation "outside the box", both literally and figuratively.
(Kiryakova-Dineva et al., 2021, p. 183) A trend that brings together the comfort of a hotel combined with nature and freedom of camping. The contemporary facilities can go far beyond most usual tents of campers combining new with old experiences. ……. the new camping version that offers lots of opportunities, plenty of experiences and most of the advantages of the nature-based tourism ….. excellent landscapes, ample spaces, luxury, magnificent ambience, and outdoor environment. The uniqueness of these factors, which glampers, practitioners, service providers and analysts unmistakably define as conditions of exclusivity. Along with the promises for unique experiences, intimacy sharing with nature, entering the fairy tales' world, rural imaginaries and a set of other dimensions
(Filipe et al., 2018, p. 114) A luxury way of camping that combines the comfort of a hotel with the privileged contact with nature in which people search for authenticity, customized service, and closer attention to the client, along with genuine interaction with the local community, a rare thing in urban environments.
(Budiasa et al., 2019, p. 210) Camping activities that do not neglect comfort and luxury. Glamping is related to nomadic tourism. Nomadic tourism is any activity or business related to culture of migration and lifestyle, associated with products, services, and experience in tourism
(Lopes et al., 2021, p. 387) The evolution of the camping market has followed the evolution of society and campers are no longer forced to lose the amenities of urban life, which generates greater diversity of behaviour among campers, transforming and conditioning the experience …. more compatible with developed structures and with the improvement of the conditions it offers, leading it into a new, modern and sophisticated reality.

(Sun & Huang, 2023, p. 2)

> A new way of perceiving and engaging with nature. The aim is to immerse oneself in the countryside, while at the same time enjoying high-quality facilities and related activities that enhance the experience.

Figure 2.3

Depictions Resulting from Academic Publications Overlaying Previous Definitions (from Figure 2.2)

2.3 HISTORICAL CONTEXT

Glamping is promoted as a new tourism innovation. However, the 'concept' of glamping has existed since the great civilisations and has constantly recast itself to retain currency. Over centuries glamping has shifted from its original conception, and today, glamping trends have contributed to a broad range of *glamping-spaces* and *glamping-experiences* (Hrgovic et al., 2018).

A perspective is that glamping is superficial, has no foundation, and appeals to people's vanity and self-indulgence. However, its extensive historical context has been paid little attention by academic authors and has generally been merely chronicled as a foundation (Hrgovic et al., 2018; MacLeod, 2017; Menshikov et al., 2020; Sakacova, 2013). Little reference has been made to the fact that historical context indirectly saturates every aspect. It is contended that many of the *depictions* relevant to the modern form of glamping can be traced back to a historical 'place and space'. For some authors, glamping remains rooted in 'nomadic-tourism' (Budiasa et al., 2019). Increasingly, there is a movement to reconnect with a simpler, more authentic life that is empathetic to nature, rurality, and the environment (Boscoboinik & Bourquard, 2008; Brochado & Brochado, 2019). Here, 'modernity' has transitioned into 'post-modernity', and notions of *primitivism* have transitioned into a revalorised conception of *nomadism* (Johnson, 2003). In effect, a 'nomadic ideology' has arisen, projecting a representation taking its place "in the curio cabinet of Euro-American Others alongside the Oriental, the African, the primitive etc" (Johnson, 2003, p. 419). Moreover;

> The idea of a nomad has been extended to describe a particular futuristic lifestyle of Millennials, especially in experiencing the world. This younger generation reinvents the idea of nomadism as inspiration for provoking the new concept of freedom
>
> (Trisno et al., 2023, p. 1)

While *neo-nomadism* has gained currency, few fully commit to its lifestyle. Instead, glamping provides people with a bite-sized nomadic experience. The idea of 'escaping from' everyday life and 'journeying towards' the next unknown invokes nomadic connotations. Accordingly, reconceptualising and celebrating characteristics associated with historical manifestations is integral to the modern nomadic perspective (Trisno et al., 2023). Helping drive renewed interest is the "strong movement associated with ecology and environmental awareness" (Cowan, 2002, p. 13). In particular, models of nomadism relating to architecture have received increasing attention (Cowan, 2002; Trisno et al., 2023)

2.3.1 Early History of Glamping: Tented Camps Born Out of Necessity

Tents are 'objects' that modernity associates with ancient nomad civilisations (Cowan, 2002; Giller, 2012; Kahn, 2000). One of best known is the Tepee (also 'Tipi');

> No dwelling in all the world stirs the imagination like the tipi of the Plains Indian. It is without doubt one of the most picturesque of all shelters and one of the most practical movable dwellings ever invented. (Vestal, 1977, p. 15)

Throughout history, nomadic peoples have left little tangible evidence of their existence but conjure much in the way of intangible imagery (Cowan, 2002). Constructions were, by their nature, temporary and typically became worn or rotted. Their ephemeral nature heightens the intrigue and mysticism concerning life during earlier times. As shown in Figure 2.4, the Plains Indians of the US are one of the most enduring societies from a bygone age, symbolising an unfettered way of life in equilibrium with the natural world.

Figure 2.4

A Plains Indian displaying ceremonial costume with tepee behind

Note. Creative Commons CC0 (Galt Museum & Archives, 2023)

Today, there is a renewed interest in the interaction between tangible and intangible objects from the past and their valorisation within the present (Jansen-Verbeke, 2016);

> We want to retain collective memories of the past because they tell the story of a place and the habitat of many previous generations and construct our identities versus those of 'others'. (Jansen-Verbeke, 2016, p. 279)

Similarly, rurality becomes reimagined through the manifestation of glamping (Boscoboinik & Bourquard, 2008). Tangible manifestations of glamping utilise Yurt, Lavvu, Tepee, and Black-Tent constructions, borne out of imagery taken from the *shelter-abodes* of nomadic peoples. Using materials taken from nature and having the function of providing relief from the elements, nomadic shelters are saturated with earthly representations (P. Andrews, 1980, 1996). The Bedouin Black-Tent, shown in Figure 2.5, is constructed from woven goat's hair or sheep's wool overlaying a system of timber poles and tensioned fabric ropes and is the forerunner of today's sophisticated stretch tents (Giller, 2012; McLeod, 2000). Further, it can be shown that configurations of the Black-Tent manifest significant social and material 'construction' (Cowan, 2002).

Figure 2.5

Bedouin Wedding beside a 'Black Tent'

Note. Creative Commons CC0 (Matson Photograph Collection, 1900)

Other early tent configurations, such as those erected by the Berber and Tekna peoples of North Africa, provided similar inspirations (Kahn, 2000). Additionally, it can be inferred that dome tents have taken their inspiration from earlier nomadic manifestations. The tents of the Tuareg of Ahaggar in Africa; the Peyote sweat lodge, the Wichita grass house, the Pima Adobe house, and the Apache wickiup (wigwam) all used lightweight wooden framing curved into dome-like constructions (Kahn, 2000).

Glamping not only draws inspiration from nomadic constructions but their societal perspectives as well. In response to the vast extent of territory, harsh climatic conditions, and poor land productivity, Eastern civilisations developed the concept of tented communities of loosely confederated peoples (P. Andrews, 1980). They coalesced into formidable empires that swept over the West, claiming passing sovereignty, only to disappear as quickly. Most notable were the Scythians, Huns, and the Mongol Empire (Chaliand, 2003). The way of life of these nomadic peoples is saturated with mystery and intrigue and is stamped with the sense of the "other" by Westerners (Johnson, 2003). A nomadic existence requires understanding and the ability to coexist with the environment (Khazanov, 2009; Trisno et al., 2023). Livelihoods revolved around what the rural countryside could provide, and societies developed accordingly. Whole communities needed to uproot themselves quickly and move out of weather and danger, or towards better climates and safer regions (Khazanov, 2009; O'Kane, 1993). Standardised structures were developed that allowed "ease of handling, prefabrication, and mass-production" (P. Andrews, 1980, p. 23).

Figure 2.6

Encampment for Surrender of the Khan of Badakhsan

Note. Creative Commons CC0 dedication (Choffard, 18th Century)

However, the formation of formidable empires also required the creation of organisational structures over the migratory and chaotic communities. Hierarchical lines of authority were reinforced by and recognised through the development of striking "princely or ceremonial tentage", and striking accounts of magnificent encampments have been recorded, both in their vastness and their resplendent appearance (P. Andrews, 1980). The fact that such grandiose manifestations

appeared and disappeared within short spans of history and in forms that incorporated distinct originality has fuelled the imagination of modern society. In the same way that the “power of famous monarchs tends to be celebrated in words after their death, the memory of their tents may survive as an image of their glory” (P. Andrews, 1980, p. 24) and their construction “made use of the rich textiles woven in cities, was designed primarily to express the power and magnificence of a monarch” (P. Andrews, 1980, p. 1).

The organisational layout of the mobile tent cities has relevance; their spatial planning and symbolism combined steppe traditions with dramatic structuring (Chowdhury, 2015; Potts, 2019). Figure 2.6 provides an example typical of encampments;

> The camp permitted the ruler to have the best of both worlds: the freedom of movement and open spaces of the countryside, together with the facilities of urban civilization.
> (O'Kane, 1993, p. 250)

Encampment configuration concerned power, status and manifested levels of entitlement and luxury, all of which are included within modern glamping resorts today;

> the axial arrangement of the precinct, with its successively more exclusive spaces emphasising the image of sovereignty and its presentation to the people. ……. The final magnificent elaboration of the enclosure with its gateways had an almost civic character. (P. Andrews, 1980, p. 817)

2.3.2 Dichotomy of Western/Eastern Manifestations of Luxury

Investigating the milieu that existed during ancient times and the construction of the sense of luxury manifested by early Western/Eastern civilisations is pertinent. Greco-Roman society developed in an enduring way, with permanent artefacts of architecture, literature, and societal structure surviving and being studied through to today. However, comparatively little is known about the development of nomadic “steppe” civilisations that successively roamed the vast ‘East’ from the times of the Scythians. Furthermore, what is known is filtered through the lens of the Greeks (Hartog, 1988), with perspectives persisting within Western consciousness today. That is, the sense of ‘self’ being applied to Western culture and the sense of the ‘other’ to the barbarians of the eastern steppes (Johnson, 2003).

The manifestation of luxury within ‘Eastern’ compared to ‘Western’ civilisations was even more potent due to its juxtaposition within the rural landscapes and simple lifestyles. The concept of luxury was as much about the display of luxurious living as actually consuming the luxury itself.

Figure 2.7

Barbaric-Aesthetic/Civilized-Utilitarian Luxury Continuum

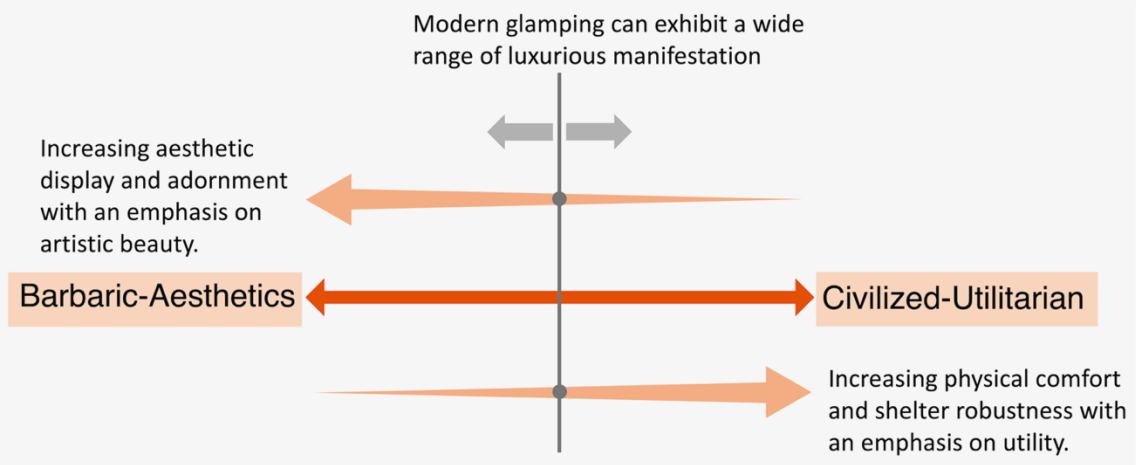


Figure 2.7 Barbaric-Aesthetic/Civilized-Utilitarian Luxury Continuum

Note. Interpreted from Fererro (1901)

While the two contrasting notions of "barbaric-aesthetic" and "civilized-utilitarian", illustrated in Figure 2.7, were postulated more than 120 years ago by Ferrero (1901), they provide historical context to the manifestation of luxury at *glamp-sites* today. The former "presents an eminently artistic character" and "rather aims at producing pleasure than at avoiding pain" (Ferrero, 1901, p. 346). Contrastingly, the latter "loses a certain amount of its artistic character and rather strives to defend men against causes of pain than to procure them pleasures" (Ferrero, 1901, p. 346). By 'pain', Ferrero refers to the notions of 'submission to discomfort' and 'defying torments'. Here, displaying conspicuous luxury was more important than any gratification of comfort, illustrated by 'Audjar', the moveable capital of the Mongols after they conquered Persia in the fifteenth century (Ferrero, 1901);

> the city of tents harbored fabulous luxury, such as perchance is not found in the richest metropolis of the civilized world. …… costly carpets, their most sumptuous furniture; even all the utensils necessary to common life were made of pure gold. Here were found priceless perfumes, in fact, all the magnificence, all the glitter and pageantry, that civilization had created (Ferrero, 1901, p. 348)

Over time, Western civilisation marched ahead and, with advances associated with urbanisation, viewed itself as the apogee of societal development.

> The city was the place of all potentialities ……. all possibilities, of progress, of modernity, whereas the rural implied the rudeness of life
> (Boscoboinik & Bourquard, 2008, p. 150)

However, more recently, urbanites have engaged in a more authentic relationship with the environment (Ahn & Lee, 2015). This has rekindled interest in rurality, the notion of nomadism, and the other-worldliness associated with living in the wild (Boscoboinik & Bourquard, 2008). The appeal to today's urbanites lies in the contrast between the wild unforgiving landscapes in which nomadic peoples lived and the exhibition of luxurious appointments possible within nomadic shelters. Figure 2.7 shows that a wide combination of 'aesthetics' and 'utility' is possible. For *glampers* in the modern world, escapism and enchantment permeate the experience (Ahn & Lee, 2015).

2.3.3 The Shift from Luxurious Mobility to Extravagant Exhibition

Figure 2.8

The Ottoman Sultan Ahmed III, surrounded by Courtiers

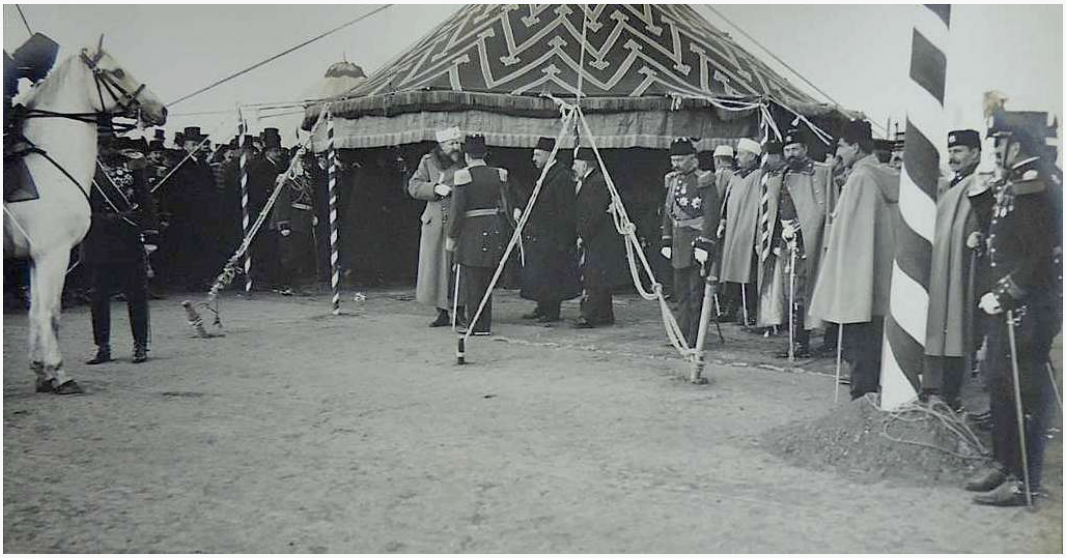
Note. Creative Commons CC0 (Abdulcelil, 1720)

The Ottoman Sultans extended and refined the 'opulent mobility' that ancient aristocracy used to define their station and status through garden pavilions and tents (Atasoy, 2004). One of the most significant trends around tented camps involved 'extravagant exhibition' displaying wealth and worldly power (Budiasa et al., 2019). Luxurious tented complexes were utilised by the Ottoman Empire for its nobility to transverse its immense territory (Sakacova, 2013; Schneegans, 2022), which

were used to project awe and magnificence while reinforcing power and status. Their use occurred extensively throughout the empire, early on, as depicted in Figure 2.8 and towards its end, as demonstrated in Figure 2.9.

Figure 2.9

The Visit of Ferdinand I to Istanbul, Ottoman Empire, in 1910



Note. Creative Commons CC0 (Archives, 1910)

Tents and canopies were used "as impressive stages during important ceremonies, opened in the front to display their rich interior decoration" (Atasoy, 2004, p. 15), a strategy used today in the design of abodes and communal areas at glamping resorts.

The establishment of spectacular events situated within temporary settings stimulated innovation and creativity. The most notable event occurred in 1520 in the royal summit between King Henry VIII of England and King Francis I, which has since become known as the 'Field of the Cloth of Gold' (Bragg, 2005; Richardson, 2020). This mirrored a similar event occurring in 1396 between King Charles VI of France and Richard II of England at the same location. On each occasion, the monarchs strove to display the most extravagant, spectacular, and luxurious spaces ever seen. Massive tented constructions were adorned with magnificent furnishings and embellishments, all inlaid with gold and vivid designs mirroring the 'barbaric-aesthetics' of earlier times.

The event included considerable pageantry, feasts and banquets; a raft of tournaments; archery and wrestling competitions; music, jousting and games (Bragg, 2005; Richardson, 2020). The event contained many characteristics that have since become integrated into glamping. Figure 2.10 shows the tented camp in the background encompassing the space around them along with tournament activities, highlighting the importance of these adjacent areas and their activities.

Figure 2.10

The 'Field of the Cloth of Gold' showing the tented exhibition behind

Note. Creative Commons CC0 (Royal Collection Trust)

2.3.4 Age of Adventure: Safaris

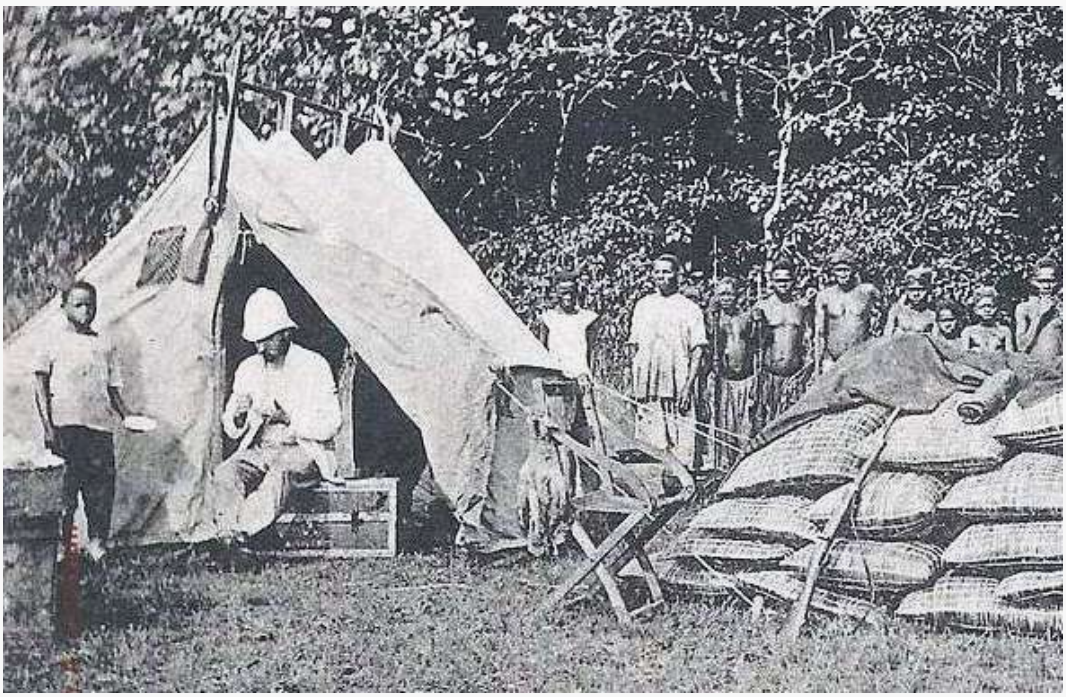
That glamping has developed, or has been adapted, from the concept of safari camps is put forward by several authors (Filipe et al., 2018; MacLeod, 2017; Menshikov et al., 2020; Sakacova, 2013; Schneegans, 2022; Yildirim & Erkiliç, 2019). Indeed, significations associated with the early pioneers, as shown in Figures 2.11 and 2.12, portray a themed sense of adventure. For the would-be adventurer;

> Safari in Africa became 'the thing to do' for many wealthy and idle Brits and Americans, but wanting to maintain all the amenities of luxury home living even in the wilderness
> (Hrgovic et al., 2018)

Escape from everyday life is essential to a *glamping-experience* (Ahn & Lee, 2015). Brooker and Joppe assert that glamping has "evolved from African safaris where demanding European and American travelers slept in luxurious canvas tents, supported by chefs, guides, porters and butlers."(2013, p. 4). For Boscoboinik and Bourquard (2008), glamping trips involved the same excursions as safaris, although the main focus concerns guests' comfort. Additionally, the hybridised combination of safaris and glamping provides a sustainable form of tourism (Erguven et al., 2015).

Figure 2.11

Conveying Rubber in the Congo



Note. Creative Commons CC0 (Courboin, 2016)

Being venturesome and away from normality has appealed to the white Anglo-Saxon society since empire and colonisation. The sense of adventure conjured up by safaris has been around since the mid-1860s but was turned from being adventure based, into a thriving tourism typology from the early 1900s where;

> the appeal of safari tourism in its ability to transport people to a way of life from the past: tents in the bush; exploring the wilds of an untamed land; feeling and smelling and trekking across the earth in a great battle of wits against nature's noblest creatures. …… the combination of beauty and terror was the attraction: the sense of danger and adventure that heightened the senses and put humans back in touch with emotions that had been subdued by modern, industrialized, civilized life. (Simmons, 2015, p. 24)

Safaris continues today unabated, with the focus being to capture 'nature's noblest creatures' on camera rather than as a trophy. At the turn of the century, safaris were popularised by Theodore Roosevelt, Ernest Hemingway, and the Prince of Wales, Edward the 8th (Cejas, 2007). Roosevelt was attracted by "colonial fantasies, ideas about exotic Africa, and nostalgia for the great past age of exploration" (Simmons, 2015, p. 24). Today, it seems strange to term oneself as a "hunter-naturalist" (Roosevelt, 1910, p. 16), but, for Roosevelt going on a safari meant more than the excitement of the

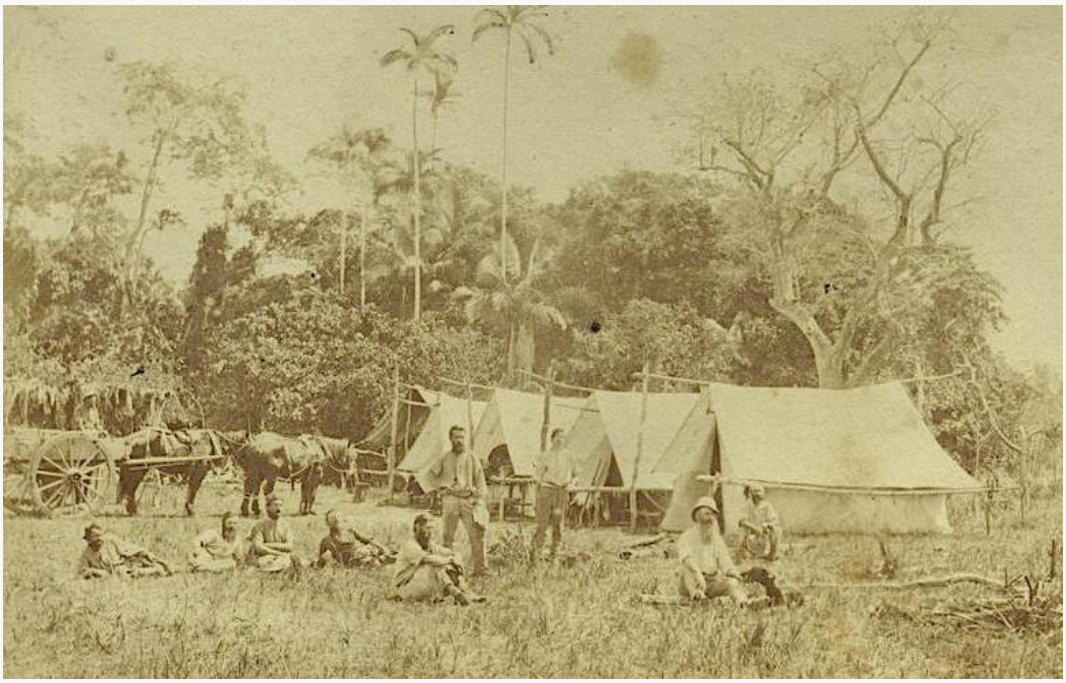
hunt. Being able to live in and be a part of an untouched world exuding authentic beauty was an essential element, as long as the luxuries of home were there at the end of each day;

> We would ride back through the soft, warm beauty of the tropical night, the stars blazing overhead and the silver moonlight flooding the reaches of dry grass; …….. On reaching camp I would take a cup of tea, with crackers on gingersnaps, and after a hot bath and a shave I was always eager for dinner. (Roosevelt, 1910, p. 295)

However, the enchantment did not end there, for exotic dinners featured game meat obtained in the hunt, including giraffe, hippopotamus, and rhinoceros, as well as the various species of antelope (Cusack, 2022). Lunches served on the savannas consisted of "cold guinea fowl or sliced game meat, cheeses, freshly baked bread, along with delicacies like ham, sausage, or pâté" delivered to the site in specially constructed 'chop boxes'. The meal was washed down with "a selection of fine wine, or at least hot teas or coffee" (Cusack, 2022, p. 77).

Figure 2.12

Road party's camp on the Herbert River



Note. Creative Commons CC0 (John Oxley Library, 1874)

Safaris were not confined to Africa but to any region where colonisation occurred. A form resembling modern glamping was prevalent in British India (Rashkow, 2021). Hornaday describes the comforts;

> I was surprised at the elegance and completeness of my friend's camping establishment, which was simply luxurious …….. There was a main wall-tent, large and roomy, with a

> double roof and verandah all around, and divided into an office, dining-room, and bath-room. Major and Mrs. Boss had a sleeping-tent, the khansama (cook) had a kitchen-tent, and there was another for me. Contrary to the ordinary rule of camp-life there was an abundance of furniture. (Hornaday, 1927, p. 70)

An essential aspect of the safari experience concerns the notion of exclusivity and the narrative after the experience has passed;

> The experience, even lasting a few days, can be told as a tale, one's story, one's photos, watching or performing the spectacle of *safari* in khaki shorts with expensive camera equipment. (Cejas, 2007, p. 130)

2.3.5 The Modern Form of Glamping

When and where the word *glamping* first occurred generally has most literature coining the term in Britain in 2005. However, substantiation of this has yet to be demonstrated. Much of the confusion appears due to the commingled association resulting from two avenues of uptake; the gradual uptake of 'comfortable camping' in the UK around this period and the sudden popularity of upmarket festival accommodation.

Reportedly, Luite Moraal is accredited with bringing 'comfortable camping' to the UK. He operated combinations of canvas and timber abodes with elevated wooden floors located on farm settings in the Netherlands some years previously before recognising its potential in Britain (Earp, 2017; Garlick, 2016; Seal, 2007). His "Feather Down Farms" Brand proved popular by "taking the hassle – but not the enchantment – out of family camping by locating the tents on small farms" (Seal, 2007). Functionally, this mitigated the negativity urbanites perceived about rural places and their associated rustic conditions, making rurality more accessible. In 2006 five facilities were operational, increasing to thirty-three by 2017 in Britain (Earp, 2017). The concept surrounds the idea that;

> Middle-class urbanites get to experience an idyllic version of rural life; farmers – who handle the day-to-day management of their site – get some welcome additional income. (Garlick, 2016)

The experience was designed to introduce 'honest rural life' to generations whose lives had been far removed from natural 'spaces'. The brand remains in operation today, and while a range of luxurious living is available, most sites ensure the experience is interactive by including menial tasks such as chopping firewood. It presently promotes itself as "farm stays under canvas" (Feather Down, 2023, Farm stays under canvas), referencing the glamping brand 'Under Canvas' (Under Canvas, 2021), itself modelling its tents on the historical safari tents prevalent in Africa during the early 1900s.

In the second instance, the notion of glamping received enormous publicity from its inclusion in multi-day music festivals (Menshikov et al., 2020). Anecdotally, it is held that the term ‘glamping’ was invented by a journalist who wanted to disparage the luxury tents at Glastonbury. If true, its terminology was merely one comment amongst a raft of satirical critiques highlighting class distinctions and elitism aimed at such festivals (Hughes, 2015). Coincidentally the 2005 festival suffered a severe downpour, causing the main ‘plebeian’ camping area to be submerged underwater and resulting in extreme discomfort amongst the majority of festival-goers (Glastonbury Festival, 2005; Jeffery, 2005; RadioX, 2023). While *Tipis,* shown in Figure 2.13*,* have always been a feature of the festival, their expansion to 300 tipis occurred more recently, and despite better comfort now being afforded, it is a stretch to call them luxurious (The Telegraph, 2014). More likely, glamping had already established itself as a niche tourism type. In February 2005, the Guardian Newspaper highlighted its use before the festival, which occurred on June 2005;

> These days it's more ‘glamping’ than camping, with the best companies offering state-of-the-art pre-erected tents and luxe mobile homes with ensuite bathrooms that feel like an Oscar-winner's trailer. (Ward Davies, 2005)

Figure 2.13

Glastonbury in 2021

Note. Creative Commons CC-BY-SA-4.0 (Spratt, 2021)

Regardless, it is surmised that the publicity resulting from the presence of tented encampments at music festivals elevated the notion of ‘comfortable camping’ into something more exotic and

exciting. There are parallels between modern festivals and the great encamped exhibitions of the past. Indeed, the glamping conception caught UK urbanites' imagination and brought it forward into mainstream thinking.

Figure 2.14

Depictions Resulting From Meanings Derived from Historical Considerations Overlaying Previous Definitions (from Figure 2.3)

2.3.6 Historical Context Provides Glamping with Authenticity

Historical context contributes considerable authenticity to glamping and is significant in compiling the *Concourse-β.* Imagery around luxury and congruence are prominent features shown in Figure 2.14. Nostalgic images of former times, updated and brought forward to today, are notable. The display of extravagant exhibitions, exotic dinners, exceptional cuisine and lavish picnics appear juxtaposed with the surrounding wilderness. Participating in leisure, banquets, and games contrasts with the notions of hardship and survival that typify living in jungles, deserts and prairies. Congruence is obtained through exposure to a sense of enchantment, learning about things 'other' than oneself, escapism and ultimately, entertainment.

2.4 DESCRIPTION OF LUXURIOUS *DEPICTIONS*

Using Table 2.4 as the initial cornerstone and the developed *depiction* schematic shown in Figure 2.14, the luxurious *depiction* is investigated further to create a matrix of conceptions, detailed in Table 2.7, contributing to *Concourse-β.*

2.4.1 Since the Dawn of Humanity: Luxury Has Social Function

Luxury is a concept laced with historical context but dynamic in its manifestations. The Latin derivative of *Luxus* describes it in terms of soft living and sumptuousness, and *Luxuria* references extravagance, thriving and rankness (Morwood, 2005). The historical sense of rankness expresses the notion of being too luxuriant or over the top in its display (Soanes & Stevenson, 2003). The recognition of luxurious items in the Palaeolithic cave paintings, dated around 15,000 BC, at Lascaux, shows that luxury is deeply rooted in human consciousness.

> The Lascaux paintings point also to a further aspect of luxury; it might be decorative, but it is neither superficial nor plain useless. Luxury has a function in society, be it to embellish oneself, to dream of another life, or simply to show that one can afford not just which is strictly necessary, but also something extra.
>
> McNeil and Riello (2016, p. 11)

The BBC production "Guilty Pleasures: Luxury in Ancient Greece" (Wilson, 2011), provides ample historical substantiation that at the level of the individual, the desire for comfort and the display of sumptuousness is a powerful human inclination. McNeil and Riello (2016) observe that "most of the key characteristics of luxury as we know it today were established during Greek and Roman times" (2016, p. 25).

The sense of mysticism in which luxury is woven is partly due to the rich history it has surrounded itself with since the dawn of humanity. Much is made of the contrasting lifestyles between citizens of the two powerful Greek city-states during the Peloponnesian War (Wilson, 2011). The luxurious excesses exhibited by the ancient Athenian elite and aristocracy ultimately led to the revolt of its citizens and the adoption of a democratic political system around the sixth century BC. Conversely, Spartan society was known for its disdain for material possessions, focusing instead on their military prowess and adopting a utilitarian lifestyle. This identifies with Ferrero's 'barbaric-aesthetic/civilized-utilitarian' luxury continuum outlined in Section 2.3.2, substantiating that luxury perceptions depend on cultural, social and personal perceptions. Fererro (1901) provides substantive examples throughout history, from Greek/Roman times, concerning the dominance of the 'barbaric-aesthetic' perspective towards the manifestation of luxury.

2.4.2 Definition of Luxury: A Western Perspective

Similar to the ancient past, a continuum of human habitats exists, with excessive opulence at one end and spartan existence at the other. In today's society, most people live somewhere in the lower reaches of this 'barbaric-aesthetic/civilized-utilitarian' continuum while desiring the lifestyle of those living in its upper reaches. Much of the difficulty in defining luxury concerns "where the ordinary ends and luxury starts …… in the context of what society considers necessary and is thus a relative and dynamic term" (Tynan et al., 2010, p. 1158) and a contemporary description is offered;

> Therefore, the key identifiers of luxury …… are high-quality, expensive and non-essential products and services that appear to be rare, exclusive, prestigious, and authentic and offer high levels of symbolic and emotional/hedonic values through customer experiences. (Tynan et al., 2010, p. 1157)

However, two features of modern society have impacted the exclusivity of tangible *objects* within 'barbaric-aesthetic' perspectives. Firstly, consumerism and increased access to *objects* once seen as luxuries have decreased their social status (Yeoman, 2013). Secondly, advances in digital technology, the internet, and social media have made the communication of the consumption of luxury objects/activities more prominent. Intangible (*social*) *objects* have gained significance. Exhibition and display have become entwined with individualistic expression, cultural identity and social projection, moderating people's behaviour. Accordingly, 'any overt display of wealth can become a hallmark of the boorish" (Yeoman, 2013, p. 256). Consequently, wealth becomes increasingly attached to the display of *representations* around unique experiences and articulation of social capital; both involving intangible *social objects*.

To understand how consumers value glamping, it is necessary to identify and deconstruct its parts. While many studies have been carried out concerning luxury products, the number that examines services is minimal (Yang & Mattila, 2015, p. 1860). Yang and Mattila's research suggests that any hospitality study should consider both tangible and intangible characteristics. Extending the work of earlier researchers using the 'luxury value model', they proposed and tested a modified 'value luxury hospitality framework' which considered four dimensions (called properties herein); functional, hedonic, symbolic/expressive and financial.

2.4.3 Luxury: Functional Property

Functional considerations stem from the object's purpose, and value is determined from such attributes as quality and performance. Most studies focus on luxury products, and assessments of their operation, craftsmanship, durability, and reliability come to the fore. Figure 2.15 illustrates a tented glamping lounge area furnished with comfortable, sturdy furniture made from quality materials. However, hospitality also relies on intangible attributes like service quality and atmosphere. The furnishings provide a sense of modern 'frontier' living, projecting robustness, juxtaposed with the impermanence of the fabric walls and ceiling. The ambience is supported by themed appointments that identify the space with the locality where the facility is situated.

Figure 2.15

Luxurious Tented Lounge

Note. Creative Commons CC-BY-SA-2.0 (McShane, 2017b)

2.4.4 Luxury: Hedonic Property

The hedonic value is the most personal and indulgent of the properties and is most attuned to Hofstede's "Indulgence Versus Restraint" dimension defined in his six dimensions of national cultures. Hofstede defines Indulgence as the;

> Gratification of basic and natural human drives related to enjoying life and having fun.
> (Hofstede Insights, 2019, Indulgence par 1)

Notions around luxury have pivoted in recent times due to its democratisation (Vigneron & Johnson, 2004), and objects traditionally thought of as luxury items in the 'barbaric-aesthetic' sense are "simply more attainable for more people" (Florin et al., 2007, p. 220). While "old" luxury concerns luxury objects themselves, "new luxury is experiential and is defined by the consumer" (Florin et al., 2007, p. 220). This raises the question of whether 'to do' gives more pleasure than 'to have' (Mann & Gilovich, 2016; Van Boven & Gilovich, 2003). Moreover, holistic notions of luxury are multidimensional and constituted by tangible and intangible objects involving subjectivity, relativity and contextuality (Kauppinen-Räisänen et al., 2019). Intangible experiences that involve sensory gratification and pleasure from the consumption of luxury entail hedonic properties (Vigneron & Johnson, 2004).

Figure 2.16

Group in front of a firepit

Note. Creative Commons CC-BY-SA-4.0 (Heftiba, 2018)

Moreover, Yang and Mattila argue that the intangible benefits of “sensory gratification and emotional pleasure” (2015, p. 1854) are essential to consuming luxury. As shown in Figure 2.16, sitting around a campfire with friends, laughing and telling stories provides enjoyment and fulfilment. Further, being outdoors provides that element of being elsewhere, imparting an extra feeling of excitement. It is contended that glamping offers the ideal setting for such social get-togethers, and firepits are commonly found at glamp-sites.

In investigating “luxury-seeking consumer behaviour”, Vigneron and Johnson (2004) assert that meanings regarding luxury stem from both ‘personal’ and ‘non-personal ‘perceptions. They further argue that ‘personal’ perception comes from the combination of views about “hedonic experiences” and projections of one's “extended self” (Vigneron & Johnson, 2004, p. 488). The degree to which each dominates the perception contributes to that person's uniqueness. Consequently, attempts to formulate comparative luxury scales are fraught with difficulties due to their interconnectivity. In a quantitative study, Christodoulides et al. (2009) found that data concerning ‘hedonism’ did not have sufficient reliability to be identified as a definitive factor. However, a “serious cross-loadings of items” occurred within their factor analysis, indicating that ‘hedonism’ significantly impacted many other factors concerning luxury (Christodoulides et al., 2009, p. 401).

2.4.5 Luxury: Symbolic/Expressive Property

The symbolic/expressive value has historically played a vital role in the display of luxury to others. It concerns the psychological connotations of the display of luxury on consumers and those observing the consumption (Yang & Mattila, 2015). Luxury brands' symbolic/expressive value has been compelling, especially before the digital age, where brands such as Rolex watches, Louis Vuitton’s handbags, and Lamborghini cars portrayed persuasive imagery. Depending on the product, consumers seek to place a symbolic aura about themselves, promoting their identity, lifestyle or ideology.

Compared to tangible goods, the intangibility of hospitality made the exhibition of luxury less visible and, therefore, less attractive before the digital age. More recently, social media has captured the experience of consuming luxurious hospitality and Instagramable moments are perceived as important symbols of status and lifestyle (Florin et al., 2007). Figure 2.17 is a case in point, where bread formed in the shape of a crocodile signifies where the photographer is located and presents a unique moment distinctly associated with that person. Therefore, experiencing unique and wondrous travel offerings have positive portrayal attributes, particularly where such experiences

relate to ecological, responsible and sustainable philosophies. The display of “once in a lifetime” moments become more palatable to others than puffery around owning notable objects.

Figure 2.17

Instagramable crocodile bread

Note. Creative Commons CC-BY-SA-2.0 (McShane, 2019a)

2.4.6 Luxury: Financial Property

Regardless of the tourism offering, consumers balance the value they receive from a purchased offering against its actual cost. While some consumers purchase expensive offerings to demonstrate their economic station, others expect to receive extra value commiserate with a luxury item’s additional cost (Yang & Mattila, 2015).

2.4.7 *Luxurious Depictions*: Matrix of Conceptions

L*uxurious Depictions* provide a collection of conceptions, included in Table 2.6, associated with the four properties defined by Yang & Mattila (2015), identifying with Figure 2.14, contributing to *Concourse-β*.

Table 2.6

Luxurious Depictions: Matrix of Conceptions

Functional properties	Hedonic Properties	Symbolic - Expressive Properties	Financial Properties
Meeting of Simplicity and Luxury	Enjoying Extravagant Site Display	Symbols of Status	Exclusive, Prestigious & Authentic
Cosy Beds + Pleasing Furniture	Indulgent Experiences	Luxury Brands	Luxurious – Spartan Continuum
Lavish Display that is Non-Essential	Enjoying Life, Having Fun	Experiencing Luxury consumption	Balance of Value Against Cost
Quality Ambiance	Emotional Pleasure	Personal Symbolic Aura	Receive Extra Value
Urbanised Amenities	Sensory Gratification	Instagramable	Gain Rare & Unique Experiences
Five-Star Service	Embellish Oneself	Promoting Identity	Demonstrate Economic Station
Exotic Cuisine	Immersion in Feasts and Banquets	Display of Unique Moments	
Abodes that are Exclusively appointed	Consuming Safrai Picnics	Exclusivity of telling Glamping Narrative	

Note. Interpreted from (Florin et al., 2007; Kauppinen-Räisänen et al., 2019; McNeil & Riello, 2016; Tynan et al., 2010; Vigneron & Johnson, 2004; Yang & Mattila, 2015)

2.5 Description Of *Typological Depictions*

Using Table 2.4 as the initial cornerstone and the final developed *depiction* schematic evolved in Figure 2.14, *typological depictions* are investigated further as phenomena. Here, glamping covers a wide range of activities.

- Festivals and festival tents.
- Events, functions and celebrations.
- Glamping-resorts.

- Upgraded camping grounds.
- Glamping's relationship with camping.

2.5.1 Festivals and Festival Tents

While glamping at festivals does not form a direct part of this research study, the enormous publicity they attract in the media also promulgates the notion of luxurious accommodation at such events. Festivals can be viewed as the modern-day update of the 'Field of the Cloth of Gold', providing surreal imagery around glamping. In particular, glamping at the Glastonbury and Coachella festivals attracts far-reaching attention (Eventmarketer, 2018; Hughes, 2015; Rella, 2019). Moreover, major hotel brands such as Marriot have used them to springboard their entry into the glamping-resort hospitality (Wood, 2017).

Figure 2.18

Tipi camp at Glastonbury

Note. Creative Commons CC-BY-NC-ND-2.0 (Moss, 2008)

As time has progressed, festival glamping tents have become essential to any multi-day festival. While music festivals such as Glastonbury started as vehicles for 'cutting edge' music, their function today has transitioned into providing "the ultimate festival experience and not the ultimate music festival" (Hughes, 2015). It is the *festival experience* that many are seeking, and those who in their younger days attended the cutting edge festivals in their youth some 30-40 years ago, in the mud and discomfort, are returning to re-experience these times in a manner and way that they can now afford. Today, the older demographic (and younger elites) would not contemplate putting up with

the uncomfortable, cramped and often miserable living conditions at festivals to experience *musical nirvana* (Hughes, 2015).

Sensing that festivals were a way to gain social capital (Yeoman, 2013), Marriot Hotels created incredible publicity around its 'pop-up' glamping village at Coachella in 2017. Marriot used the occasion to highlight its traditional offerings, gaining currency by being seen at the forefront of trending societal aspirations (Perkins-Chavis, 2017). They acquired eight of the festival's onsite safari tents, providing them with specific makeovers that mirrored and showcased the amenities available at their branded luxury hotels (Eventmarketer, 2018; Richards, 2018; Wood, 2017). The sites included access to select viewing areas, private parking, meals, and golf cart transport to staged areas. Marriot's entry into festivals underlines its understanding of the role experiences play within today's consumer consciousness, "It is all about elevating the experience and sharing that out socially and digitally with your friends and followers" (Richards, 2018, Yurts make their way to the festival this year Section). Marriot followed its initial offering by returning to Coachella in 2018 with yurt configurations (Dobson, 2018) and safari tents, yurts, and a unique bungalow (Rella, 2019).

2.5.2 Events, Functions, and Celebrations

Today, there is an increased aspiration to create unique and memorable occasions amongst one's cohorts marking the organiser apart and earning them significant social capital. While glamping has been included at public events for some time, it is also becoming a feature at private events. Private events include weddings, anniversaries, reunions, corporate getaways and team-building, where the organiser provides accommodation, food, music and entertainment.

Perhaps the most notable private events are wedding functions, increasingly organised by the wedding couple, and whose imagery and character are imprinted on the occasion (Massimi et al., 2014). Weddings are no longer exclusively featured in established static hospitality venues, but exotic and remote locations are searched out for their unique landscapes and unequalled imagery (McDonald, 2005). Figure 2.19 illustrates a wedding couple seeking to personify their big day. Beach sites or sites overlooking idyllic scenes of natural beauty are desired, and temporary venues are established with various fabric structures, including Big Top Tents, double and triple Tipis, Marquees and freeform stretch structures. Often the event is themed in a way portraying the personality of the wedding couple, adding a distinctive dimension (Massimi et al., 2014; McDonald, 2005). Where locations are remote, uniquely themed glamping tents for the bridal party are placed in stunning spots, with other tents for guests. Organised in this manner, the wedding experience is extended, from prewedding functions the day before, the wedding day itself, and the wedding breakfast on the day afterwards.

Figure 2.19

Bride and groom beside tent

Note. Create Commons CC-BY-SA-4.0 (Dumlao, 2017)

The advent of the unique 'Pop-Up' Hotel has also gained momentum. While most are configured as static facilities, others can be configured according to a customer's requirements and placed as a pop-up in an exquisite setting (Butta et al., 2015). They are arranged whenever a big group of people need a hotel service, but the event is located where no such facility exists (Butta et al., 2015). They are typically set up in rural settings, usually linked to events around motor-cross, horse-shows, outdoor sports and niche corporate-sponsored exhibitions, forums and conferences.

2.5.3 Glamping Resorts

Glamping-resorts are increasingly common. An example of an empathetic placement providing panoramic views and unique experiences can be seen in Figure 2.20. Located within a tea plantation, it offers additional income for the area while immersing guests within an authentic rural enterprise. Conversely, poorly conceived glamping-resorts commodify the glamping image, disneyfy services/products, and can be placed in locations that conflict with natural settings.

Glamping-resorts that connect authentically with "nature-based tourism" have become popular in the United States, fuelled by "the growing number of indoor-orientated people turning towards the outdoors" (Arizton Advisory and Intelligence, 2019, Industry insights, par 1). Glamping's growth has been due to its ability to provide tourism products and services in an "offbeat, authentic, and

approachable" (Arizton Advisory and Intelligence, 2019, Industry insights, par 1) manner challenging traditional hospitality models. Several models have arisen in the US, with 'Under Canvas®' being a much-touted success story, founded on a campsite concept around America's national parks. Under Canvas®, guests "experience starry night skies, wild landscapes, healthy café-style dining, and a luxurious private tent" (Under Canvas, 2019, par 1). It also promotes connection and socialisation with other people, camp activities and adventure outings.

Figure 2.20

Glamping-Resort situated in Tea Plantation, Java

Note. Creative Commons CC-BY-SA-4.0 (Panchali 1989, 2018)

The uptake in glamping-resorts has not gone unnoticed by major hospitality businesses who have made varying forays into the tourism concept. However, many of the world's largest hotel chains were founded in the United States, with their business models difficult to adapt to the glamping industry. Not all provide naturally authentic offerings. Marriott, as well as being associated with the Coachella Music Festival, introduced its first Glamping-Resort in 2015, "The Canopi-Bintan", under its Tribute Portfolio Brand, includes 100 safari-themed tents that are set around a large artificial saltwater lagoon on Bintan Island, Indonesia. It promotes nature as a significant characteristic with activities that include cable-skiing, jet-skiing, bumper boats, flying water-jet bikes and ATV rides (Marriott, 2019). However, promoting contrived activities situated on an artificial lagoon as nature-based does nothing to project authenticity. Furthermore, situating a hundred-odd fabric abodes in condensed arrays not only betrays the notion of being amongst nature but places glamping units in

their most disadvantaged context. Canopi-Bintan appears to follow a traditional resort "modus operandi" that merely incorporates tents instead of permanent construction.

A more faithful representation undertaken by a large hotel chain is the "Four Seasons Tented Camp Golden Triangle", located near Chiang Rai, Northern Thailand, close to the confluence of rivers separating Myanmar, Laos and Thailand. The exclusive mix of sixteen tented accommodations are dotted sparsely throughout the surrounding jungle, and the sense of adventure and luxury permeates every part of the complex. Its website, (Four Seasons, 2019a), portrays nature, adventure, luxury, and a sense of history;

> Interact with rescued elephants, explore spectacular mountain trails or bamboo jungles and unwind in luxury tents. Let the 19th-century explorer's spirit in you come to life – while enjoying our signature hospitality and all-inclusive experiences.
>
> (Four Seasons, 2019a, par 1)

The 'Tented Camp Golden Triangle' is not done at scale and is able to sympathetically fit in with the habitat and ecology of its surrounding area. The success of 'boutique glamping-resorts' occurs on the back of an increased preference of guests to be immersed in experiential activities on their vacation (Four Seasons, 2019b). Today, glampers encounter interactive culture and adventure, saturating them with a sense of '*being the explorer'* in ways that are authentic and meaningful to them. Ideally situated, such glamping-resorts can facilitate venturesome excursions, where "expert camp hosts tailor each experience to surpass your wildest expectations" (Four Seasons, 2023a, par 1). Here, the essence of glamping is to impart a sense of "participating" within the experience. Consequently, glamping-resorts are often reverse-engineered (Ekstein, 2018). Instead of conceptualising activities around planned buildings and infrastructures, the role of local landscapes and activities are investigated first, and hospitality structures are designed around these. At "Shinta Mani Wild" (Bensley Collection, 2019), glampers can eat at a restaurant under a local waterfall and zipline around the complex.

2.5.4 Upgraded *Camping-Grounds*

A rising trend concerns the upgrading of accommodation at traditional *camping-grounds* (Cairn Consulting Group, 2019b). The benefit to guests is that they walk into a fully set up and equipped campsite. At a time when many *camping-grounds* have come to the end of their current investment cycle, a number are seizing the opportunity to upgrade sections of their facility into glamping areas to attract holidaymakers who would not otherwise consider *camping*;

> By introducing creative accommodation in a camping resort, there is a chance and opportunity for generating new glamping demand and attracting guests that are not initially camping guests, but had previously stayed in other types of accommodation.
> (Cvelić-Bonifačić et al., 2017, p. 111)

Cvelić-Bonifačić et al. (2017) researched nineteen facilities in Croatia that provided glamping quality accommodation within upgraded *camping-grounds*. Regardless of whether such facilities possessed sufficient glamping attributes, respondents scored their experience highly at 82.6% and their accommodation at 81.0%. Respondents consisted of families (78.8%), travelling friends (22.8%) and couples (13.9%). Organising a family camping trip has become increasingly stressful in today's fast-moving life. Unless families *camp* often, personal glamping requires a significant capital outlay for one or two trips annually. Consequently, for the average family, the extra cost of the glamping experience is offset by savings made through not purchasing *camping* equipment and storing it when not in use.

However, glamping implicitly has accommodation abodes within remote locations, surrounded by nature, with views over surrounding landscapes. Conversely, as shown in Figure 2.21, *camping-grounds* do not lend themselves to providing these. As a generalisation, they place campers in small, specifically sized plots similar to the configurations of urban subdivisions. Higher densities position guests close together, diminishing their embedment within nature, and reducing visual outlooks. Consequently, their manifestation of an authentic glamping ideal is questionable.

Figure 2.21

Tents set up in the middle of a forest

Note. Creative Commons CC-BY-SA-4.0 (Koppelaar, 2021)

2.5.5 Glamping's Relationship with *Camping (also refer to section 2.6.1)*

Camping has been and remains a popular leisure activity that is morphing, in its own right, into a form of glamping, with people choosing to holiday in a glamping context (Hipcamp, 2021). Campsites are either put up by the campers themselves or book and stay at a site put up and equipped by others. Anticipated trends in the UK include the continued increase of pop-up campsites and a rise in 'en-pitch' toilets, where each pitch has a private toilet. The number of pop-up sites doubled from 2019 to 2020, providing campers with a variety of sites more associated with glamping than camping (Hipcamp, 2021).

Mintel, a major research company that provides in-depth market reports, has provided annual 'Camping and Caravanning – UK' reports from 2009, providing insights into the outdoor accommodation industry, including glamping. The outdoor accommodation industry in the UK has a heavy emphasis on offering "people a high standard and wide choice of accommodation, while at the same time allowing them to reconnect with nature and switch off from their busy day-to-day lives" (Mintel, 2023, par 7). Its 2023 report highlights an "ever-diversifying range of glamping options, as well as on-site facilities and experiences such as wellness, children's play and nature-immersive outdoor activities" (Mintel, 2023, par 7). Mintel's findings are supported by anecdotal research by Dan Yates, who launched *pitchup.com* in 2009, listing over 3,000 accommodation options in 40 countries in 2018. His study indicates that while '*search'* for *camping* on Google UK for 'camping' heavily outweighs that for 'glamping', the latter is steadily gaining momentum, from less than 5% of searches in 2012 to over 12% in 2018 (Yates, 2018).

The 2019 North American Glamping Report (Cairn Consulting Group, 2019a) surveys campers across the continent and defines glamping as a "unique non-RV accommodation that includes an enhanced level of services and amenities". The results indicate that 45% of campers are interested in experiencing glamping, up from 21% in 2017. The dramatic increase in interest towards glamping occurs across all generations but is highest among Millennials (50%), followed by Generation-X (46%) and Baby Boomers (37%). Interest has been sparked by a love of the outdoors, wanting to escape crowds and noise, and the enjoyment of exploring new areas.

2.5.6 *Typological Depictions*: Matrix of Conceptions

Typological Depictions describe the themes and established glamping types. The collection of conceptions is included in Table 2.7, identifying with Figure 2.14, contributing to *Concourse-β.*

Table 2.7

Typological Depictions: Matrix of Conceptions

Festivals and Events	Places and Spaces	Glamping Resorts	Upgraded Campgrounds, Camping
Glastonbury Music Festival	Isolated and Offbeat Locations	Configuration Created to Impress	Semi-Permanent & Permanent
Coachella Music Festival	Untouched Wilderness Sites	Settings of Exclusivity	Rural, Peri-Urban Locations
Festival Experiences	Unsurpassed Vistas	Unique Cause Driven Themes	Organised in Tight Configurations
Pop-Up Glamping Villages	Perceptions of Culture & Adventure	Embedded Local Cultures	Living in a Community of Abodes
Themed Outdoor Hotels	Generous Spaces around Landscapes	Ecotourism Immersions	Campground Amenity and Atmosphere
Weddings, Anniversaries & Reunions	Spectacular Site-wise Embellishment	Hotel Styled Operations in the Wild	Integration with Camping Area
Corporate Getaway Team-Building	Onsite and Offsite Experiences	Nature-Based-Tourism	Authentic as Camping Typology
Motor-cross, Horse-Shows, Sports Events	Commodified & Contrived Environments	Integration of Wildlife Protection	
		Fantasied Interior Designs	

Note. Interpreted from **(Butta et al., 2015; Cvelić-Bonifačić et al., 2017; Ekstein, 2018; Hughes, 2015; Massimi et al., 2014; McDonald, 2005)**

2.6 DESCRIPTION OF *OUTDOOR DEPICTIONS*

Outdoor depictions are investigated further as phenomena by using Table 2.4 as the foundation, and the depiction schematic evolved in Figure 2.14 to create a matrix of conceptions, detailed in Table 2.8.

Glamping is differentiated from other forms of hospitality, as it is not confined to elements associated with the accommodation itself. Instead, it is extended to include the glamping-habitat and its surrounding environment. The notion of rurality and beautiful landscapes is largely undisputed. Sustainability is heralded, and glamping can rightfully claim to tread lightly on the environment compared to other hospitality infrastructure (Boscoboinik & Bourquard, 2008; Menshikov et al., 2020). Its most significant attribute is that it sympathetically combines outdoor leisure, activity and adventure to provide a unique touristic experience, holistically packaged (Brochado & Brochado, 2019). However, its association with *camping* is problematic and can be viewed favourably or abjectly, depending on perspective. The following aspects are discussed;

- *Camping* and glamping: Distinctions.
- Immediate access to the outdoors
- Location matters.
- *Glamping-experiences.*
- *Representation* of experiences.
- Luxury and experiential consumption.
- Glamping around specific experiences.

2.6.1 *Camping* and Glamping: Distinctions

Whether Luite Moraal's concept of *comfortable camping* (Earp, 2017) was the incubation of glamping is uncertain; however, there is a notion that glamping is merely a subset of *camping,* with both manifesting similar experiences. Because of this, glamping becomes entangled with the basic precepts behind *camping*, instilling confusion concerning its definition and conceptual differentiation from *camping*;

> Since there is no official definition or categorization of glamping accommodation, more campsites tend to call glamping all different types of accommodation, even apartments, lodges, etc. Tour operators sometimes promote glamping accommodation in simple tents and caravans, which are not always recognized as glamping accommodation.
>
> (Cvelić-Bonifačić et al., 2017, p. 111)

Glamping's historical attachment and constant comparison to *camping* is unavoidable. Indeed, they have much in common, and the scene shown in Figure 2.22 sits equally well in either. However,

while the modern notion of glamping has invented itself from *outdoor accommodation*, it borrows characteristics from various sources and distinguishes itself apart from *camping* by having;

> An emphasis on excellent views, beautiful and "unspoiled" natural environment, luxury, peace, ecology, sustainability, ample spaces, magnificent accommodation in special kinds of tents, cabins, trailers etc that no usual camping would ever offer.
>
> (Kabourakis, 2017, p. 2)

Despite both having high participation in nature-based tourism, *campers* regard any association with glamping as disappointing and a betrayal of the spirit and intent of camping (Filipe et al., 2018). Many campers "question glamping's authenticity," with some being openly derogatory (Ahn & Lee, 2015). However, instead of being two distinct groups, they form polar ends of an "outdoorsy holidaymaker" continuum (Ahn & Lee, 2015, p. 13). For both, "escapism" and "being close to nature" are essential elements, leading to authentic experiences "true to self" for each.

Figure 2.22

Grilling fish over an open fire

Note. Creative Commons CC-BY-SA-4.0 (Infernus, 2018)

2.6.2 Immediate Access to the Outdoors

The notion that the essence of glamping brings glampers closer to the wilderness is echoed within the literature on the topic (Twose & Perkins, 2015), and the desire to "get back to nature and basics"

is a commonality that both *camping* and glamping share (Twose & Perkins, 2015). Figure 2.23 illustrates an idyllic location of a glamp-site beside a meandering river. Growing concern for the environment and recognising the fragility of natural ecosystems have fuelled the desire amongst societies to reconnect to the outdoors (Hrgovic et al., 2018). Accordingly, the mindset of glampers is increasing towards taking a nature-based escape that provides, amongst other things, the social benefit derived from being more interactive with "mother nature".

Research surrounding *glampers* unveils a notable number of comments concerning their ability to interact with nature, its local habitat, including flora and fauna, landscapes and scenery, and participation in nature-based activities (Brochado & Pereira, 2017). Where glamping dovetails with ecotourism, glampers place particular importance on "activities related to the surrounding natural resources of local sites" and focus on "on-site" and "adjacent" environments, including wildlife viewing, jungle walks, and riverboat trips. Both "nature" and "ecology" were identified as significant themes in reviews by *glampers*, with "concern for" and "sustainability of" environments and habitats as significant sub-themes. (Brochado & Brochado, 2019, p. 17).

Figure 2.23

Glamping by a river

Note. Creative Commons CC-BY-SA-4.0 (Indica, 2017)

While glamping is most commonly associated with stunning scenery, it is not always the case and importance is attached to being situated in a nature-based setting. The "Garden Village Bled" resort development in Slovenia (Vres & Vres, 2015), is set within a valley in a peri-urban location without

open views and had previously been used as a plant nursery. Bled provides substantive historical context, and the facility established its identity with an internal vista, placing tents amongst highly cultivated terraced slopes of fruit trees and vegetable gardens, with adjacent forest areas incorporating wooden tree houses. *Glampers* become intimate with their nature-based surroundings through innovative architectural landscape design rather than panoramic views of expansive scenery.

2.6.3 Location Matters

Location is associated with such aspects as its position in the world, climatic conditions, stage of human development, cultural backdrop, and urban or peri-urban setting. Demonstrating this, the glamp-site shown in Figure 2.24 is ideally positioned for 'dark-sky' observations. However, for many, glamping is constrained by stereotyped imagery;

> Glamping is still markedly associated with hidden places, very different cultural settings, and faraway destinations ..... It seems that glamour and luxury will work better when combined with an exclusive and quite different location (Filipe et al., 2018, p. 116)

Figure 2.24

A remote bubble hotel in Naturpark Gantrisch

Note. Creative Commons CC-BY-SA-4.0 (Marcelgross, 2022)

2.6.4 *Glamping-Experiences*

A central factor in the evolution of glamping occurs with a change of focus from accommodation and service to providing unique and memorable experiences. Here, the concept of taking a vacation has changed from consuming services to consuming experiences, and vacationers increasingly demand those experiences to be more exclusive and memorable (Yeoman & McMahon-Beattie, 2019). Vacations with 'Four Seasons' in the past may have focused on standards of comfort and sustenance; today, it is about taking a 'Four Seasons experience';

> What makes an experience extraordinary? How about a walk alongside a naturalist while you watch migrating zebras, or a guided dive to discover the hidden world in UNESCO-protected waters? We'll give you exclusive access to once-in-a-lifetime adventures in the world's most captivating locales, only with Four Seasons.
>
> (Four Seasons, n.d., p. 1)

'Four Seasons' is no stranger to glamping with their 'Tented Camp Golden Triangle' (Four Seasons, 2019a) provides immersive experiences within the elephant conservatory area it supports (also refer Section 2.5.3). Glamping is at the forefront of experiential tourism and offers idiosyncratic experiences. The ultra-luxurious "Shinta Mani Wild Cambodia" (Rodriguez, 2019) is noted for its association with the conservation/husbandry of neighbouring wildlife areas; while "Blink" (Black Tomato, 2018) creates extraordinary *glamping-experiences* in remote and untouched parts of the world.

Figure 2.25

African Elephants visit camp

Note. Creative Commons CC-BY-SA-4.0 (Clode, 2018b)

Harkison (2016), in a study concerning the creation of luxury accommodation experiences in New Zealand, notes that "although the topic of creating experiences has been identified as an important issue in tourism experiences, it has been relatively ignored" (2016, p. ii) Experience presents itself as a diverse subject and definitions differ widely;

> Experience is an elusive and indistinct notion. It is a difficult construct to define, let alone measure, because of its multiple elements and individualized, personal nature. People don't even agree on the definition of the term. (Knutson & Beck, 2003, p. 24)

While some assert that experiences are created for 'consumers' by 'producers' (Pine & Gilmore, 2019), the best experiences can occur out of the blue as illustrated in Figure 2.25. Having wandering elephants walking through lunchtime settings would hardly be planned for, but result in memorable experiences.

2.6.5 *Representation* of Experiences

From a *representational* perspective, glamping can be viewed through a Saussurean lens to gain insights by considering both diachronic and synchronic readings (W. Gordon & Lubell, 2015). Diachronic readings consider changes over time. While glamping as a concept has undergone considerable changes since its inception in 2005, little academic endeavour has been devoted to the evolution of its historical development. To better understand *representations* referencing the past, this study investigates its evolution in Section 2.3. Conversely, synchronic readings consider conceptual relationships linking co-existing terminology and provide depth and context at a specific reference point. At the present time, synchronic readings reveal that various themes can apply to *glamping-experiences* depending on their situational settings; being close to nature, extraordinary landscapes, immersion in historical settings, connection with differentiated cultures, spiritual awareness, wellness escapes, nature conservation and animal welfare, exotic adventures, gastronomic interludes, hedonistic entertainment, solitude, and its opposite, socialisation with friends and family (Brochado & Brochado, 2019; Menshikov et al., 2020). Thus, *representations* of experience can be used to display an engagement with the outdoors in various ways.

2.6.6 Luxury and Experiential Consumption

Concepts of luxury, social position and social capital have changed from conspicuous consumption, where "wearing of liveries" and vicarious consumption of "food, clothing, dwelling and furniture" (Veblen, 2017, p. 47) have changed to identifying with, pursuing and displaying unique experiences possessing distinct wow factors. Definitions concerning luxury have "shifted to encompass more experiential forms of indulgence" (Yeoman & McMahon-Beattie, 2019, p. 115). While sitting around a campfire is enjoyable, it becomes highly memorable when in the middle of a small lake, as in Figure 2.26. *Glamping-experiences* that are unforgettable are those

that are idiosyncratic and quirky. In everyday contexts, bathing out in the open appears unusual; however, as shown in Figure 2.27, it makes sense while glamping and can highlight the time away. Sitting in a hot tub surrounded by nature, enjoying extraordinary views with only one's skin between oneself and the wilderness, can be the ultimate immersion.

Figure 2.26

Bonfire on the water

Note. Creative Commons CC-BY-SA-4.0 (Bierud, 2019)

The shift in perspective around luxury, particularly within tourism, is associated with the democratisation of travel, where travel is “no longer the result of privilege or exclusivity” (Yeoman & McMahon-Beattie, 2019, p. 87) and is now accessible to all social strata. Further, Gilovich (Carter & Gilovich, 2012; Kumar et al., 2020; Kumar et al., 2019; Mann & Gilovich, 2016; Van Boven & Gilovich, 2003) has investigated experiential and material consumption of people regarding anticipatory, experienced and remembered utilities of consumers. It is claimed that experiential consumption provides consistently greater happiness and satisfaction among people than material consumption (Kumar et al., 2020). Here, happiness encompasses *hedonia*, or pleasure, and *eudaimonia*, or the satisfaction that comes with being virtuous, prosperous, and having a sense of purpose and meaning in life (Kumar et al., 2020). In this way, experiential consumption has been found to contribute more to their sense of self, something they carry with them all the time (Carter & Gilovich, 2012; Kumar et al., 2019), thereby establishing social capital.

As a vehicle providing experiential consumption, glamping incorporates many attributes that can enhance a person's self-identity and build upon their social capital.

In concert with experiential consumption, communication, particularly through social media, highlights people's identity, where social capital is obtained through visible expressions of their experiences (Bronner & de Hoog, 2018). Where in the past, a person's worth was ranked through the display of the quality and quantity of their possessions, today, "we are not our possessions, but we are the accumulation of everything we've seen, the things we've done, and the places we've been" (Bradberry, 2016, the power of experiences, par2). People increasingly communicate their identity, personality and ideals through social media. People glamping can be seen engaging with topics having currency. Expressions around caring for the environment, wildlife welfare, sustainable travel, life balance, and wellness can be catered for through glamping. Moreover, these aspects are able to be captured in highly instagrammable moments.

Figure 2.27

Outside Bath: Baringo, Kenya

Note. Creative Commons CC-BY-SA-4.0 (Whitehead, 2021)

2.6.7 Glamping Around Specific Experiences

In this situation, glamping is part of the activity but is not the main focus. Guests are seeking specific experiences, generally in natural settings, and the inclusion of glamping provides venues with an empathetic background that portrays an overall ambience to that experience. For example, the enjoyment of a canoeing vacation, as shown in Figure 2.28, can be complemented by staying at an exquisite glamp-site overlooking the area.

Ecotourism experiences mesh well with glamping, and often glamp-sites are chosen with this synergy in mind;

> Because of its sustainability and mobility, glamping accommodation is being recommended for locations that were previously out of bounds, such as protected nature areas or forests. (Hrgovic et al., 2018, p. 629)

Figure 2.28

Glamping around canoeing experience

Note. Creative Commons CC-BY-SA-4.0 (O Karlsen, 2023)

Glampers who seek ecotourism experience value interactions with on-site staff, socialisation with other ecotourists and learning opportunities (Brochado & Brochado, 2019). Where ecotourism or

cultural experience is the prime reason for selecting the glamp-site, the depth and quality of information about the wildlife and local cultures become increasingly relevant. In their study of online reviews, Brochado and Brochado (2019, p. 20) found that “experience” was a crucial theme expressed by glampers with 100% connectivity, while “learning” was also an important theme with 81% connectivity. The ‘Four Seasons Tented Camp – Golden Triangle’ (Four Seasons, 2019a) not only offers a magical escape in tented camp luxury but also distinctive local contact:

> Guided by our team of experienced mahouts, learn to interact with elephants, then embark on an exploration of the jungle wilderness with your newly acquired skills. Join in the customary daybreak ritual and join the mahouts as they bathe the elephants in the river or pond, getting them ready for trekking. (Four Seasons, 2023b, par 2)

Guests not only get to watch the elephants, they “interact”, “embark”, and “explore”, along with being involved in “customary rituals” as a part of their stay. In African glamp-sites, being close to wildlife becomes an essential feature, and where appropriate, as shown in Figure 2.29, allowing animals to happily wander through glamp-sites adds another dimension to the experience.

Figure 2.29

African elephants visit camp

Note. Creative Commons CC-BY-SA-4.0 (Clode, 2018a)

Similarly, ‘Shinta Mani Wild Tented Camp’ (Bensley Collection, 2019) has partnered with the Wildlife Alliance to nurture and safeguard a 350-hectare wildlife corridor in Cambodia from poaching, mining

and logging. Guests can participate in local foraging tours, anti-poaching patrols, camera trapping, and boat expeditions along the river that the tented camp is situated on, as well as the more traditional adventure and nature offerings of mountain biking, hiking, ziplining, kayaking, swimming, fishing, and butterfly identification. 'Shinta Mani Wild' also prides itself in supplying "adventure butlers" who not only provide one-to-one personalised butler service aligning with the luxury *depiction*;

> Part guide, part friend, part valet, part mindreader: Shinta Mani Wild's Bensley Butlers will anticipate your needs before you do. ……. They'll suggest unforgettable bespoke activities to suit your tastes and fitness — and they'll even accompany you on your adventures, from motorbike rides to boat trips, to help you maximize each experience.
>
> (Bensley Collection, 2021, par 2)

Further, glamping has benefited from the exponential growth of wellness tourism in the US, offering "immersive and transformative" activities to guests that nurture physical, mental or spiritual wellbeing (Arizton Advisory and Intelligence, 2019, Dynamics, par 1). Integrated offerings of "yoga immersions, walking tours, cycling, hiking trips, meditation sessions, healthy culinary activities, kayaking, recreational boating, and spa treatments" form essential characteristics. Such experiences, typified by Figure 2.30, often include venues in natural surroundings where participants can take walks in the surrounding habitat and partake in outdoor activities. Having glamping units dotted around the venue site is sympathetic to the experience and helps participants reset and reconnect.

Figure 2.30

Doing Yoga Meditation

Note. Creative Commons CC-BY-SA-4.0 (Rice, 2017)

2.6.8 Outdoor *Depictions*: Matrix of Conceptions

O*utdoor depiction's* collection of conceptions are included in Table 2.8, grouped by their alignment to landscapes and scenery, immediate access to the outdoors, outdoor experiences, and original activities.

Table 2.8

Outdoor Depictions: Matrix of Conceptions

Landscapes + Scenery	Immediate Access to Outdoors	Outdoor Experiences	Original Activities
Breath-Taking Location	Outdoor / Indoor Transition	Experiences Integrated into Environment	Excursions Focusing on Locale
Preserved and Unspoilt Landscapes	Reconnection with Rurality	Treading Lightly on Surrounding Area	Naturalists and Adventure Guides
Amazing Vistas	Actually Living in Nature	Activities Holistically Set Together	Solitary 'Mental' Outings
Integrated Into Environment	Alfresco Areas + Outdoor Living	Authentic Composition	Group 'Social' Activities
Specific Place & Space	Sights, Sounds, Smells of Nature Present	Nature-Based-Tourism	'Physical' Challenges
Exclusivity & Uniqueness of each Setting	The Campfire Phenomenon	Includes Functionality of Camping	Spiritual Awareness Encounters
Specific Place & Space		Camp Butlers Around Glamp-Site	Wellness Spas
Beauty Accompanying Seasonality		Mystery Sojourns and Encounters	Animal Welfare Expeditions
		Engagement with Indigenous Culture	Nature Conservation Sessions

Note. Interpreted from (Boscoboinik & Bourquard, 2008; Brochado & Brochado, 2019; Filipe et al., 2018; Harkison, 2016; Hrgovic et al., 2018; Mann & Gilovich, 2016; Menshikov et al., 2020; Twose & Perkins, 2015; Van Boven & Gilovich, 2003)

2.7 DESCRIPTION OF *CONGRUENCY DEPICTIONS*

Using Table 2.4 as its basis and Figure 2.14, *congruency depictions* are investigated further as phenomena to develop a matrix of conceptions, detailed in Table 2.9, contributing to *Concourse-*β. Glamping has arisen and gained significance as a vehicle for people to participate and enjoy novel experiences while reassessing their values, reconnecting with nature, and re-centring themselves within a rapidly changing world (Menshikov et al., 2020). In Figure 2.31, taking time away to sit and appreciate natural landscapes can help recharge and regain focus. For urbanites, the need to 'escape' from normality, if only briefly, has become essential to help people sustain pressures associated with their way of living (Ahn & Lee, 2015). Novel tourism manifestations, such as *glamping-experiences,* have become particularly relevant for countries with high living standards and appreciable disposable income (Yeoman, 2012a, 2012b).

Empathetic to the notion of 'escape', two influences have impacted societal perspectives. Firstly, the rise of postmodernist ideals within society during rapid advances in communication and social media. Through this, Millennials have increasingly moved society's social perspectives and behaviour (Yeoman, 2012a, 2012b). Secondly, the democratisation of luxury goods has contributed to a movement away from material consumption towards experiential consumption (Kumar et al., 2019).

Figure 2.31

Contemplation

Note. Creative Commons CC-BY-NC-SA-2.0 (Wheeler, 2015)

2.7.1 Escape From Normality

One of the characteristics uncovered from an analysis of online reviews of glamping experiences involves escaping from one's everyday life (Brochado & Pereira, 2017) or taking a break from mundane routines. Modernity has systematically regimented people's lives in unremarkable ways and yet is accompanied by many stressful aspects, including complex monetary constraints. Consequently, people search for a simpler, more stimulating existence, closer to nature and possessing greater meaning and purpose (Brochado & Pereira, 2017). Amongst other things, glamping allows its participants to experiment with different ways of life (Brochado & Brochado, 2019). As pictured in Figure 2.32, taking time away will enable people to reappraise, reset and reimagine themselves.

Figure 2.32

Escaping everyday life and experiencing nature

Note. Create Commons CC-BY-SA-2.0 (McShane, 2019b)

It is contended here that three aspects form the fabric of the escape; firstly, the escape is detached from normality; secondly, the escape is unique; and thirdly, the escape is luxurious.

In the first instance, the escape embodies a detachment from a *busy world.* It encompasses ample time in differentiated spatial silhouettes allowing personal contemplation, reset, and confirmation of one's place in the world;

> Glamping …… is that escape you've been meaning to take. It's that little break from the hustle and bustle. It's a moment by yourself in a secluded tree house. It's that chance to try climbing up a mountain or diving into the sea. It's your time to be adventurous, be secluded, be daring. (Ahn & Lee, 2015, p. 15)

Escapism is an essential element, a fairy tale experience where raw aspects of nature are transformed into an enchanted world, consumed without distraction, and hardship and challenge are mediated by comfort and repose (Ahn & Lee, 2015).

Secondly, 'uniqueness' is underlined as an experience that is distinctive and attuned to the stunning surroundings in which it is situated. These surroundings are not explicitly stated as being nature-based, nor even rural, but they are 'amazing' and don't involve sacrifices in comfort;

> Glamping is a one-of-a-kind experience where you'll get to choose an extremely unique accommodation, pick an amazing backdrop, and get ready for the experience of a lifetime—all without sacrificing an ounce of comfort. (Bushtec Adventure, 2022, par 14)

'Glamping.com' describes glamping as an inclusive travel experience that is authentic and interactive, "lived" and not witnessed. As highlighted in Table 2.2, uniqueness becomes a focus, qualifying the experience as "where stunning nature meets modern luxury" and stressing its ability to bring "awe-inspiring locales" to the traveller (glamping.com., 2019, what exactly is glamping?). 'Canopy Camping Escapes', a niche online platform in New Zealand, reinforces the idea of "escaping" to a place that is unique, secluded and beautiful, involving secret hideaways located off the beaten track (Canopy Camping Escapes, 2019).

Thirdly, the element of luxury and being able to experience the "grandness of nature" is crucial to its authenticity (Ahn & Lee, 2015, p. 16), where;

> You can expect incredible views, unique structures, and secluded landscapes, while you relax in comfortable beds, take luxurious bubble baths, enjoy on-site spas, or even escape to your own private beach. (Bushtec Adventure, 2022, par 15)

2.7.2 The Notion of 'Transitioning'

The concept of 'being in transition' from one's life, proposed by White and White (2004), is relevant to glamping. The transition process may involve time away, a respite from work or home-life, enabling people to become re-energised and re-centred. Conversely, it may instil a more dramatic impact, a sense of assessment, re-evaluation and re-positioning. In this case, the *escape* is associated with a transitional zone or liminal state;

> In pre-industrial times, a person in transition left the village and went out into an unfamiliar stretch of forest or desert. There the person would remain for a time, removed from old connections, bereft of the old identities, and stripped of the old reality. This transitional time was a “time between dreams”. It was a place without a name within which a new sense of self could gestate. The forest or desert are powerful metaphors for the neutral limbo of the transitional zone. (N. White & White, 2004, p. 207)

Transitioning individuals seek physical and psychological distance from their routine and familiar surroundings. This allows for new aspects of themselves to be revealed or ‘performed’ and for their self-reflection to take place in a new environment. In addition, the transition period offers the opportunity to intentionally remove signs of one's old identity and take on a temporary, anonymous ‘non-identity’ (N. White & White, 2004).

Moreover, transitioning allows participants to see things from a broader perspective, not just ‘absorbing’ what surrounds them, but instead, to become physiologically ‘immersed’ within it (Pine & Gilmore, 2019). By transitioning, attention is drawn away from a “micro self-centred” focus towards a “macro global” outlook (Ahn & Lee, 2015). Intrinsically, “horizons are broadened”, and “inclusive interactions with the environment” develop (Menshikov et al., 2020, p. 43). Glamping provides a vehicle that facilitates the transition of everyday life to one that lies outside, and is a “transformational style of travel” (Menshikov et al., 2020, p. 43), impacting;

> human development (educational, psychotherapeutic, and healing) at the level of personality, interpersonal relationships and educational and professional development, and development. (Menshikov et al., 2020, p. 43)

Consequently, glamping enables its participants (*glampers* and *entrepreneurs*) to change their perspectives, from one that is inward facing to one that is outward looking. It accomplishes this without undue assiduity or ‘knowing’ on the part of participants.

2.7.3 Postmodernism and the ‘Millennial cultural turn’

Postmodernism has resulted from a societal movement away from modernist ideals. It has gained increasing attention since the 1980s, using “concepts such as difference, repetition, the trace, the simulacrum, and hyperreality to destabilise concepts such as presence, identity, historical progress, epistemic certainty" (Aylesworth, 2015, par 1). The portrayal of society by Jean Baudrillard is relevant, and his work *Simularca and Simulation* (1994) builds on semiotics and *representations* to construct a framework concerning society’s perception and reality.

The period from the 1980s also coincides with the recognised birth period of Millennials. The Millennial generation reached adulthood at the beginning of the century, along with the

democratising of personal computer usage with the Apple-iMac computer in 1976 and the increasing sophistication of the world-wide-web during the 1990s (The Harris Poll, 2015). Millennials have been the generation that has grown up in parallel with the digital age and its cultural implications (Corbisiero & Ruspini, 2018). It is the Millennials who have been raised and nurtured through an expanding postmodern social context (Yeoman, 2012b).

Millennials are now a significant demographic influencing the developed world, making up over 27% of the adult population in the US (Fry, 2020). They are notable for their shared cultural and historical experiences (Corbisiero & Ruspini, 2018; Stokes, 2015). As a generation, Millennials are socially amenable to voicing their perspectives and worldviews on social media platforms. Moreover, their ubiquitous use of smartphones, tablets and social media has contributed to the acceptance and uptake of technology by Generation-X and Baby-Boomers (Vogels, 2019). Termed the 'millennial cultural turn,' changes in perspectives are consistent with Mannheim's 'theory of generations' *(Eyerinan & Turner, 1998)*

Figure 2.33

Millennials: Contemplating Iceland

Note. Creative Commons CC BY-NC-ND 2.0 (Moschetti, 2016)

Events occurring within the twenty-ten decade have been without precedent, contributing to introspection and personal re-evaluation by many, particularly Millennials who "value access over ownership" (Morgan, 2015, p. 2). An important characteristic is a movement away from materialism, holding that "living a meaningful, happy life is about creating, sharing and capturing memories earned through experiences" (The Harris Poll, 2015, par 2). They travel more, trying to gain a cultural

understanding about the world (Corbisiero & Ruspini, 2018). Sharing experiences across social media is vital to disseminating their identity and social status (Morgan, 2019). For Millennials, consideration and importance of *objects* (*natural* and *social*) become tied to three factors; what they can do with them, what they can tell others about them, and what possessing them says about themselves (Dykstra, 2012).

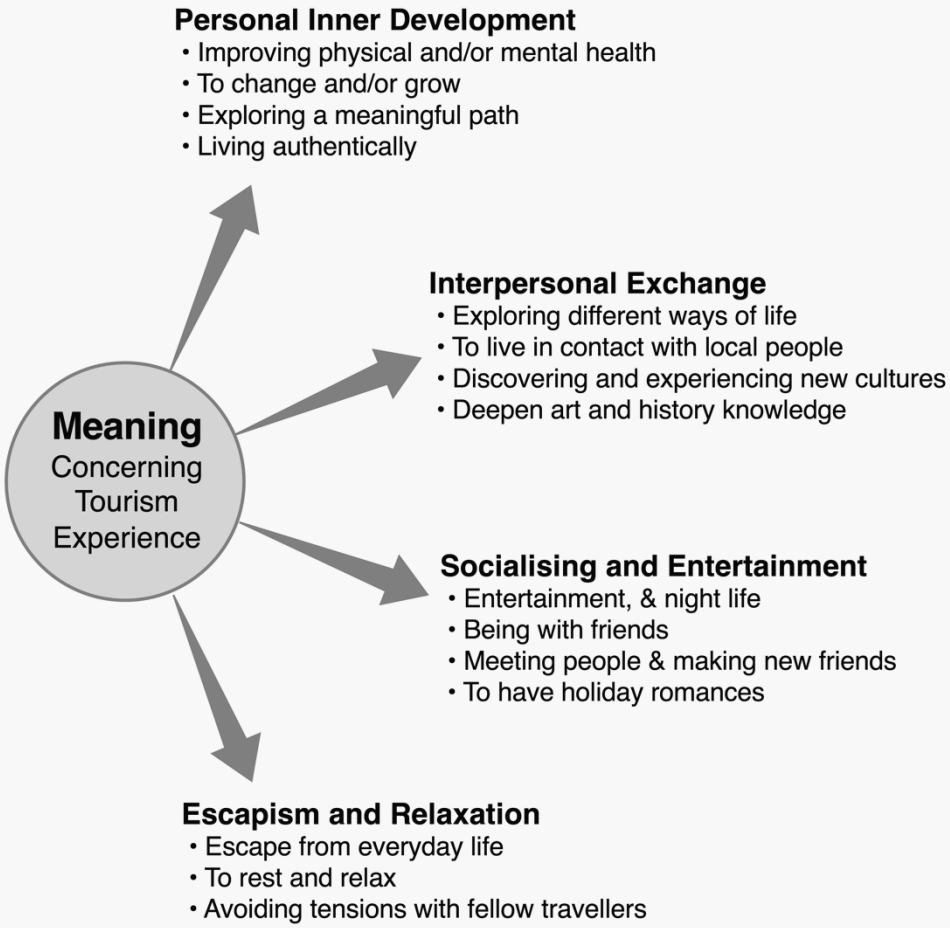
2.7.4 Tourist Experiences: Meaning and Value Orientation

The connection between generations can sometimes be overlooked, particularly the relationship between Millennials and Baby-Boomers. First-wave Millennials are likely to have Boomer parents, while late-wave more likely to have Generation-X parents (Howe & Strauss, 2000). Significantly, "the rearing of each new generation has always been dominated by the elder of two parental generations" (Howe & Strauss, 2000, p. 54). Consequently, broad similarities between Millennial and Boomer perspectives will likely occur because of family upbringing. Given the significant involvement of these generations in glamping, the 'meanings' and 'value orientations' attached to the tourist experiences of Millennials (Cavagnaro et al., 2018) have relevance.

Building on work by Staffieri (2016a, 2016b) regarding 'meanings' and Schwartz (1994) about 'value orientations' attached to tourist experiences, Cavagnaro et al. (2018) investigate these concerning Millennials. Using four parameters associated with 'meanings' attached to tourist experiences outlined in Figure 2.34 and ten parameters attached to 'value orientations', shown in Figure 2.35, they carried out factor and cluster analyses to identify those possessing significance. While parameters associated with 'meaning' were derived from research into Millennial travel, those associated with 'value orientations' considered the travel of all generations.

Figure 2.34

Meaning Attached to Tourism Experience for Millennials

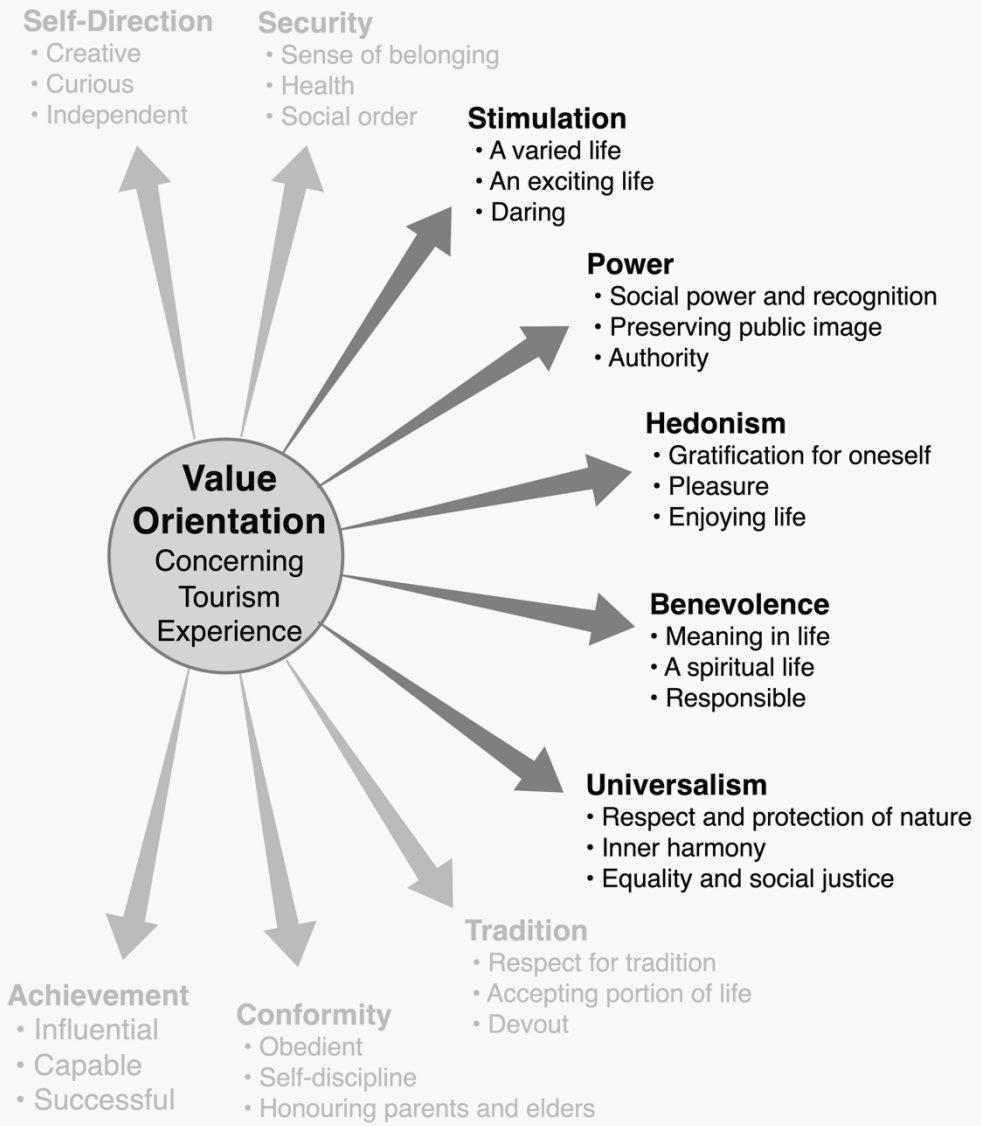


Note. Interpreted from (Cavagnaro et al., 2018)

All four parameters associated with ‘meanings’ were found to have significance, singularly or in combination, to various groupings of Millennials. Conversely, parameters related to ‘value orientations’ varied widely, with some, none and all having significance to the groups. For this research, it is construed that the parameter framework utilised by Cavagnaro et al. (2018) provides a useful lens through which to consider aspects of the *congruency depiction*. All four parameters concerning ‘meaning’, shown in Figure 2.34, are considered pertinent to glamping. While it is likely that all ten ‘value orientation’ parameters shown in Figure 2.35 have some relevance, five are viewed as salient; stimulation, power, hedonism, benevolence and universalism.

Figure 2.35

Value Orientation Attached to Tourism Experience



Note. Interpreted from (Cavagnaro et al., 2018)

Of the four 'meanings', escapism has already been discussed in Section 2.7.1, while the three remaining parameters are interwoven. The configuration of glamp-sites, the degree to which immersion within nature is provided, the importance of having privacy and the ability to socialise are all crucial aspects helping people derive 'meaning'. Interacting with wildlife and being introduced to different peoples and their cultures can have importance.

Of the five 'value orientations', 'power' and 'hedonism' have already been discussed in Section 2.4 about *luxury depictions*. 'Stimulation' is linked to meanings, where people may enjoy physical challenges, seek active or passive relaxation, or simply spend time reflecting. Attitudes towards

'universalism' and 'benevolence' are important depending on whether people seek their 'authentic-self' or an 'authentic place'. Attitudes towards economic development, conservation, wildlife welfare, global warming, benefits and impacts of tourism have relevance.

2.7.5 *Congruency Depictions*: Matrix of Conceptions

C*ongruency depictions* in Table 2.9 are grouped with their alignment to enchantment, escape, meaning, and value orientation.

Table 2.9

Congruency Depiction: Matrix of Conceptions

Enchantment	Escape	Meaning	Value Orientation
A Sense of 'Leaving From' and 'Arriving To'	Escape from Normality	Finding a Meaning in Life	Being Immersed within Nature
Entering an "Enchanted" World	Taking a Break from Mundane Routines	Developing an a Authentic-Self	Concern & Respect for Environment
Travelling to somewhere Unique	Detached from a Busy External World	Improving Physical & Mental Health	Learning about Flora and Fauna
Historical Ways Updated to Modern Times	Temp. Changing Identity to a Non-identity	Developing Tranquil Inner Serenity	Activity: Having time to Reflect
Saturated with Mystery & Intrigue	Transfer Indoor to Outdoor Hospitality	Exploring Different ways of Living	Activity: Being a Passive-Relaxer
Consumed Without Distraction	Escape is Unique	Socialising: Being a Social-Seeker	Activity: Being an Active-Relaxer
Possessing Amazing Surroundings	Escape is Luxurious	Socialising: Being a Social-Hermit	Enjoying Physical Challenges
Engaging with Differing Cultures	Escape is Simpler and Stimulating	Privacy: Being a Privacy-Seeker	Developing Identity with Social Media
Engaging with Wildlife	Hardship Mediated by Comfort	Privacy: Being a Privacy-Avoider	Having Fun & Enjoying Life

Note. Interpreted from (Ahn & Lee, 2015; Brochado & Brochado, 2019; Cavagnaro et al., 2018; N. White & White, 2004)

2.8 DESCRIPTION OF *MATERIAL DEPICTIONS*

Using Table 2.4 and Figure 2.14, *material depictions* are investigated further as a phenomenon to develop a matrix of conceptions in Table 2.10 contributing to *Concourse-β.* The absence of any detailed or formal definition of glamping has permitted it to develop without boundaries and respond dynamically to unfolding niche areas of hospitality and tourism (Riley & Otten,2019). Locations and situations where glamping occurs have expanded significantly, along with an array of fabric and permanent structures. In an interview with Fodors Travel (Martinelli, 2013), David Troya, the founder of Glamping Hub, rationalises the ongoing evolution of glamping through three 'tangible' characteristics: glamping abodes having unique construction, comfort levels usually experienced in hotels, and immediate access to the outdoors as opposed to a hotel lobby. The first two involve the *material depiction* and are discussed here, while the last has already been addressed in *outdoor depictions*.

2.8.1 Unique Construction

While the notion of glamping evokes simple imagery, there is a juxtaposition about *glamorous-camping* that provides an element of mystique and adventure (Boscoboinik & Bourquard, 2008; Cvelić-Bonifačić et al.,2017; Erguven et al., 2015; Hrgovic et al., 2018; Sakacova, 2013). Its origins are intertwined and saturated with historical tented and fabric structures. While each has derived its unique identity within the context of distinctive human endeavours, glamping has collectivised them into a group of constructs. Portraying images of fantasy and illusion, they provide escapism away from today's normality (refer Section 2.7.1). At first, the association with past grandiose tented constructions appears to be superficial, but for glampers, such connections reinforce the 'wrench away' from their everyday existence. The ability to "juxtapose utilitarianism and luxury is perhaps why the tent is the predominant form of many contemporary glamping examples" (Twose & Perkins, 2015, p. 14). Therefore, new glamping constructions must provide a unique display and staging to impress those witnessing the spectacle that princely tentage did in the past. Giller (2012) suggests that the tent has been used as a symbol since biblical times and that;

> The essence of the tent is the intangible or ephemeral qualities that relate to its construction, but which are not of the construction itself. (Giller, 2012, p. 59)

Consequently, "Five-star tent accommodations set the standard" (Nadeau, 2011, par 1).

Technological advances have allowed today's construction to be just as stunning and ‘otherworldly’. As shown in Figure 2.36, tented structures can be constructed to form illusory shapes, bestowing Giller’s ‘ephemeral qualities’. For glampers, they project surreal and fleeting imagery, lasting only for the duration of their stay. However, mostly these qualities are incorporated using historical manifestations, thereby casting *representations* from past times, as in Figure 2.37.

Figure 2.36

Bakoko at Sunset

Note. Creative Commons CC-BY-ND-2.0 (Bakoko, 2013)

Figure 2.37

The Yurt: A traditional ‘Nomadic Shelter’

Note. Creative Commons CC-BY-ND-2.0 (Schneider, 2018)

Permanent construction can also incorporate phantasmagorical imagery. Figure 2.38 shows an abode that is solid and enduring but which, in an almost mystical setting, appears to float above the ground without physical support.

Figure 2.38

Perched Abode in the Snow

Note. Creative Commons CC-BY-SA-4.0 (Robberstad, 2021)

Regardless of construction materials, glamping abodes can be designed to fit in with their settings. The development of glamping-sites are increasingly aligned with an empathetic experience where glampers are brought closer to the wilderness in a deferential manner that is respectful to the local habitat. Utilising unique structures can "capitalise on their surroundings to help create the potent mix of glamour and wilderness" (Twose & Perkins, 2015, p. 12).

2.8.2 Luxurious Abodes

Figure 2.39 illustrates an interior luxuriously appointed with furniture and décor projecting a wilderness/explorer theme, invoking *significations* commiserate with outdoor hotels. Brochado and Brochado found that incorporating a "hotel" theme was the second most crucial theme uncovered

(2019), with an 84% connectivity score amongst glampers reinforcing an “upgraded experience of rest and recreation by providing high levels of service and a selection of amenities” (2019, p. 19). Their research generated supporting notions of “privacy”, “perfect”, “room”, “view”, and “ocean”. The reference to “ocean” may reflect the location of most of the glamping sites in the study. It is assumed that a view over spectacular natural settings is implicit, of which the ocean would be one.

Figure 2.39

Luxurious Interior of Glamping Abode

Note. Creative Commons CC-BY-SA-2.0 **(McShane, 2017a)**

However, glampers' interpretations of luxury are not uniform (Sakacova, 2013). Distinctions are perceived between *resort-glampers* and *caravan-glampers* regarding their expectations of amenities, comfort and service. Leaving aside the contentious issue of whether or not *caravan-glampers* conform to the notion of glamping, their expectations regarding luxury are nonetheless relevant. *Resort-glampers* have expectations of luxurious abodes that are at the level of or surpass that of luxurious hotel suites. For *resort-glampers*, the place must have an amenity and atmosphere that radiates opulence and comfort while remaining close to nature. They seek hedonic value above all else, along with the ability to display its symbolic /expressive value to others (Yang & Mattila, 2015). Conversely, *caravan-glampers* are those satisfied with the comforts of home, where the small details and conveniences of everyday life are included in the *glamping-experience* (Sakacova, 2013). Here, normal levels of amenities, comfort and service are considered extraordinary in the context of

the environmental situation in which they are being provided. A comfortable bed, the absence of bugs and critters, hot baths and showers, electricity, and healthy meals are considered luxurious in an otherwise remote and rustic location. In this case, hedonic value is tempered with its functional value and moderated by the compromises gained from its assessed financial value (Yang & Mattila, 2015).

2.8.3 Contested Perspectives Regarding Glamping Abodes

The tent came about through the need of nomadic people to transport their shelter from place to place with minimum effort and strain on resources (P. Andrews, 1980). Societies that relied on tented abodes existed close to nature, having to negotiate with the habitat they lived in to subsist (Cowan, 2002). Today, their livelihoods have been idealised and revitalised as a sustainable way of life "connected to the strong movements associated with ecology and environmental awareness" (Cowan, 2002, p. 13). Their world was exclusively 'outdoors', where exquisite landscapes, magnificent displays of flora and fauna, spectacular vistas, and sublime changes in seasons were tempered with physical challenges, a constant search for sustenance and succour, and a continual lookout for danger and extreme weather.

The use of traditional tented construction helps contextualise the nomadic way of life in a way that permanent buildings are unable to do;

> Through our personal experiences of weekend camping trips, we may associate tents with simple shelter. However, through a lifetime living in a yurt, the Mongolian herdsman would have understood something very different. Instead of the bare basics, he saw a tent as the basis for a free-roaming lifestyle, as a shelter that provided an invigorating awareness and connection to the land that nourishes, and as a vehicle for awareness of the seasonal shift of time; watching his home move, change, die and be reborn. (Giller, 2012, p. 14)

There is a view that only nomadic shelters and explorer tents can authentically claim to be glamping abodes because of their historical context. Figure 2.40 typifies a glamping abode modelled on the wall tents used by early adventurers. However, as time has progressed, *permanent structures* have steadily been added. Their inclusion has been unchallenged due to the vague definitional vacuum surrounding glamping (refer Section 2.2). Today, what constitutes 'glamping accommodation' has become both dynamic and opaque;

> Even though the term "glamping accommodation" is increasingly being used, the types of accommodation units to which glamping refers have not been clearly determined nor have the concrete qualitative features of glamping accommodation been established. (Hrgovic et al., 2018, p. 622)

Commercial considerations are diluting the concept further (refer Section 2.2.2), and holiday homes, villas, and houseboats are being touted as glamping. Arguments for including *permanent structures* contend that they are unique structures providing comfortable living in remote locations. Boscoboinik and Bourquard (2008) comment that "the new fashion is to sleep in an unusual place …. Yurt, trailor, igloo, treehouse, tepee, glasshouse … the offer is wide" (Boscoboinik & Bourquard, 2008, pp. 157-158).

Figure 2.40

Traditional 'Safari Tent'

Note. Creative Commons CC-BY-SA-4.0 (Rezenkov-novookatovo, 2023)

MacMillan Dictionary's Buzzword (2010) also comments on the inclusion of glamping pods, illustrated in Figure 2.41;

> Other options popular with glampers include podpads and ecopods. Podpads are small wooden huts just big enough to house a couple of beds, usually carpeted and with interior lighting and lockable doors. Ecopods are bigger, cabin-style residences, built of sustainable materials and incorporating eco-friendly cooking, heating and sanitary facilities. (K. Maxwell, 2010, par 4)

The Sage International Encyclopaedia of Travel and Tourism goes further. It removes any link to tented structures and instead embraces "all types of semi-permanent camping structures" (MacLeod, 2017, par 1), including "trailers, camper vans, Romany caravans, tree houses, log cabins, and camping pods". These have been well received in the UK and the US due to their asserted

connection to the outdoors (Arizton Advisory and Intelligence, 2019). Figures show that glamping pods and lodges make up 60% of all glamping bookings on 'pitchedup.com' (Yates, 2018).

Figure 2.41

Glamping Pod

Note. Creative Commons CC BY-SA 4.0 (Steveonmz, 2018)

2.8.4 Caravans, Tiny Houses and Towable Accommodation

Saracova (2013) defines *caravan-glamping* (refer Section 2.8.2) as a differentiated form of glamping. This is highly contested, and difficulties exist when demarcating glamping from caravanning/RV-touring. The mobile abodes are generally owned by the consumers, who move them around from place to place. This contrasts with the construction shown in Figure 2.42, which is permanently ensconced in location. Consequently, there is an apparent acceptance that glamping abodes are concretised in position. In many cases, even the illusion of mobility is removed.

If the condition of *static location* provides the demarcation between glamping and caravanning/RV-touring, then the use of 'airstream' caravans by Autocamp (Autocamp, 2019) and Sedr Trailers Resort in Hatta, United Arab Emirates (Hatta Wadi Hub Activities and Resorts, 2019) comply with the glamping concept. Conversely, an 'airstream' owned and transported around the countryside are viewed as caravanning/RV-touring and are omitted from this study.

Figure 2.42

Caravan as a Permanent Structure

Note. Creative Commons C-BY-SA-4.0 (Wisz, 2018)

2.8.5 *Material Depictions*: Matrix of Conceptions

Material depictions are included in Table 2.10, grouped by their alignment to unique structures, luxurious abodes, nomadic shelters and permanent construction.

Table 2.10

Material Depictions: Matrix of Conceptions

Unique Structures	Luxurious Abode	Nomadic and Fabric Shelters	Permanent Construction
Possessing Ephemeral Qualities	Abodes with Themed Interiors	Safari Tents	Treehouses
Imagery of Historical Manifestations	Room with a View	Tipis and Lavvu	Cabins and Huts
'Otherworldly' Permanent Structures	Assured Privacy	Yurts and Ger Tents	Pods
Mix of Glamour and Wilderness	Outside Hotel	Bell and Lotus Belle Tents	Bespoke Permanent Construction
Respectful of Environment	Ample Spaces in and Around Abode	Geodesic Domes	Covered Wagons
Sustainable Building Design	Spectacular Outside Baths and Showers	Bubble Tents	Tiny Homes
Set close to Nature	Imparting Hedonic Value	Bespoke Frame and Fabric Tents	Caravans and Airstreams
A Broad Range of Construction Materials	Imparting Utilitarian Value	Bespoke Tensioned Structures	Shepherd's and Woodland Huts

Note. from (Brochado & Brochado, 2019; Cowan, 2002; Giller, 2012; Sakacova, 2013; Twose & Perkins, 2015).

2.9 *CONCEPTUAL MODELS* OF *GLAMPING-EXPERIENCE*

Glamping can be considered through the gaze of one of three plausible 'conceptual models', each related to an associated 'state of reality'; the creation stance as a *glamping-entrepreneur*, a lived stance as a *glamper*, and finally, as the space itself, as an *experiencescape*.

Firstly, glamping can be considered through the lens of the *experience economy* (Pine & Gilmore, 2019), a business management, marketing and experience design model. While the experience economy analyses the wants and needs of *glampers*, it is a top-down approach where the vision of *glamping-experiences* are created by *glamping-entrepreneurs* adapted to their particular locations,

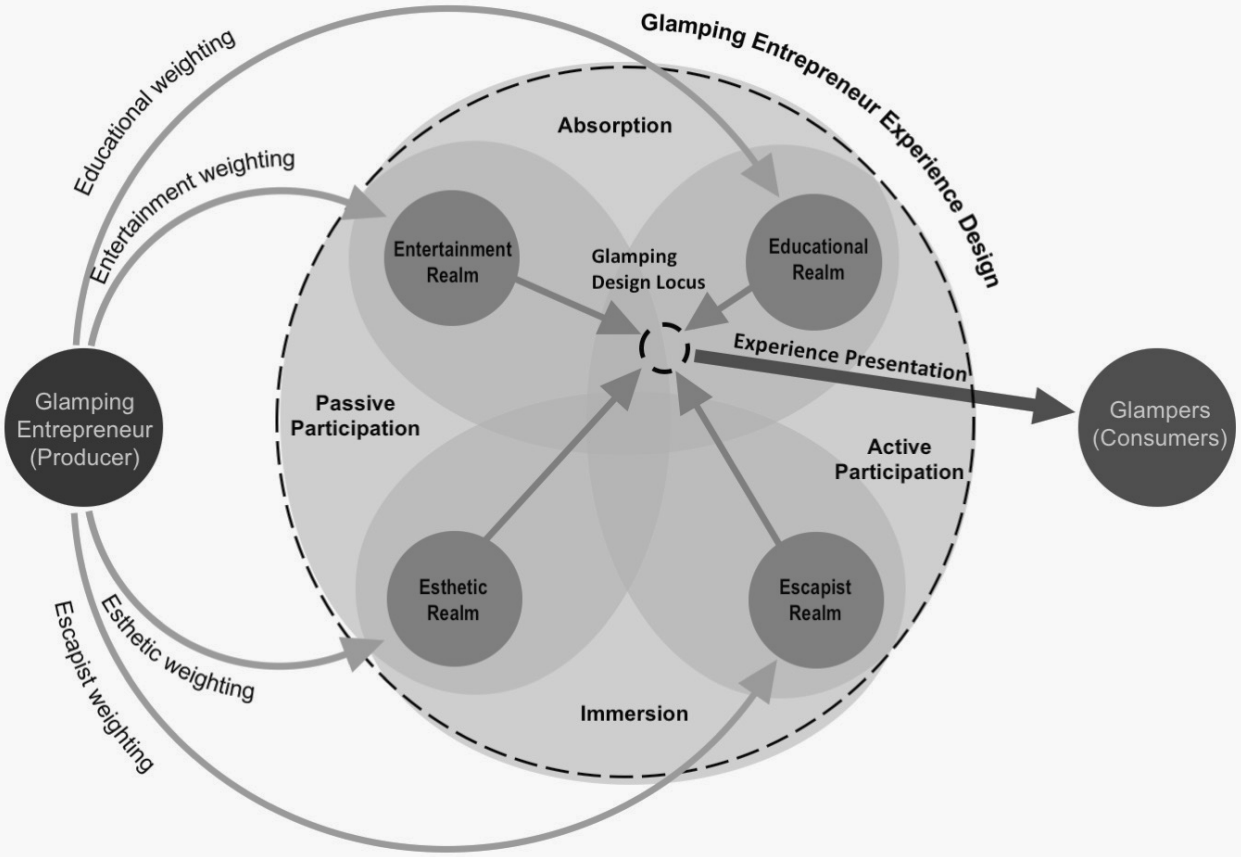
resources, and subjective perspectives. An opposing concept places the *glamper* at the centre of a *tourism experience network* (Binkhorst & Den Dekker, 2009). It considers the function and role of the network of tourism stakeholders around that person (Prebensen et al., 2018). Here, the vision of *glamping-experience* aligns with a bottom-up approach where the perceived wants and needs of glampers are prioritised, locations and resources are found to suit, and where the subjective perspectives of glampers are paramount. The third way of viewing is through placing the *glamping-space* at the centre of any conception. Here, the "landscapes of experience" (O'Dell & Billing, 2005, p. 16) or *experiencescapes* become dominant and are spaces that are "organised by producers but are actively sought after by consumers" (O'Dell & Billing, 2005, p. 16).

2.9.1 Conceptual Model-1: The Experience Economy

As a topic, *experience* received significant impetus with Pine and Gilmore's 4E model (2019) proposed in 1999, which offers four relevant realms 'entertainment, education, escapist, and esthetic' (sic). It is the most often quoted model and is the current exemplar to which other models compare themselves (Aho, 2001; Ek et al., 2008; Knutson & Beck, 2003; Tsaur et al., 2006). It has been used across a broad spectrum and has applicability regarding tourism due to the industry's propensity to 'stage experiences' (Seeler et al., 2018; Stamboulis & Skayannis, 2003). The central precept asserts that increasing positive touristic-experiences occur when more of the four realms arise within the experience (Pine & Gilmore, 2019). While it is often used as a tourism project management model, its basis is attuned to experiences that are memorable to people and therefore are directly relatable. The 4E model (2019) has been adapted in Figure 2.43 to show the top-down relationship from *glamping-entrepreneur* to *glamper*. The attributes presented to glampers are determined by the weight entrepreneurs place on each of the four realms. The 'glamping design locus' shown in Figure 2.43 highlights the themes or designed experiences that particular *entrepreneurs* want to present to *glampers*. Pine and Gilmore (2019, p. 50) assert that the "richest experiences encompass aspects of all four realms" which "center on the 'sweet spot' in the middle of the framework". However, entrepreneurs may wish to focus on particular aspects, positioning the 'glamping design locus' according to their strategic thinking. Prioritising "escasthetic" (escapist and esthetic) or "edusthetic" (education and esthetic), amongst others, are relevant (Pine & Gilmore, 2019, p. 56).

Figure 2.43

Conceptual Model-1: Experience Economy



Note. Interpreted from Pine and Gilmore (2019)

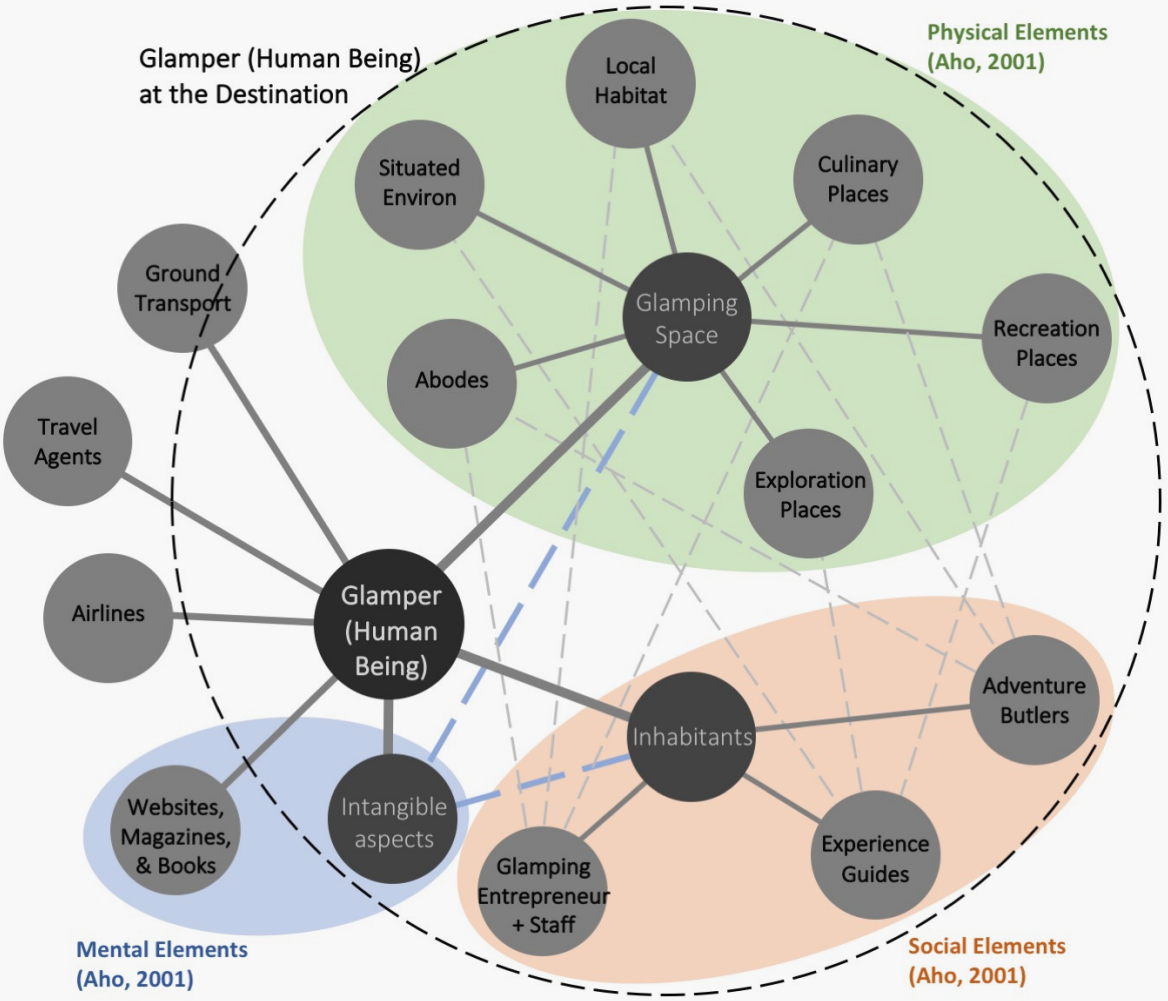
2.9.2 Conceptual Model-2: The Tourism Experience Network.

For *glampers*, *glamping-experiences* organically unfold or reveal themselves over the time they are at a glamping-site. These experiences are not manufactured or organised along predetermined schedules but are spontaneous and organic, where tourists actively participate in the process (Ek et al., 2008). *Glampers* choose what adventures, activities and encounters they wish to partake in and can be viewed as an idiosyncratic grand experience. Their subjectivities constrain participation, and consumption is impacted by the social, cultural and historical environment where they usually live. Consequently, "there are as many tourist experiences as there are tourists, each experience defined by the individual tourist, the social fabric that surrounds them" (Sharpley & Stone, 2010, p. 2). A sense of personal enjoyment, novelty, connection, achievement, and fulfilment produces memories and a sense of well-being (Prebensen et al., 2018), which can be privately reflected on or publicly displayed. The latter enables *glampers* to exhibit and extol their qualities and beliefs through imagery on social media

and stories told on social occasions without appearing arrogant or self-serving, enhancing their persona and status.

Figure 2.44

Conceptual Model-2: Tourism Experience Network



Note. Interpreted from Binkhorst & Den-Dekker (2009) and Aho's *motivational elements in experiences* (2001)

The *tourism experience network* removes the classification of people as tourists and views them as individuals acting behind their role as tourists. In this model, "stakeholders who might be involved in the creation of tourism experiences" (Binkhorst & Den Dekker, 2009, p. 319) are mapped around the tourist who is placed at the centre. In a glamping situation, *stakeholders* can be replaced by glamping characteristics, people and things "whether they are real, virtual or even in dreams" that "brings one closer to their values and needs" (Binkhorst & Den Dekker, 2009, p.

322). Contributing to this model, Aho's generalised theory (2001) considers the internal aspects of the individual, where getting emotionally affected, getting informed, getting practised, and getting transformed are assessed. Consequently, characteristics of the *tourism experience network* can be structured around these themes. Aho's theory is referenced by several studies (Jurowski, 2009; Seeler et al., 2018) and provides a significant contribution, including "motivational elements in experiences" (Aho, 2001) where a helpful base for tourist motivation centres around *physical*, *social*, and *mental* elements.

A schematic of the 'tourism experience network is shown in Figure 2.44, with the *glamper* placed at its centre. Depending on each glamper's perspective, they can interact with the *glamping-space* through its *physical elements and with the site's* inhabitants and other *glampers* through its *social elements.*

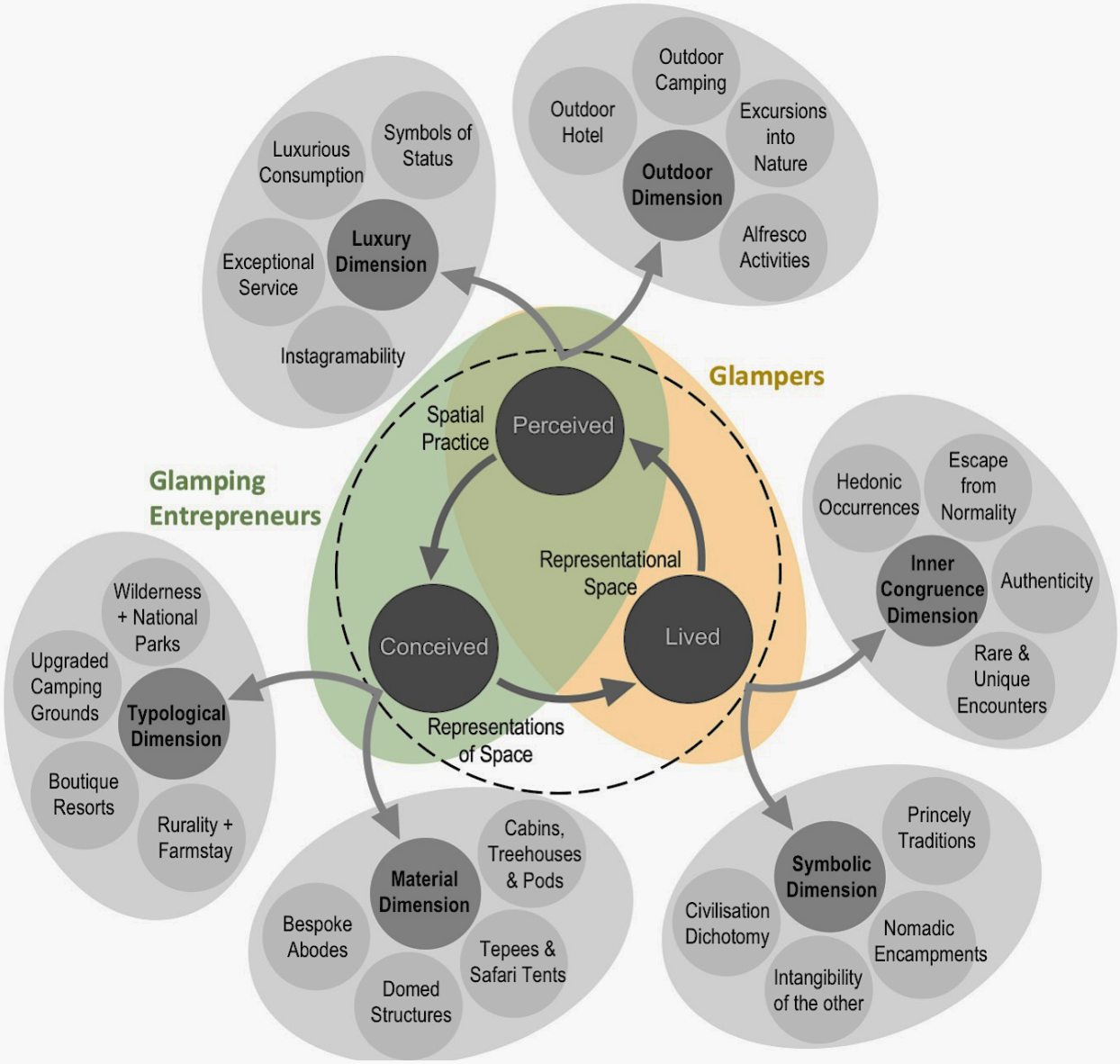
2.9.3 Conceptual Model-3: *Experiencescapes*

A third way of considering *glamping-experiences* is to view the process from the position of the *experiencescape* itself, the space including all influencing effects where the experience takes place. Referencing (Appadurai, 1996), O'Dell contends that *experiencescapes* are not "objectively given relations that look the same from every angle of vision, but rather, they are deeply perspectival constructs" (O'Dell & Billing, 2005, p. 16) in which many truths and realities are valid. *Experiencescapes* are perceived by individuals, *glamping-entrepreneurs* and *glampers*, according to their unique subjectivities. These imagined worlds gain relevance through the occurrence of new forms of social practice developing around them (Appadurai, 1996), where people can "imagine alternative lives and livelihoods" (O'Dell & Billing, 2005, p. 17) to their everyday existence. In a glamping context, an *experiencescape* consists of the material and abstract elements of a bounded glamping site and elements immediately surrounding it and to which it has significant physical or sensory access. When considered holistically, the *experiencescape* is a projection of each individual's imagined world. Such diversity of perspectives can be understood by considering them as spaces in which levels of actuality occur, continually interacting and presenting an everchanging manifestation (Lefebvre, 1991). Here, spaces possessing physical attributes are perceived and conceived as social spaces in which tensions occur between spatial architectonics as a result of planning and designing, against a setting of having been lived in and experienced. Consequently, *experiencescapes* become places of abstraction, possessing contradictions, culminating in their existence as places of differential space (Lefebvre, 1991). This ultimately allows for a multiplicity of subjective perspectives.

The conceptual framework for the glamping *experiencescape* is shown in Figure 2.45, showing the relationships that *glampers* and *entrepreneurs* have with each other and the *glamp-site*.

Figure 2.45

Conceptual Model-3: Glamping Experiencescape



Note. Interpreted from Lefebvre (1991)

Considering the social aspects of glamping *experiencescapes*, the actors are connected and impact one another socially and economically. *Glamping-entrepreneurs* interpret their experiences to suit their circumstances and develop their *glamping-sites* following the themes they have strategically imagined. Economic considerations are entwined with their belief systems expressed within the

elements of their glamping operation. However, any entrepreneur's financial success depends on *glampers* choosing their *glamping-site*. For their part, *glampers* choose *glamping-sites* through website projections that are empathetic with their imagined notions of *glamping-experiences*. If the *glamper's* interpretations are not congruous with that of *entrepreneurs*, the latter's *glamping-site* may not survive economically, and therefore, the relationship is one of mutual dependency.

2.10 LITERATURE REVIEW (CONCOURSE-β): SUMMARY

2.10.1 Introduction

In this study, the literature review employs a *Q-Methodology* approach, using the strategies of a 'bricoleur' to develop a body of knowledge informing the compilation of the study's *concourse*. Because of this, the literature review has been called *concourse-β.*

Glamping, a tourism innovation, offers a simpler, more authentic experience, emphasising nature, rurality, and the environment. Neo-nomadism gains currency, and glamping offers a bite-sized experience allowing people to escape everyday life.

2.10.2 Definitions

Lexical definitions describe glamping as a new style of camping that offers luxurious amenities not commonly found in traditional camping. It involves staying in a comfortable tent with furniture, equipment, and good food and drink. However, many dictionary definitions are incomplete, focusing solely on the luxury aspect of glamping and not its true essence.

Noticing the upswing in popularity of glamping, OTA's have quickly developed specialised booking websites. They have devised their own definitions to differentiate glamping from other types of hospitality. It is asserted that glamping allows guests to enjoy nature while basking in luxury and five-star amenities. Essential elements include unique constructions, hotel-like comfort, and immediate access to the outdoors, blurring the line between luxury hotels and nature. However, glamping OTAs have also expanded the definition by utilising two distinct abode forms: 'nomadic shelters' and 'permanent structures'. Moreover, commercialisation of the second category has expanded its definition to include various permanent constructions, such as holiday homes, nature lodges, beach houses, villas, barns, boats, castles, containers, and floating homes.

To date, academic writings have primarily focused on quantitative assessments of the phenomenon, its growth, and marketing opportunities. Where qualitative inquiry occurs, descriptions are generally based on authors' thoughts and interpretations rather than detailed investigative inquiry.

Consequently, the notion of glamping beyond its superficial portrayal remains fluid and enigmatic. The concept of being in the outdoors and actively engaging with it is more heavily emphasised. It offers a refined experience with top-notch facilities and activities, combining the comfort of a hotel with nature and the freedom of camping. Glamping trips often involve traditional adventure groups, such as safaris, hiking, and river rafting, but focus on guests comfort. In some instances, adventure butlers provide full-course meals and laundered clothing upon return.

2.10.3 History

Tents associated with ancient nomad civilisations have been a source of fascination due to their intangible imagery and temporary nature. Being made from wooden poles, canes, animal skins, woven fabric, and ropes, has heightened the intrigue and mysticism about life during earlier times. Today, there is a renewed interest in the interaction between tangible and intangible objects from the past and their valorisation within the present. Glamping, being 'rurality reimagined', uses materials from nature to provide shelter from the elements while *representing* the past. A nomadic existence requires understanding and the ability to coexist with nature and the environment, and these significations permeate through the concept.

In the mobile-tented cities of Eastern civilisations, hierarchical lines of authority were reinforced through spatial planning and symbolism. Encampment configurations concerned power, status, entitlement, and luxury, now also found in modern glamping resorts. The concept of luxury in steppe peoples was potent due to its juxtaposition with rural landscapes and simple lifestyles. Ottoman Sultans refined this opulent mobility through garden pavilions and tents, transforming them into luxurious exhibitions of wealth and worldly power. In Europe, establishing spectacular events within temporary settings stimulated innovation and creativity, including pageantry, feasts, banquets, tournaments, archery, wrestling competitions, music, jousting, and games. Similarly, outdoor adventure has become crucial to glamping.

Glamping has also gained from *representations* surrounding safari camps. The concept originated from African safaris, where European and American travellers slept in luxurious canvas tents supported by chefs, guides, porters, and butlers. Well-known figures such as Theodore Roosevelt, Ernest Hemingway, and Edward the 8th were fans of this activity, which became popular in any region where colonisation occurred. Today, such experiences involve enchantment, exclusivity and being able to follow up with narrations on social media. Modern glamping often involves comparable manifestations, with a crucial focus remaining on comfort.

The term "glamping" was first coined in Britain in 2005 and gradually spread elsewhere. It gained traction from the gradual uptake of ‘comfortable camping’ in the UK and the sudden popularity of upmarket festival accommodation. The publicity from tented encampments at music festivals elevated the notion into something more exotic and exciting, capturing urbanites' imagination and bringing it into mainstream thinking. Today, there are parallels between modern festivals and the great encamped exhibitions of the past. Further, glamping has been elevated by recasting its imagery as a metaphor for the sumptuous travelling campsites of past ruling classes.

Historical context in glamping adds authenticity and congruence to *concourse-β,* where its imagery features *luxury* and *congruence*. Expensive exhibitions, exotic dinners, and lavish picnics contrast with the wilderness, highlighting the contrast between hardship and survival. *Congruence* is achieved through enchantment, learning about wildlife and different cultures, while enjoying escapism and entertainment.

2.10.4 Determination of *Depictions*

The portrayal of glamping can be divided into five *depictions*. Firstly, the *luxurious depiction* emphasises the glamping accommodation's comfort, amenities, and functionality. Secondly, the *typological depiction* focuses on the types of glamping sites, configurations, and locations. *Outdoor depictions* involve interaction with the surrounding landscape, nature, and outdoor excursions. The *congruency depiction* considers sociological and psychological factors that make glamping attractive, promoting well-being and a positive state of mind. Finally, the *material depiction* looks at forms of construction, including the physical structure and internal appointments contributing to the ambience and atmosphere of glamping abodes.

2.10.5 *Luxurious Depictions*

Luxury is deeply ingrained in human consciousness, encompassing everything from comfortable living to extravagant indulgences. It serves a social function and is influenced by cultural, social, and personal perspectives. Four properties are relevant: functional, symbolic/expressive, financial, and hedonic. Functional refers to the item's intended purpose, while symbolic/expressive considers how it impacts the consumer and those who observe the consumption. Financial evaluates the value received compared to the actual cost, and hedonic value is about personal enjoyment and having fun.

Modern luxury is associated with high-quality, expensive, and non-essential products and services that offer symbolic and emotional value. However, the exclusivity of tangible objects within a "barbaric-aesthetic" perspective has been moderated, with consumerism and increased access to

luxury items decreasing their social status. Furthermore, digital technology and social media advancements have made experiential consumption increasingly prominent, with intangible social objects gaining significance. Displaying *representations* of unique experiences have become increasingly associated with wealth and status, with 'Instagramable moments' symbolising lifestyle and status. Glamping provides a vehicle to consume all four properties of luxury. It provides a functional setting where the consumption of unique and appealing experiences can be symbolised and expressed to others while at the same time having fun and enjoying life.

2.10.6 *Topological Depictions*

Glamping can come in many forms, including festival tents, glamping resorts, and upgraded camping-grounds. It has become popular due to events like Glastonbury and Coachella, where even major hotel chains like Marriott have used glamping tents to showcase their hospitality branding. Glamping resorts are gaining popularity by providing authentic nature-based tourism experiences that are easily accessible. However, some resorts come across as commercialised and in conflict with their natural settings. At the other end of the hospitality spectrum, by introducing fully equipped glamping areas, camping-grounds can appeal to guests who wouldn't normally consider camping. Having said that, higher densities may reduce guests' connection to nature, impacting the experience. Private events like weddings, reunions, and corporate getaways also embrace glamping for their unique and memorable occasions that can be shared on social media.

2.10.7 *Outdoors Depictions*

Glamping combines outdoor accommodation, leisure, activity, and adventure to provide a holistic touristic experience. It is distinguished from other forms of hospitality by not only focusing on the abodes but also on the glamping-habitat and surrounding environment.

However, glamping has become entangled with the basic precepts behind camping, leading to confusion about its definition and conceptual differentiation from camping. Despite similarities, glamping distinguishes itself by offering excellent views, beautiful natural environments, luxury, ample space, and peculiar accommodations. Campers often view any association with glamping as disappointing and a betrayal of the spirit and intent of camping. Albeit, it can be contended that glampers and campers form the polar ends of an 'outdoorsy holidaymaker' continuum, where escapism and being close to nature form essential elements for authentic experiences.

Glamping is at the forefront of experiential tourism, providing unique and memorable experiences. They can be influenced by various themes, including historical settings, cultural connections,

spiritual awareness, wellness escapes, nature conservation, animal welfare, exotic adventures, gastronomic interludes, hedonistic entertainment, solitude, and socialisation with friends and family.

Moreover, the display of luxury, social position, and social capital have evolved from consuming liveries and food to now pursuing unique experiences with wow factors. Modern understandings of luxury encompass experiential forms of indulgence. Expressions have become more idiosyncratic and quirky, such as soaking in an outdoor bath and enjoying extraordinary views of nature.

Glamping is a popular activity in ecotourism, providing an empathetic background, and portraying an overall ambience. Interactions with on-site staff, socialisation with other ecotourists, and learning opportunities are significant. Participating in local foraging tours, anti-poaching patrols, camera trapping, and river-boat expeditions can be unique. Further, glamping has benefited from the exponential growth of wellness tourism, offering 'immersive and transformative' activities that nurture physical, mental, or spiritual well-being. Integrated offerings of yoga, walking tours, cycling, hiking trips, meditation sessions, culinary activities, kayaking, recreational boating, and spa treatments form essential characteristics.

2.10.8 *Congruency Depictions*

Through its *congruency depiction*, glamping is a form of experiential consumption that emphasises wellness and nature experiences over material possessions. It offers unique and luxurious accommodations in stunning natural or rural settings allowing people to disconnect from their everyday routines and self-reflect. By providing a transition from indoor to outdoor hospitality, it can positively impact personal development, including one's identity, relationships, and professional growth. It offers a space to derive meaning through immersion in nature and is able to provide for varying levels of privacy, socialisation and activity.

Moreover, communication of experiences, particularly through social media, can accentuate people's identity, where social capital can be gained through visible imagery of a time away. Glamping can cater to environmental care, wildlife welfare, sustainable travel, life balance, and wellness while showcasing a venturesome persona captured in highly Instagrammable moments.

2.10.9 Material Depictions

Glamping has evolved without a formal definition, responding dynamically to emerging niche areas in hospitality and tourism. The variety of locations and situations where it occurs has expanded significantly, with 'permanent structures' becoming more prevalent alongside 'nomadic shelters'.

Glamping is claimed to incorporate three essential 'tangible' properties: unique structures, comfort levels, and immediate outdoor access.

The tent is the salient form of construction, combining utilitarianism and luxury. The association of nomadic shelters is palpable, evoking simple imagery while providing an element of mystique and adventure. *Representations* are intertwined with historical tented structures, deriving identity within the context of human endeavours. Glamping has collectivised them into a group of constructs that portray surreal images of fantasy and illusion, adding to the notion of escaping from normality. The association with grandiose tented constructions of the past may seem superficial, but for glampers, these connections reinforce the 'wrench away' from their everyday existence. It is suggested that the essence of the tent incorporates intangible or ephemeral qualities that relate to its construction but which are not of the construction itself.

Nevertheless, glamping has evolved, with 'permanent structures' adding significantly to the concept. Commercial considerations have diluted the concept, with the activity of OTA's being instrumental. It has led some definitions to embrace permanent camping structures, including trailers, camper vans, Romany caravans, tree houses, log cabins, and camping pods.

Regardless of the type of glamping construction, interest in responsible tourism and sustainability has informed design. Glamping sites are increasingly aligned with an empathetic experience, bringing glampers closer to the wilderness in a deferential manner respectful to the local habitat. Glamping abodes are designed to fit in and be sympathetic to their settings, capitalising on their surroundings to create a potent mix of glamour and wilderness.

However, interpretations of luxury are not uniform, and a distinction is perceived between *resort-glampers* and *caravan-glampers* regarding the expectation of lavish amenities, comfort, and service during the glamping experience. 'Resort-glampers' seek luxurious abodes at the level of or surpassing that of luxurious hotel suites, with an amenity and atmosphere that radiates opulence and comfort while remaining close to nature. On the other hand, 'caravan-glampers' are satisfied with the comforts of home, where familiar details and conveniences are included in the glamping experience. However, *caravan-glampers*, are not to be confused with caravanning/RV-touring (not considered in this study).

2.10.10 Conceptual Models of Glamping

Glamping can be considered through three conceptual models: *the experience economy*, where *glamping-entrepreneurs* create experiences based on their location, resources, and subjective perspectives; *the tourism experience network*, which is a bottom-up approach where glampers are

located at the centre, with their needs and preferences prioritised; and the *experiencescape*, where *glamping-spaces* are dominant and actively sought after by consumers.

The experience economy offers four realms: entertainment, education, escapist, and esthetic. The central precept suggests that positive touristic experiences occur when more of the four realms arise within the experience. The 'glamping design locus' highlights the themes or designed experiences entrepreneurs want to present to glampers. It is asserted that the richest experiences encompass aspects of all four realms, but entrepreneurs may choose to focus on specific aspects.

In the *tourism experience network*, *glampers* choose their adventures and encounters, which can be viewed as an idiosyncratic grand experience. Their subjectivities constrain participation, and social, cultural, and historical contexts impact consumption. Its characteristics focus on physical, social, and mental elements. Glampers can interact with the *glamping-space* through its physical features and with the site's inhabitants and other *glampers* through its social factors.

Experiencescapes involve perspectival constructs that shape the perception of *glamping-spaces* and *glamping-experiences*. These comprise tangible and intangible elements within a glamping site and surrounding environs and are perceived by individuals based on their unique subjectivities. They constantly interact and present an everchanging manifestation, resulting in tensions between their physical form and their setting of being lived in and experienced.

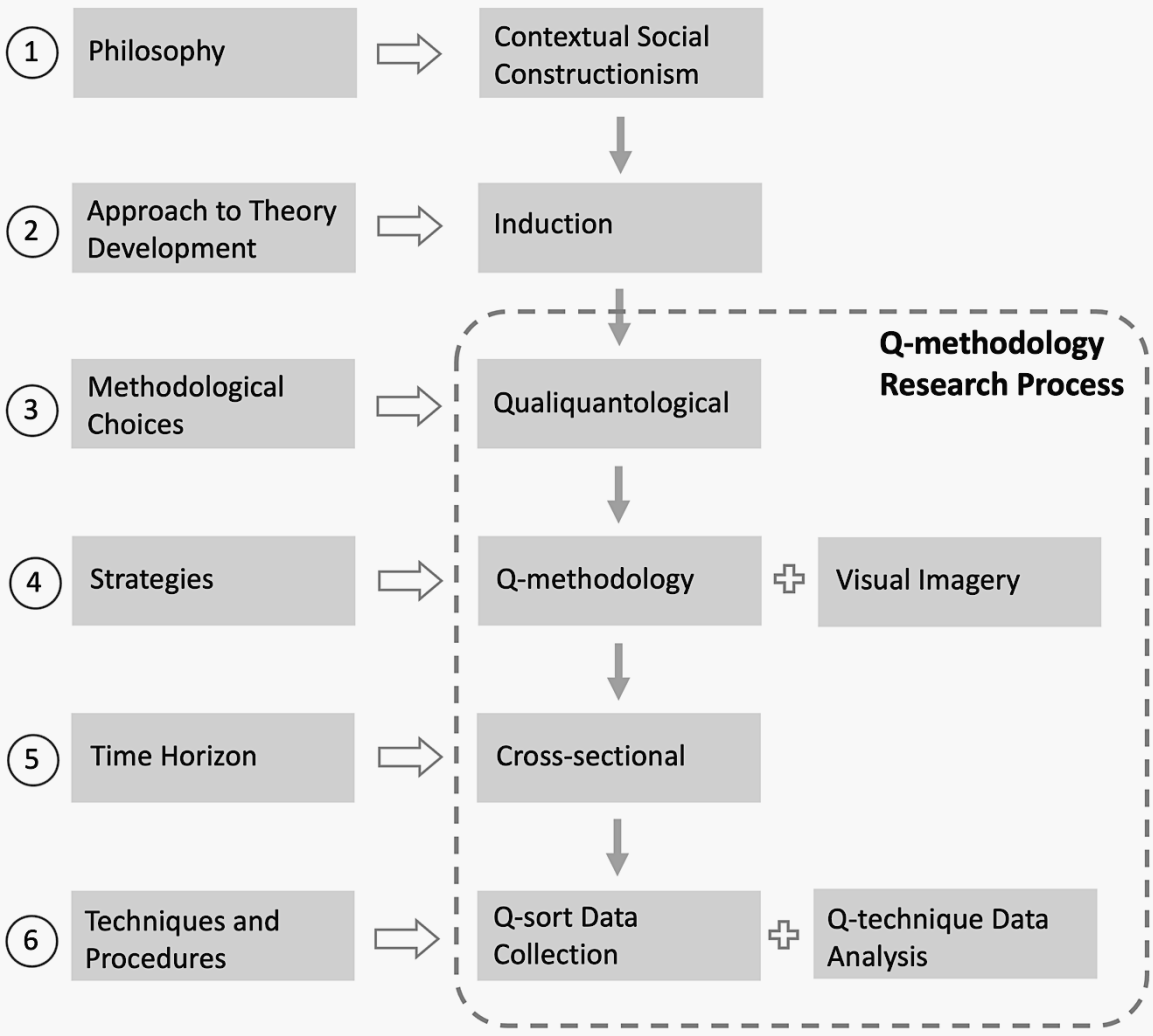
CHAPTER 3.0 METHODOLOGY

3.1 INTRODUCTION

This research employs a contextual social constructionism paradigm, along with a qualitative approach incorporating inductive reasoning. The study's strategy and method centres around *Q-Methodology* using *Q-Sorting* for empirical data collection and *Q-technique* for data analysis. The research strategy uses visual imagery of photographs obtained from entrepreneur websites within the research instrument. Data collection is supported by participants responding to structured questions in a Demographic/Attitudinal/Glamping (*DAG*) questionnaire. A pathway approach (Saunders et al., 2016; Saunders & Tosey, 2012) is utilised to develop the research design, included in Figure 3.1.

Figure 3.1

Research design outline



Firstly, research philosophies are discussed where the suitability of their worldview is evaluated, and secondly, the approach to theory development is established. Choices made in these first two layers funnel the research approach in a particular direction, laying the foundations for a robust research structure to be developed. Because *Q-Methodology* is considered a methodology in its own right, involving set processes, it dominates the remaining four layers. A crucial objective of this chapter is to provide sufficient information allowing the study to be followed through its sequential stages when critiqued by reviewers and replicated by researchers wishing to build upon outcomes obtained in this study.

3.2 RESEARCH PARADIGM/PHILOSOPHY

3.2.1 Social Constructionism as Philosophical Underpinning

A *social constructionist* paradigm (contextual) has been selected to provide the philosophical underpinnings for this research. *Social constructionist* philosophy draws on a wide array of academic thought, sometimes contradictory, that holds that the world around humans is entirely *socially constructed* (Butowski et al., 2019; J. Scott, 2014a). It has particular relevance within "socio-historical and social interactional processes" (Weinberg, 2014, p. 4) and has been used in research around beauty, gender, morality, race and sexuality. *Social constructionism* acquired significant momentum and intense debate after the works of Berger and Luckmann (1967), which has often been used as a reference for ensuing discourse. Terminology usage varies, with *(social) constructionism*, *(social) constructionist*, most often used, but *(social) construction* is also used (Berger & Luckmann, 1967; Demeritt, 2002; Gergen, 2001; Mallon, 2019; Searle, 1995). Each term has also been used in this study.

Its suitability surrounds its assertion that everything is *socially constructed (Butowski et al., 2019)*. Extending this, the agents of construction can be impersonal or personal (Mallon, 2019). The former is responsible for developing culture, conventions and institutions relating to phenomena (Weinberg, 2014). In the latter, people socially construct through choices they make daily. The philosophy is especially useful when applied to matters possessing localised aspects and everyday life (Vera, 2016). Groups of people, whether related or unrelated, can develop similar constructions about their life and that of society in general. *Social constructionism* offers the ability to consider inter-subjective perspectives, beliefs and views of individuals and groups as constructed phenomena. It provides a platform for these to be discussed and theorised about (Butowski et al., 2019).

3.2.2 Comparison of *Social Constructionist*, Positivist, and Constructivist Approaches

Building on the Kuhnian paradigm framework, a systematic approach of definition and categorisation has been proposed by Guba and Lincoln (1994) and has been built on since. Their framework outlines differences and distinctiveness amongst paradigms, evaluating their ontological, epistemological, and methodological characteristics. Axiological characteristics are also considered crucial to their identity (Heron & Reason, 1997).

It is acknowledged that *social constructionism* is a complex and debated concept (Sismondo, 1993). Rather than a single, concrete framework, it encompasses a range of perspectives, making it difficult to define precisely (Burningham & Cooper, 1999; Burr, 2015). Consequently, it is best viewed as a continuum between 'strong' and 'weak' extremities. Contextual social constructionism, used in this study, is situated near its 'weak' extremity, and its characteristics are summarised in Table 3.1.

Table 3.1

Contextual Social Constructionist Paradigm

Ontology	• Reality is both Contingent and Emergent. • Recognition of both *Natural* and *Social Objects*.
Epistemology	• Inter-subjective/ Hermeneutic. • Emic. • Phenomenalist.
Axiology	• Value is embedded in research processes. • Knowledge obtained through exchange & interaction. • Concerns beliefs and social realities. • Ethics are value-attached.
Methodology	• Blended/Hybridised Qualitative/Quantitative. • Inductive. • Empirical data collection. • Data interpreted. • Theory generating

In the first instance, it is helpful to situate and compare a 'generalised' *social constructionist* perspective to positivist and constructivist perspectives before looking specifically at the *contextual social constructionist* paradigm.

Positivist and *social construction* perspectives manifest the most significant differences. Regarding ontology, *social construction* generally denies the existence of any single reality and likewise denies

the existence of universal scientific laws asserting that these are socially constructed (T. Andrews, 2012). Because a positivist approach is nomothetic, its processes investigate its subject matter differently (Elder-Vass, 2012a). Similarly, the ways of knowing or epistemology are contradictory, and a positivist stance views the world objectively, in stark contrast to the subjective standpoint of *social construction* (Cruickshank, 2012). Further, the acknowledged role of the researcher is accommodated within a *social constructionist* approach, reinforcing its emic perspective (Best, 2008; Ward et al., 2015). This differs markedly from the etic stance in a positivist approach, where the researcher is restricted to passively observing and reporting on outcomes, eliminating any outside contamination (Jennings, 2010). Positivist research seeks an axiological position where value is independent of the research processes, limiting itself to facts, and ethics are value-free (Heron & Reason, 1997). A positivist approach is incompatible with the nature of this research project, which deals with people's subjective opinions, where research engages with value, and where knowledge is obtained from interactions.

The distinctions between *social constructionist* and constructivist approaches are more subtle and viewed as related (T. Andrews, 2012). Despite this, differences exist both within their ontological and epistemological stances. Within *social construction*, ontology is highly contested, often anti-essentialist and anti-realist (Young & Collin, 2004). The extreme end of 'strong' social construction challenges the existence of an ontological position at all. Conversely, at the 'weak' end of the *social construction* continuum, acceptance of the objective world is given insomuch as it provides a contextual backdrop for developing collectivised social perceptions and standpoints (Burr, 2015; Elder-Vass, 2012a; C. Smith, 2010). Epistemological positions also differ (Galbin, 2015). While both involve hermeneutics, where the interpretation of human intentions, beliefs, and actions is required, it is subjectively oriented in a constructivist approach and inter-subjective in a *social constructionist* approach. Constructivism proposes that individuals mentally construct their view of the world through cognitive processes. However, *social construction* contends that this occurs through social processes and that knowledge and social interaction go together (T. Andrews, 2012; Young & Collin, 2004).

For Pernecky (2012), the extremities of *social constructionism* can be illustrated in the differences in the views of Searle (1995, 2006) and Gergen (2001, 2003, 2009). Searle's views represent weak *social constructionism* but shift the focus to how social reality is possible. Alternatively, Gergen's much stronger view asserts "that *constructionism* is 'ontologically mute' and that 'whatever is, simply is'" (Pernecky, 2012, p. 143).

3.2.3 Relationship Between the Human (Social) and Natural Worlds

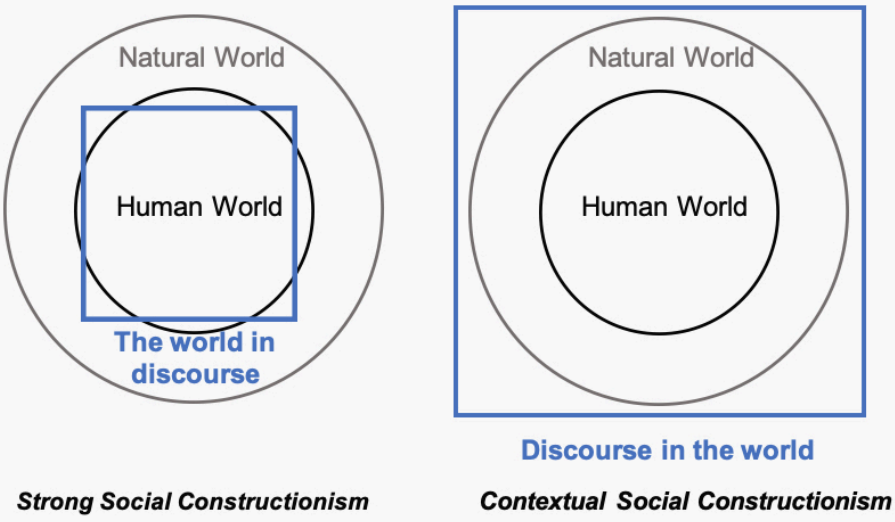
Due to the ranging interpretations of ontology within the various *social constructionist* perspectives, the basis of the relationship between human (social) and natural worlds requires some qualification. Berger(1966) provides varying commentary on their published work but notes that "their intention was not to propose a sociologistic view of reality as nothing but a social construction" (Vera, 2016, p. 11). This qualification is important for researchers investigating people's subjectivity regarding relationships between *natural* and *social objects,* particularly around the natural environment, landscapes, built environment, and physical planning (Burningham & Cooper, 1999; Gailing & Leibenath, 2015; Kyle & Chick, 2007). In this regard, Hjelm (2014a, p. 89) defines the *human world* as "the world that would not exist without humans". This is used in Figure 3.2 to clarify the positions between 'strong' and 'weak' positions.

- The "world in discourse" is aligned with strong *social construction*, which claims that what can be known about the world occurs within discourse alone. Any reality outside of discourse is either "bracketed or denied" (Hjelm, 2014a, p. 88).
- The "Discourse in the world" view is aligned with "contextual" or "weak" *social construction* where "Discourse has an effect on the human world but that there are aspects of that world that are independent of us talking about it" (Hjelm, 2014a, p. 88). Furthermore;

> mostly the natural world keeps working regardless of our thinking and talking about it. The 'discourse in the world' position claims that we need an 'external' world in order to practice social science. (Hjelm, 2014a, p. 88)

Figure 3.2

Polar ends of social constructionism's continuum



Note. Adapted from Hjelm (2014a, p. 89)

The *contextual social constructionist* paradigm provides suitable underpinnings for this study, summarising its characteristics in Table 3.1. It is centred around perceptions, meanings and explanations surrounding social realities while still accommodating the natural world (T. Andrews, 2012; Burningham & Cooper, 1999):

> Contextual constructionists are those who maintain a distinction between what participants believe or claim about social conditions and what is 'in fact' known about the conditions. …… contextual constructionists are interested in 'objective conditions' and in assessing the relative merit of claims about those conditions.
> (Burningham & Cooper, 1999, p. 304)

Its development has arisen from the need for the philosophy to engage with people's subjective views concerning natural resources and the environment. Geographers have utilised various forms of *contextual social construction* to explore the interaction of the social world with the natural world (Demeritt, 2002). Furthermore, *social construction* has been used to investigate various interactions concerning tourism (Hunter, 2016; Milano et al., 2023), where it provides insights into the "production of knowledge on tourism" (Butowski et al., 2019, p. 1). Glamping is a phenomenon closely associated with the natural world, where people's attitudes towards *natural* and *social objects* are significant. Considered in a parallel fashion, Kyle and Chick (2007) investigated the *social construction* by recreationists tenting at an agricultural fair, looking at the settings where their fair experience occurred. Consequently, the *contextual social constructionist* paradigm is ideally suited to investigating subjective perspectives concerning glamping.

3.2.4 *Natural* and *Social Objects*, *Emergence* and Frameworks of Grouped *Objects*

Various *social constructionist* positions compare aspects of the human mind and behaviour with that of human biological makeup. Considerations around the former concern *social objects*, while the latter are *natural objects*. Two approaches occur:

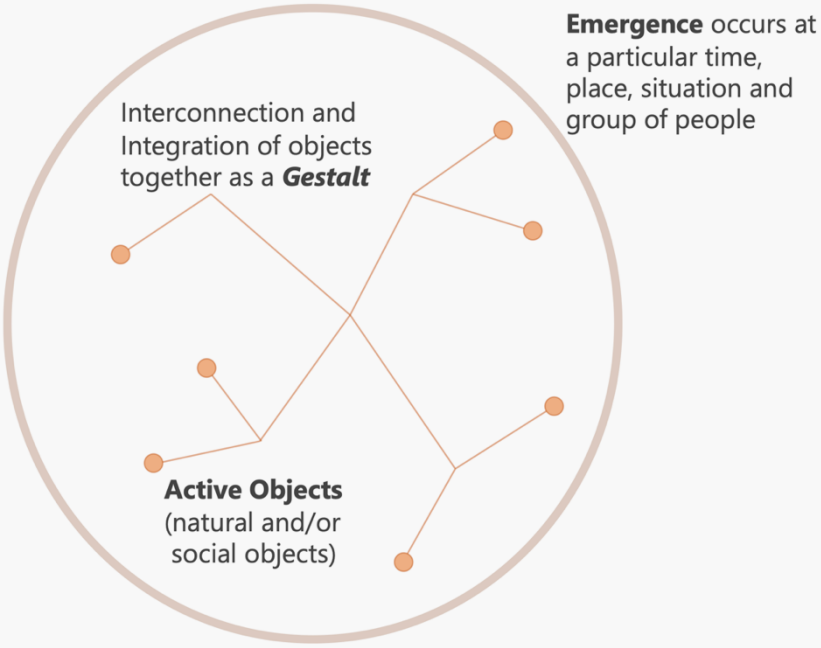
- **A Dualistic Approach**. Take a dualistic approach analogous to Descartes's view of mind and body. Through the "inner eye", the mind is kept separate from the body ", which is part of the external observable world" (Bem & Looren de Jong, 2005, p. 272). In a dualistic approach, *natural* and *social objects* are ring-fenced, precluding any interaction between natural and social worlds. Using a strong *social constructionist* perspective, consideration of a concretised objective world can be avoided. However, given that a crucial aspect of glamping concerns the cognition of *natural objects* in a social sense, a dualistic approach is unsuitable.

- **A Critical-Realism Approach.** Some common ground exists with critical-realism if human traits are taken as *objects of social construction*. Elder-Vass (2012b), building on the work of Bahaskar (1975, 1998) and paralleling the work of Smith (2010), constructs a framework that serves as a meeting point. Rather than avoiding the natural and social aspects of human existence, the framework embraces their interaction, noting that human "physical structures are themselves influenced causally by our social experience" (Elder-Vass, 2012b, p. 3/9). This interaction is empathetic to the placement of glamping within the natural and social worlds.

In the framework proposed by Elder-Vass (2012b), all *objects* are perceived as being real and are either of the natural world (*natural objects*) or the human world (*social objects*). Causation is still claimed and centres around *emergence* effects due to integrating object combinations active at any particular time, place, situation and individuals. *Object* combinations may be *natural objects*, *social objects*, or a combination of both. *Emergence* occurs due to the collection of 'specific' *objects* together and the organisation of these in a 'specific fashion.' Elder-Vass (2012b) uses the constituent parts of a laser pointer as an illustrative example, when combined in a particular manner, creates the focused beam of light, something which none of the individual parts possesses on their own.

Figure 3.3

Emergence of Objects together as a Gestalt



Note. Interpreted from Elder-Vass (2012b)

Incorporating the framework outlined in Figure 3.3, a *contextual social constructionist* perspective allows for *natural* and *social objects* to combine to provide *Gestalt*, leading to explanations of

phenomena. In this manner, aspects of the natural and social worlds can be discussed together rather than in the dualist stance where they are kept apart. Sismondo (1993) introduces the notion of 'meaningfulness', where *social objects* must have or instil meanings within people and that "natural objects are only meaningful when they are incorporated into the social" (Sismondo, 1993, p. 524).

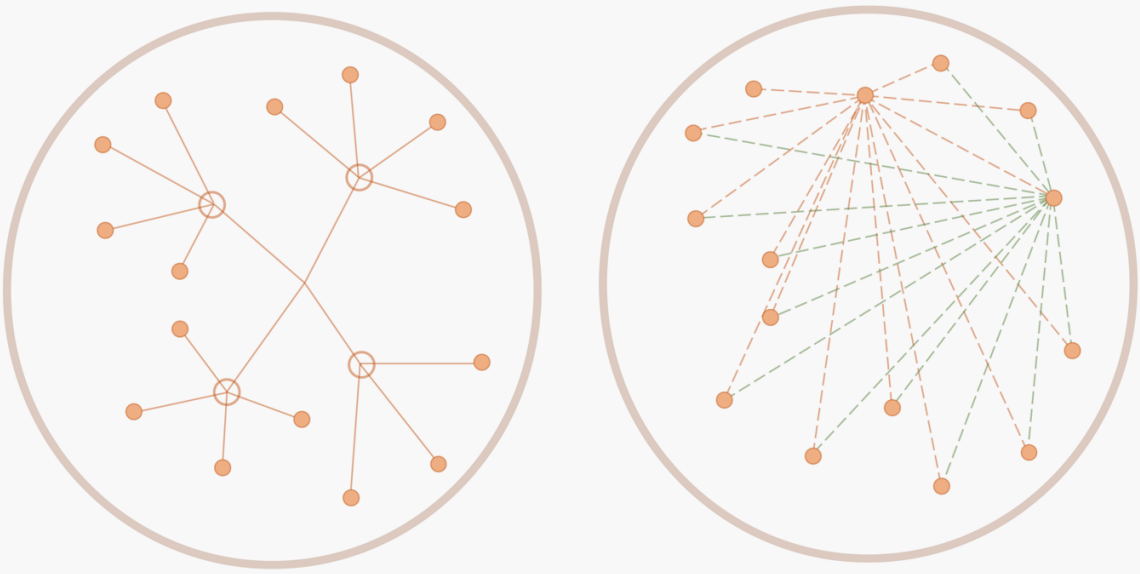
Crucially, how different groups interact with *natural* and *social objects* may also vary, resulting in the *emergence* of different outcomes for each group. Furthermore, it is of significant interest whether *objects* are independent or related. In particular, the notion that human traits and behaviour can be collected together in associated groups is an important consideration;

> Any sort of human trait could be an object of social construction, but many of the most interesting and contested cases are ones in which clusters of traits—traits that comprise human kinds—are purported to co-occur and to correlate with mental states, including dispositions to think and behave in particular ways.
>
> (Mallon, 2019, p. 11)

As illustrated in Figure 3.4, by investigating correlations between *objects*, it can be construed whether hierarchically ordered structures exist within the views held by people, or whether interactions are discretely ordered, involving independent interactions between each *object* with every other *object*.

Figure 3.4

Ordering of Interactions between Objects in a Gestalt



Note. Interpreted from Mallon(2019)

In hierarchical *order*, *objects* can be grouped in some form or association. As a collectivised assemblage, each sub-group interacts with other sub-groupings as a block, allowing simpler assertions about *object* interactions. This can be illustrated through a theoretical example based on Figure 3.4 by calculating the plausible number of mathematical combinations for each. For a *discretely ordered* structure, if nine of the fifteen objects are active regarding a particular phenomenon, 15!/(9! x (15-9)!) = 5,005 combinations are possible. However, if the fifteen objects are shown to behave in groups in a *hierarchical order*, particular *objects* are correlated with other *objects.* In the example, it is plausible that the fifteen *objects* can be configured into four sub-groups, and that of these, the nine active *objects* appear in three of these; they combine in 4!/(3! x (4-3)!) = 4 different ways. Consequently, the possible combinations are dramatically reduced.

This study aims to explore the patterns and relationships among *natural* and *social objects* associated with glamping, in an effort to better understand it as a phenomenon. As demonstrated above, where phenomena occur through the manifestation of associated *objects* acting in correlated groups, their investigation and interpretation can be more readily discerned. This is congruent with the processes involved in *factor analysis,* whose function is to describe large numbers of *variables* through a much smaller set of theoretical *variables* called *factors*. In this respect, each *factor* manifests (statistically) the characteristics and properties of the groups of *objects* it represents (noting that this may signify the nexus between qualitative and quantitative approaches).

3.2.5 *Representations* of *Objects* Considered *Objectively* or *Subjectively*

Viewing *contextual social constructionism* through a critical-realist lens raises questions about the ontology/epistemology of *natural* and *social objects*. A critical-realist perspective is in tension with that of a *social constructionist* viewpoint. From a critical-realist perspective, both *natural* and *social objects* can be considered real concretised things, viewed *objectively*. Conversely, the generalised *social constructionist* view considers them to possess a fluid *subjective* quality. However, any discourse about nature is also clouded by the various notions surrounding it (Demeritt, 2002). Circumventing this, *representations* enable discussion about what objects within the natural world mean to people (Burningham & Cooper, 1999; Mallon, 2019). Mallon highlights the role of interpretation using Ptolemy's geocentric theory of the universe:

> We can talk about how and when that theory arose, and how it changed over time, but in doing so we are simply talking about a representation (or perhaps a lineage of related representations). It would be a mistake simply to slip from those claims into saying that in constructing this theory he thereby constructed a geocentric universe.
>
> (Mallon, 2019, p. 9)

In this way, arguments over the *objective/subjective* nature of *natural* and *social objects* become less important than whether or not *representational* interpretations are valid.

3.3 PHOTOGRAPHS AS ARTEFACTS WITHIN RESEARCH INSTRUMENTS

Concretised and abstracted objects, collected together to form holistic *representations,* are challenging to study. The use of photographs makes use of *representative imagery* to convey complex information positively. In tourism, the promotion of travel destinations serves as an archetype. Places and experiences are portrayed through elaborate and pleasing groups of signification. Complex imagery can be communicated and cognised by merely scanning material over seconds. Photographic *representations* enable "original characteristics" of a destination to be transformed into "simulations and conveyed by means of various media" (Hunter, 2008, p. 354). In this way, photographs are ideal vehicles for transferring complex data quickly.

3.3.1 Relevance of Photographs in Society

Pictorial representations in the form of depictive art, creative art, and in the modern era, graphic design and photography have always surrounded society. Humans have become attuned to distinguishing between literal representations concretised within images and figurative, diverse and complex meanings embodied within (Cronin, 1998). Furthermore;

> While photographic *images* are caught up with the moment, photographic objects have temporal and spatial duration. They are performative objects generating affective sensations. Photographs are 'blocks of space-time' that have effects beyond the people or place or events to which they refer. (Urry & Larsen, 2011, p. 129)

With increasing developments in digital technologies and communications, humanity is now being exposed to a vast array of visual content continuously being delivered through digital devices (Loizos, 2000; Urry & Larsen, 2011). Furthermore;

> Depiction, picturing and seeing are ubiquitous features of the processes by which most human beings come to know the world as it really is for them. (Feighey, 2003, p. 76)

The process of "looking, seeing and knowing" as mediated by cultural and societal positioning is now so programmed within humanity that "the modern world is very much a seen phenomenon" (Feighey, 2003, p. 77). This ability to discern and evaluate nuances within visual images are recognised and used exceptionally in pictorially-based books and magazines (Cairo, 2013; Pan et al., 2014). Publishing houses such as Prestel, Phaidon, and Vendome are known for publishing pictorial books about art, photography, architecture, interior design, culture, travel, food and drink. The most widely known magazine using photos to portray meaning is National Geographic, which bridges the

gap between landscapes, history, travel, culture, and socio-economic impacts. The magazine appeals directly to the senses, bringing richness to its stories not possible through written content alone. Importantly, it is able to convey complex concepts to its readers quickly and clearly (Lutz & Collins, 1991; Vanhanen, 2015). More narrowly focused magazines present very fine-grained characteristics. Vogue, Elle, and Cosmopolitan are renowned fashion magazines (Pompa, 2021); Afar and Condé Nast Traveler are respected travel magazines (Lewis, 2015); while Architectural Digest, Dezeen, Domus and Icon are prominent architectural magazines (Borden, 2007; G. Brooker & Northey, 2008). In each of these, the visual presentations highlight subtleties and refinements in a manner that is instantly understood by those viewing them. It is asserted that written descriptions and explanations cannot convey the notions and complexities contained in a comprehensive and holistic manner.

3.3.2 Use of Photographs in Tourism Research

Photographs "activate both 'imaginative mobility' and 'memory travel' ….. and are more than just representations" Urry and Larsen (2011, p. 129), making them ideal material for tourism research. However, their inclusion is often ancillary to the essence of the study, relaying situational, contextual or descriptive information that supplements and supports written discourse (Park & Kim, 2018). To date, visual methods have not been used significantly within tourism studies (Balomenou & Garrod, 2019; Kuhzady & Ghasemi, 2019; Park & Kim, 2018) and have been generally limited to investigating destination imagery (Hunter, 2012; Lian & Yu, 2017; Pauwels, 2015; Tapachai & Waryszak., 2000); or researcher/respondent-created experience photography (Haldrup & Larsen, 2012; Urry & Larsen, 2011). In the former, the investigation of *found-photography* used by tourism destinations has garnered greater interest from researchers and is in line with increased use of images on tourism websites and within social media (Harrison, 2003). The visual *representation* of specific travel destinations is explored using postcards, brochures, websites and travel guidebooks, and data is generally restricted to the content of photographs. In the latter, *created-photography* involves a more personal gaze where the visual *representation* of travel experiences and perceived destination image of places are explored. Here, comparisons are made to the 'flâneur' (Sontag, 1977) with the ability "to travel, to arrive, to gaze, to move on, to be anonymous" and who "is attracted everywhere, to every possible object, event and person" (Urry & Larsen, 2011, p. 134). Data used in *created-photography* includes photographs, photo-diaries, journals, questionnaires, interviews and focus groups. Overall, content analysis is the dominant research method used, with a scattering of studies using compositional interpretation, semiology, critical discourse analysis, and visual ethnography (Park & Kim, 2018).

This study exclusively uses *found-photography*, explicitly taken from *glamping-entrepreneur* websites.

3.3.3 Photographs: Artefacts of Objectivity, Subjectivity, Truth or *Representation*?

Regardless of the quantitative or qualitative nature of research, images are generally taken as snapshots of unbiased actuality. However, there is considerable debate around the degree of realism versus relativism contained and consequent "blurred ontological boundaries" that exist (Rakic, 2012, p. 24);

> Some scholars argue that images, referring in particular to photographs, film and video, have something inherently realistic and objective about them; others claim that even images such as photographs are created through subjective processes of selection as well as that all images are polysemic in nature in that they carry multiple meanings and lend themselves to multiple interpretations; while some interestingly claim that images are in fact all of these things, objective and subjective, realistic and relative. (Rakic, 2012, p. 24)

This relates to the epistemological assumptions made within research with a "continuous shifting, a blurring of boundaries" occurring between subjective and objective perspectives (Chambers, 2012, p. 39). The 'aura of reality' is generally assumed by photographs when either serving an ancillary role or used as principal instruments. They are viewed as providing evidence, proving something that may otherwise appear doubtful (Sontag, 1977). It is argued that while notable painters such as Brueghel, Goya and Ensor could include differentiated interpretations of what they painted, cameras can only capture what is actually in front of them (Goldstein, 2007). Rose (2016) takes this further by noting that viewers believe that taking photos is an act of capturing reality. For most, this perspective is reinforced by the general use of mobile phone cameras, concretising that "the camera is an instrument that records what was in front of its lens" (Gillian, 2016, p. 122). While it can be contended that photographs can be framed, cropped, filtered and manipulated in many diverse ways, "they nevertheless always retain a visual trace of what was there when the picture was made" (Gillian, 2016, p. 122). Thus, for many people, the 'aura of reality' surrounding photographs is persistent despite scepticism over the nature of the reality being shown. They can piece together assertions, notions, and stories contained within an image in a believable manner, placing "flesh and blood" on the image in a way that is not possible through text (Gillian, 2016, p. 343). How this occurs has much to do with the differences in how viewers obtain perception and cognition of images and text;

> Words, numbers, and concepts can generalize as well as, or better, than images, but they do so by separating meaning from phenomenal experience, from the material sensuousness of the world, thereby separating beholder and beheld. Pictures are more reliant on sense experience than cognition and imagination.
>
> (Stimson, 2010, p. 44)

However, projecting an 'aura of reality' can also include the danger of widening the differences between *representations* and that which is being *represented*. Stimson (2010) notes that this makes images the "most convincing forces for myth-making" (p. 44). The ability to take, frame, manipulate and utilise photographs in specific ways changes the viewer's sensory experience. Even when the most objective approach is followed, photographs possess "a narrow version of a particular kind of reality" (Prosser & Loxley, 2008, p. 15). The view that photographs convey *representations* rather than *truths* is asserted (Goldstein, 2007; Loizos, 2000), where the potential to convey certain meanings is noted by Goldstein (2007) in his reference to Feininger (1953):

> Photography does provide possibilities for doing artistic work. For the word *lie* used in connection with a photograph merely means 'deviation from literal reproduction'. (Goldstein, 2007, p. 63)

The best illustration of a manipulated photograph highlighting a heart-wrenchingly situation is not of tourism, but instead, the Pulitzer prize-winning photo of Phan Thi Kim Phuk, the local Vietnamese girl running down the road after Napalm dropped by American forces during the Vietnam War hit her location (Goldstein, 2007). The prize-winning image, a cropped section of the full-frame, centres on the girl and her horrific experience. The visual projection stirred strong emotional responses and remains a lasting memory from that era. The full frame of the picture reveals another cameraman in the frame reloading his camera, trying to get a better shot of the girl's misery, thereby changing the depicted portrayal and consequent viewer emotion. Goldstein notes that "both images are horrific, although perhaps for different reasons. However, is one more real or more honest than the other?" (Goldstein, 2007, p. 73). Regardless, perhaps a better 'way of looking' is to consider the two images as different gazes of the same event, neither reflecting nor distorting what is captured by the lens, nor for or against reality, but instead, each gaze projecting a slice of that reality (Urry & Larsen, 2011).

For research, any critique of *truth* depends on the context and the intended meaning. Whether or not photographs are objectively or subjectively framed, or presented in a way to convey particular truths or untruths depends on the function carried out by the photographs. Cozien (2015) asserts that the assessment of photographs should not focus on any intrinsic truth contained within them but instead, investigate the meanings projected from them.

Therefore the concept of *representation* becomes more important than any notion of truth or reality. A distinction is made between photographs that have been 'constructed' for a purpose (*found-photography*) and 'recorded' as snapshots of things (*created-photography).* 'Constructed' images are relevant when evaluating photographs of tourist destinations or tourism types (Van Leeuwen & Jewitt, 2001). However, "the issue of 'record' versus 'construct' exists because many images have an element of both" (Van Leeuwen & Jewitt, 2001, p. 5). Concerning reality, truth and *representation*, Goldstein (2007) approaches the dilemma of constructed /recorded photographs in a pragmatic fashion;

> I propose that we treat photographic images in the same way a scientist treats data. No experimentalist assumes that data are perfect. Indeed, all data are assumed to have a variety of types of error (i.e., deviation from "truth"). The question then becomes not "do these data represent reality," but rather "are the deviations from reality I know to be present relevant to the question I'm asking?"
>
> (Goldstein, 2007, p. 64)

This study uses photographs taken from *glamping-entrepreneur* websites. As such, they are constructed to suit the perspectives of the entrepreneurs associated with them. Regardless of perspectives, it can be argued that each image will have objective and subjective elements within them, ultimately projecting a variety of holistic *representations* of *natural* and *social objects*. It is the *representations* that have significance. Provided the array of the photographic *concourse* is broad in its variety, relatively large in size, and where the *Q-Sample is* chosen systematically, the photographic *expressions* used in the research instrument will be *representative* of manifestations in a way that is congruent with the views of Goldstein above (Brown, 1980). In any case, reality and objective truths are peripheral to subjective opinions for this study. That is, what *contributors* believe and think. The benefit of using a *Q-Methodology* approach, is that *contributors* can rank the complete set of photographs according to their views and opinions, free of biases. It is only those images ranked highly by *contributors* that will obtain any significance. Moreover, by separating *contributors* into their producer/consumer *cohorts,* inherent biases will appear and be discerned in the comparative analysis of their grouped selections.

3.3.4 *Insider* and *Outsider* Views of *Representations*

Using the 'strong' form of *insider/outsider* doctrine proposed by Merton (1972), this research seeks the views and opinions of *insiders* and excludes those of *outsiders*, insomuch as;

> The claim is put forward as a matter of epistemological principle that particular groups in each moment of history have monopolistic access to particular kinds of knowledge. (Merton, 1972, p. 11)

The research seeks the thoughts and opinions stemming from the actualities of *insider's* experiences rather than any expectation/fantasy stemming from the imagination of *outsiders* with no such experience. This is supported through consideration of two aspects. In this way, *insiders* construct their thoughts from their interactions and experiences acquired while glamping. Conversely, *outsiders* fabricate thoughts from their imagined perception, hopeful expectation, and even fanciful interpretation of what it might be. Further, based on the work of Coeterier (1996), it is asserted that *insiders* can cognise characteristics more deeply, considering both *natural* and *social objects.* In contrast, *outsiders* dwell on *natural objects* at the expense of *social objects*. Accordingly, it is construed that *insiders* will provide views of greater depth and interconnectivity than *outsiders*.

In considering the functionality of the research process, an ancillary aspect concerning the interpretation of photographic *expressions* occurs (refer Section 3.3.3). Where photographic images are used as the research *artefacts*, respondents discern *representations* of *objects* contained in the images rather than the concretised *objects* themselves. If the significations are sufficiently strong, likely, what is conveyed is universally understood by *respondents*. However, *insiders* have a more grounded and reflective frame of reference and can draw upon this in their discernment. That is, *insiders* are able to place the *representations* within the framework of their own experiences (Cohen et al., 2009). Consequently, significant response variations are less likely, and randomised noise will be less prevalent within data analysis. Conversely, conjecture and imagination become important aspects for outsiders, and a much broader frame of reference is probable. *Representations* may be cognised into what *outsiders* would anticipate, hope or fantasise. Consequently, dissimilar perceptions are more likely to cause considerable response variations leading to greater randomised noise during data analysis. This obfuscates the gathering of collectivised views, a crucial study objective.

A crucial aspect concerning *insider/outsider* views concerns their cognise of *natural/social objects*, warranting further elucidation. Coeterier (1996) investigated the perception of Dutch landscapes by *insiders* and *outsiders* over twenty years. He determined that differences existed between the 'mental landscape' cognised and the associated 'exterior landscape'. By 'exterior landscape', Coeterier refers to its objective attributes or *natural objects*, while 'mental landscape' is associated with subjective attributes or *social objects*. For Coeterier, *outsiders* appeared to be more "object-directed" whereas *insiders* appeared to be "action and use directed" (Coeterier, 1996, p. 40). Additionally, for *insiders*, the "degree of unity, way of functioning, chronology, maintenance, spatial ordering, growth as an organism, abiotic basis, and sensory impressions" all contributed to the perception (Coeterier, 1996, p. 42). *Insiders* can discern a greater range of *representations* (*natural*

and *social objects*), while *outsiders* are more likely to concentrate on *natural objects* at the expense of *social objects*. Consequently, this study sets out to investigate *insider* views and opinions.

3.3.5 Paradigms Used in Visual Analysis and Subsequent Methodological Choices

It is relevant to consider how research paradigms are used in visual analysis and their compatibility with the study's research approach. As a generalisation, positivist, post-positivist, and scientific-realist approaches focus on the "mind-independent existence of the world investigated by the sciences" (Chakravartty, 2017, p. 1). Their approaches perceive visual materials as "evidence of reality captured in an image" (Rakic, 2012, p. 23) treated as unquestioned scientific data and used as the basis to create objective knowledge. Consequently, they deal with *natural objects*. Conversely, both constructivist and *social constructionist* approaches see visual material as a reality perceived by the person(s) "who created the image in a particular context of time and space" (Rakic, 2012, p. 23), with the images used to create subjective knowledge. In this case, the approach engages with both *natural* and *social objects*.

The scientific-realist approach can be characterised as being preoccupied with developing prescriptive and systematic frameworks for visual research (Jensen, 2016, p. 547; Pink, 2007, p. 4). In this approach, content analysis is the most popular method used in tourism research (Park & Kim, 2018), dealing with "observable, more or less objective evidence" (Bell, 2011, p. 11) Content analysis involves "making generalisations about the relative frequencies of visual representations of particular classes of people, actions, roles, situations or events" (Bell, 2011, p. 11) The coding schemes used ultimately depend on the degree of similarity between the analysed photographs, and some difficulties arise around categorisation. The multifaceted nature of images often defies such singular classification, and researcher rationalisation can obfuscate findings. While content analysis answers *what & where* questions, it cannot answer *why, who & how* questions, and consequently must be combined with "further, different kinds of research" (Prosser & Loxley, 2008, pp. 10, 16).

Until recently, positivist approaches dominated tourism studies (Stergiou & Airey, 2011), with matter-of-fact *studies* prominent. However, qualitative approaches have increased since the early 2000s, in a shift denoted variously as "new tourism research" and a "critical turn in tourism studies" (Harris et al., 2008, p. 15). This has prompted researchers "to engage in reflexive, critical and even more subjective forms of inquiry, and search for more in-depth understandings surrounding the tourism phenomenon" (Stergiou & Airey, 2011, p. 312). Further, issues within tourism surrounding "othering, power, gender, race, sexuality, embodiment, subjectivity, and alternative methodologies" required a different research approach (Harris et al., 2008, p. 15). Subsequently, almost all visual research surrounding personal tourist experiences is carried out using a qualitative approach as it

requires substantive reflexive and subjectivity on the researcher's part in interpreting the data (Park & Kim, 2018).

However, considerable criticism has been made of constructivist approaches concerning a lack of *rigour* and inability to provide substantiation of *confirmability* and *trustworthiness*. Visual studies that use constructivist approaches must include verification strategies which "should be built into the qualitative research process" (Chambers, 2012, p. 44).

Referencing quantitative and qualitative approaches, Prosser and Loxley (2008, pp. 10, 16) note that "There are no sound reasons not to combine positivist empirical visual methods with interpretive visual methods when the circumstances warrant a mixed-methods approach" based on the reasoning that an "amalgamation of their strengths, as well as strategic methodological combinations" may be required to answer research questions.

3.4 CONSIDERATIONS OF METHODOLOGY

Methodologies used in research involve 'parti pris' notions around data and the results from either quantitative or qualitative approaches (Whiteley, 2012). An alternative view looks more holistically, and the notions contained within mixed-methods and blended/hybridised approaches have become increasingly relevant. Phillimore and Goodson (2004) assert that academic study operates in the 'moment' that best serves the research problem. They argue that the interdisciplinary nature of tourism research allows it to "combine a range of approaches and even research paradigms to give a more fluid approach to research" (Phillimore & Goodson, 2004, p. 20). They contend that this approach can provide rewards by increasing the potential for discovery and that "some researchers operate selectively between moments, and many more operate eclectically" (Phillimore & Goodson, 2004, p. 20). However, it is also acknowledged that such approaches are only viable if researchers can demonstrate that their studies incorporate *rigour* (quantitative) or *trustworthiness* (qualitative) as each moment unfolds. Indeed, the value and worth of a study is obtained through the evaluation of a *good research framework* (Lincoln & Guba, 1985, 1988) and assessing its dimensions.

3.4.1 Methodological Deconstruction and Relevance of a Blended/Hybridised Approach

Traditionally, research has been carried out either quantitatively or qualitatively. While mixed-method approaches have gained popularity, approaches are typically siloed and implemented independently before being combined for analysis or within results/findings. However, the rigid adherence to singular paradigms insisted on by purists has been questioned (Greene, 2007; Tashakkori & Teddlie, 2015). Blended/hybrid approaches do not ring-fence quantitative and qualitative processes. Instead, they seek to integrate them to gain insights that would not otherwise

be obtainable (Phillimore & Goodson, 2004). Consequently, the deconstruction of paradigms has become more acceptable (Tashakkori & Teddlie, 2015), where attention is directed towards philosophical assumptions rather than paradigm packages (Biesta, 2010). Support for blended/hybridised approaches is provided by the dialectic stance of Greene and Hall (2010) and the more pragmatic approach of Onwuegbuzie and Leech (2005). However, appreciable attention is required delineating reporting characteristics and assumptions. Discourse is required around aspects traditionally viewed as distinctively quantitative or qualitative but which cross over or become entwined within blended/hybridised studies. Involving *Q-Methodology* and *comparative analysis*, the methodological considerations for this study are not straightforward and need clarification to communicate its characteristics better.

Q-Methodology is a hybrid or blended research approach situated along a qualitative-quantitative continuum. Ramlo and Newman (2010; 2011) provide substantive arguments for its place using mixed methodologies. They further contend that it "can be used to both develop theory as well as test hypotheses to confirm theory" (Ramlo & Newman, 2011, p. 186). The *qualiquantological* nature of *Q-Methodology* (Stenner, 2011; Stenner & Stainton-Rogers, 2004) opens it to charges of chameleonic behaviour. This is based on assertions that its philosophical underpinnings are a mixture of quantitative and qualitative ideas (Newman & Ramlo, 2010), of a type described by Tashakkori and Teddlie (2009) as being an inherently mixed hybrid. While several distinguished Q-Methodologists advocate its use in a more qualitative sense (Brown, 1993; Ramlo, 2015; Watts & Stenner, 2005), significant variations occur (Ramlo, 2020), and most research today involves its use further along the continuum, away from its qualitative extremity (Ramlo, 2017). Indeed, *Q-technique factor analysis* is heavily statistical, imbuing a significant quantitative aspect.

This study takes a blended approach, incorporating both quantitative and qualitative perspectives. It has three essential characteristics: *comparative analysis*, the extensive use of numbers, and, most significantly, inferring *qualitative generalisations*. Each is addressed in turn.

3.4.2 Methodologies and Assertions: A Comparative Strategic Approach

It can be construed that in social research, it is not the nature of an *object* but the *representations* projected by the *object* that has importance. Taken further, it is the interpretation of those *representations* that are relevant. In this fashion, in many cases, *objectivity* and *subjectivity* become entwined. Through this process, "social researchers, like many others, construct representations of social life" (Ragin & Amoroso, 2019, p. 26). In considering research methodologies, Ragin and Amoroso (2019) contend that there are three strategic approaches; qualitative, quantitative and comparative, with the last being of equal standing as the first two. They assert that a comparative

approach “helps to break down the apparent barrier between qualitative and quantitative strategies” (Ragin & Amoroso, 2019, p. ix) by paying attention to individual cases and investigating differences across cases. The three approaches are discussed in turn.

For quantitative studies concerning people, variables concern ‘objective’ characteristics and are measured by researchers (Davies, 2003). The nature of variables and their means of measurement are carefully chosen to minimise any inclusion of researcher bias and subjectivity (Taherdoost, 2022). Consequently, variables about people are likely limited to physical characteristics, such as eye colour, and concretised facts, such as age, hours of sleep, or consistent behaviour patterns. Ultimately, variable values must be verifiable, albeit through a positivist lens (Bowen, 2001; Davies, 2003). Sample sizes must meet calculated statistical thresholds obtained through random sampling (Oliver & Mahon, 2006). Before analysis can occur, a sample’s distribution must be checked (usually for normality), and data wrangling occurs to account for and eliminate anomalies and outliers (Mishra et al., 2019; Oliver & Mahon, 2005b). Mathematical parameters such as means and standard deviations are considered transferable, as are the proportional occurrence of variables. *Factor analysis* provides systemised, but approximated outcomes, as it attempts to answer mathematically indeterminate problems (Gorsuch, 2014; Kline, 1994). As a result, answers are couched in terms of statistical significance (Oliver & Mahon, 2005a).

Conversely, qualitative research generally concerns ‘subjective’ variables obtained through non-random sampling procedures (Bowen, 2001). Particular types of sampling are used as the research seeks to understand groupings in which the research has a particular interest (Jamal & Hollinshead, 2001; Taherdoost, 2022). Variables frequently concern thoughts, opinions and perspectives that are not concretised and rarely able to be reified (Davies, 2003).

This then leads to the assertion of a *comparative approach* as a methodology. Here, researchers look for “patterns of similarities and differences across a moderate number of cases” (Ragin & Amoroso, 2019, p. 123). While there are various types, it is mainly recognised in research investigating diversity. *Comparative research* aims “to elucidate and explain the diversity within a particular set of cases” (Ragin & Amoroso, 2019, p. 124). It differs from a qualitative approach because the latter focuses on commonalities of instances while the former investigates the range of diversities within the data-set. As such, a *comparative approach* sits easily with *Q-Methodology*, which seeks to investigate data holistically. In this respect, they form opposite sides of the same coin.

This study incorporates elements of all three methodologies proposed by Ragin and Amoroso (2019). An initial evaluation suggests it lies towards the qualitative end of the quantitative-qualitative continuum. It seeks to discern and provide rich descriptions of *representations* concerning glamping,

as well as different typologies of *insiders*. Further, it aims to infer these from the empirical data rather than deduce these from existing theories. The data-sets are based on people's 'subjective' opinions rather than 'objective' measurements. Contrastingly, it also utilises quantitative processes and pursues some interpretations that are more comfortable within a quantitive approach. In particular, it embraces the use of numbers and *generalisations*. However, the importance of *comparative processes* in discerning patterns is crucial. While comparisons of data-sets can be made without the use of numbers and mathematics, greater clarity can be obtained through their use. Additionally, the information in *DAG-D* provides valuable insights through the *comparative analysis*. Combining words and numbers helps with interpretation and makes the attached meanings more powerful.

3.4.3 Assertions Concerning the Use of Numbers

A commonly used distinction between quantitative and qualitative approaches concerns whether they use numbers or words (Creswell & Tashakkori, 2007; Greene et al., 1989; Strauss & Corbin, 1990). However, it is asserted that often this distinction is misleading;

> Most research does not fit into one category or the other. The best often combines features of each. In the same research project, some data may be collected that is amenable to statistical analysis, while other equally significant information is not.
> (King et al., 2021, p. 3)

One of the first and most cited uses of the numeral/word dichotomy to distinguish between quantitative/qualitative approaches is attributed to Greene, Caracelli and Graham (1989). However, Greene (2008) subsequently demonstrated that separation by numbers and words was oversimplistic and erroneous. Indeed, a similar view had been expressed much earlier by Denzin (1970). Moreover, Sandelowski (2001) posits;

> Counting is integral to the analysis process, especially to the recognition of patterns in data and deviations from those patterns, and to making analytic or idiographic generalisations from data. (Sandelowski, 2001, p. 231)

The under-utilisation of numbers in qualitative research is attributable to the entrenchment of two myths; firstly, that "real qualitative researchers do not count" and that "qualitative researchers cannot count" (Sandelowski, 2001, p. 230). Such myths are readily countered by examining research process where representing qualitative themes numerically enables fuller descriptions and interpretations of the phenomenon (Sandelowski, 2001). The process was initially termed 'quantitizing' (Tashakkori & Teddlie, 1998) and 'quantitative translation' (Boyatzis, 1998). More recently, the distinction between data types has blurred, with data viewed as representations of

"experiences formed into words or numbers" (Sandelowski et al., 2009, p. 209). Dualisms of methodology are replaced with a continuum between qualitative and quantitative perspectives, focusing on commonalities resulting from the 'something experienced' being studied (Tashakkori & Teddlie, 2015). In this case;

> Researchers will think of data less in terms of words or numbers and more in terms of transferable units of information that happen to be initially generated in one form or the other. (Tashakkori & Teddlie, 2009, p. 283)

This is supported by Maxwell (2010), who notes that there are "legitimate and valuable uses of numbers even in purely qualitative research" (J. Maxwell, 2010, p. 476), rejecting the notion that distinctions between numerical and verbal data help define methodologies. Instead, data is considered in terms of variables and correlations (variance approach) or events and processes (process approach). While the former involves statistical analysis, the latter analyses "the processes by which some events influence others" (J. Maxwell, 2010, p. 477). In either case, the analysis may involve the extensive use of numbers. Maxwell asserts that mixed-method research involves collaborative thinking around 'variance' and 'process' approaches. This study concurs with this view, where *factor analysis, comparative analysis*, and incorporating *DAG-D* combine both these processes. Moreover, it is asserted that they are as crucial to a blended/hybridised approach as to a mixed-method approach.

3.4.4 Assertions Concerning the Use of 'Qualitative Generalisations'

Another commonly held view maintains that *generalisations* are the sole domain of a quantitative approach (Payne & Williams, 2005; Polit & Beck, 2010). This belief centres around three perceptions; that they are invariably linked to the process of '*statistical inference*'; that *statistical inferences* are dependable and unerring; and that *generalisations* 'per se' are exclusively associated with this quantitative approach. It follows that, consequently, quantitative *generalisations* are viewed as the gold standard in asserting wider narratives. That '*statistical inference*' is associated with quantitative generalisation is well-established; consequently, the first perception is not questioned.

Contrastingly, the second perception, concerning the stability and reliability of '*statistical inference',* is critiqued;

> The statistical generalisability model is almost never fully realised, even though the research community usually acts as though it is. (Polit & Beck, 2010, p. 1457)

This is illustrated by the *replication* crisis within quantitative approaches to social science (Borgstede & Scholz, 2021; Freese & Peterson, 2017; Tuval-Mashiach, 2021). *Generalisability* is dependent on a study's ability to be *replicated*. That is, if an attempt to replicate a study fails, then the believability of the original is thrown into question. *Replications* serve as empirical tests to prove their stated hypotheses, and therefore failed *replications* imply a faulty theory (Borgstede & Scholz, 2021). A collaborative assessment of 100 studies in three top-tier psychology journals found that "only 36% of the replication efforts yielded significant findings" (Tuval-Mashiach, 2021, p. 367). This has overshadowed some quantitative studies' claims regarding their findings and theory-generating capabilities. It is clear that '*statistical inferences'* are not always sufficient to establish *generalisability*, and other research processes must support them. Furthermore, in some cases, *generalisability* in a quantitative sense has required supporting inferences obtained from qualitative studies to claim validity (Gobo, 2008).

In testing for falsifiability within quantitative studies, contributing conditions, context and assumptions must first be broken down into constituent basic statements, each checked in turn. Therefore, assertions around *replication* can be heavily contested, leading to the view that exact or direct *replication* is not possible (Iso-Ahola, 2020). Consequently, over thirty academic journals have issued a joint editorial regarding new reproducibility initiatives (Freese & Peterson, 2017). With this in mind, researchers have shunned *replication* studies, with sociology's two flagship journals only publishing one article in the past twenty-five years with *replication* in its title (Freese & Peterson, 2017).

Regarding the second perception, traditional arguments around the *non-generalisability* of qualitative studies are contested;

> I would argue that qualitative studies, ……, on the whole have difficulties in avoiding making claims about generalization. The phrase 'one cannot draw any conclusions about any other situation than the investigated cases' is sometimes used in defence of qualitative studies. Taken seriously, it will reduce the interest in many qualitative studies to practically nothing. (Larsson, 2009, p. 31)

Gobo (2008) asserts that there are "numerous disciplines, in both the social and human sciences, whose theories are based exclusively on research conducted on only a few cases" (p. 194). Furthermore;

> There must be a *capacity* for generalization; otherwise there would be no point to giving such careful attention to the single case. (Wolcott, 1994, p. 119)

Accordingly, *statistical inference* is not the only means of enabling the move from local truths to general visions (Geertz, 1973). The existence and acceptance of other forms of *generalisation* are demonstrated by Gobo (2008);

> The adoption of other forms of generalisation has been vital for social research: otherwise, an important part of sociological theory (that based on research conducted on a few cases or even on haphazard or convenience samples as in the cases of, for example, Gouldner, Dalton, Becker, Goffman, Garfinkel, Circourel) would never have been produced. (Gobo, 2008, p. 195)

Moreover, it is argued that qualitative researchers avoid discussing *generalisations* for fear of denigration by methodological purists (refer Section 3.4.5).

Regarding the third perception, Table 3.2 refers to writers discussing various types of qualitative *generalisation*. It is argued that numerous forms of qualitative *generalisation* exist and should have an equitable standing within research. That is not to say that qualitative *generalisations* assert the same things as '*statistical inference'; they* do not, but what they assert has significance in postulating research outcomes. While *statistical generalisation* looks to "match variability in a sample to a population", qualitative *generalisation* seeks to "match the variation in the data with the experience and practice of the phenomenon" (Levitt, 2021, p. 99). Further, how the processes involved in substantiating *generalisations* are carried out are also distinct;

> Statistical analyses usually select a limited number of variables to be evaluated for producing variability in a phenomenon at the outset of a study, in contrast, qualitative analysis can examine a host of factors and the ones that are ultimately tied to patterns in the data (either patterns of change or constancy) are identified empirically. They are not constrained to the variables that are theoretically of interest at first but to any factors that emerge as relevant to the questions under study, even when entirely unexpected. (Levitt, 2021, p. 101)

Table 3.2

Assertions of Qualitative Generalisation

Academic Writer	Qualitative Generalisation Reference
Stake (1978) Stake and Trumbull (1982) Stake (2000) Onwuegbuzie, Slate, Leech, and Collins (2009)	Naturalistic Generalisation
Goetz and LeCompte (1984)	Translatability
Yin (1984) Firestone (1993) Curtis, Gesler, Smith and Washburn (2000) Polit and Beck (2010)	Analytic Generalisation
Alasuutari (1995)	Extrapolation
Guenther and Falk (2019a)	Generalising from Qualitative Research (GQR)
Williams (2000) Payne and Williams (2005) Fairweather and Rinne (2012)	Moderatum Generalisation
Lincoln and Guba (1985) Miles and Huberman (1994) Firestone (1993) Polit and Beck (2010)	Transferability Case-to-Case Generalisation
Bengtsson and Hertting (2014)	Rationalistic Generalisation
Thomas and Baas (1992) **Ramlo (2023)**	**Substantive Generalisation**
Brown (1980)	**Specimen and Type**
Fairweather and Rinne (2012)	**Cultural Generalisation**

Note. Interpreted from Gobo (2008), Onwuegbuzie and Collins (2017), Ramlo (2023) and Fairweather and Rinne (2012)

For this study, processes involved in substantiating *generalisations* through *Q-Methodology* have primacy (along with the notion of *transferability)*. The three variations associated with *Q-Methodology* are similar, with *substantive generalisation* (Ramlo, 2023; Thomas & Baas, 1992) and *specimen and type* (Brown, 1980) being particularly comparable. The third, that of cultural *generalisation,* is empathetic with and expands understandings around the former two. For this research, all three are considered holistically and collectively called *specimen and type generalisation* in acknowledgement of the earlier contribution of Brown (1980).

G*eneralisation* occurs as a consequence of inferences made by researchers, with *statistical inferences* made 'to' populations associated with a phenomenon, while *substantive inferences* are made 'about' the phenomenon itself (Thomas & Baas, 1992). A review of subjective opinions concerning matters of interest demonstrated that "how many persons adhered to each such position was not of concern; what was of concern was the nature of the positions themselves" (Thomas & Baas, 1992, p. 23). Any conditionality related to sample size is removed as connections occur "regardless of the number of participants in a Q study" (Ramlo, 2023, p. 4). The processes around *Q-Methodology* are apt for discerning groups of people (*factors*) holding similar positions about particular matters. Groups are said to be of a specific *specimen and type,* with each group holding a unique set of shared perspectives (Brown, 1980). In discussing a derived group or factor (designated as 'A'), Brown states;

> What it is that is of concern to 'specimen' persons of the A 'type', the factor being a generalised abstraction (based on communalities) of a particular outlook or value orientation. Generalisations are expected to be valid for other persons of the same 'type'. (Brown, 1980, p. 67)

In the third type of *generalisation* associated with *Q-Methodology* (called 'cultural generalisation' here), Fairweather and Rinne (2012) extend the concepts advanced by Thomas and Baas (1992) and Brown (1980), connecting them with the notion of 'shared culture' inherent in 'moderatum generalisation'. They compare *Q-Methodology* with 'cultural consensus analysis CCA' (Romney et al., 1986, 1987) and 'cultural modelling CM' (Cooley, 2003; D'Andrade, 1984), the former being quantitative while the latter qualitative. Their inclusion is relevant as their quantitative-qualitative nature gives weight to *blended /hybridised research approaches.* CM supports the notion that "representations, practices and performances through which meanings are produced, connected into networks and legitimized" (Fairweather & Rinne, 2012, p. 478). This is parallel to the objectives undertaken within *Q-Methodology* studies. CCA is particularly relevant to *Q-Methodology* as it "requires very small sample sizes to reach statistical significance" (Fairweather & Rinne, 2012, p.

480). Combined, CCA and CM provide an analogy to *Q-Methodology* processes and develop the *generalisation* concept generated from *hybridised research approaches*.

This study uses what is termed here as *specimen and type generalisation.* It does not concern 'proportions' developed through *statistical inference*, but that of "*specimen and type*" (Brown, 1980, p. 67). In the former, relevant categories (along with their qualities and properties) are already recognised within the population, and it is their numerical prevalence being sought. Consequently, generalisations about the population can be discussed. Contrastingly, in *specimen and type generalisations*, categories discerned in the research have yet to be recognised and are the focus of the research.

3.4.5 '*Qualitative Generalisations*' versus 'Discourse of Self-Justification'

The milieu surrounding the paradigm wars drew battle lines that placed researchers at the extremities of what is now understood as the quantitative/qualitative spectrum (Gage, 1989). *Generalisation* had been a focus of this desire to differentiate approaches which, in subsequent years, has implanted skewed perceptions regarding *generalisations* (Guenther & Falk, 2019a, 2019b, 2021). Lincoln and Guba's statement, "The only generalization is: there is no generalization" (1985, p. 110), has often been interpreted out of context (Schwandt, 2007b). As a result, a 'discourse of self-justification' has developed within qualitative works, where;

> disclaimers about not generalizing from qualitative research were considered mandatory. Within this discourse of self-justification, there was always – small at first – some acceptance that generalization is possible and occurs. So from within the self-justification, there was also a strand that said "But maybe, just maybe we do? Or we can?". (Guenther & Falk, 2019b, p. 1136)

The notion that *generalisations* are implicitly expressed rather than explicitly stated is more astutely put by Williams (2000);

> The interpretivist attitude to generalisation is rather like middle classes towards sex. They do it, they know it goes on, but they rarely admit to either. …… for the most part, papers reporting on results of research using interpretive methods will make generalising statements about findings whilst not commenting upon the basis upon which such generalisations might be justified. (M. Williams, 2000, p. 210)

It is posited that the concerns articulated by Lincoln and Guba's statement (Lincoln & Guba, 1985) concern the *rigour/trustworthiness* of all research undertaken, quantitative or qualitative. It does not single out any specific methodology but serves as a warning about making *generalised* assertions without providing substantiation. Significantly, they "did not offer their way of thinking as the last

word but rather as an invitation to further debate and consideration" (Schwandt, 2007b, p. 12). Without substantiation as *good research*, the practice of side-stepping inferences about *generalisations* is questioned. In particular, the 'discourse of self-justification' used in qualitative studies by some researchers to bypass critique while at the same time indirectly inferring some form of *generalisation* is illustrative.

3.5 INTRODUCTION TO *Q-METHODOLOGY*

Q-Methodology has a substantive history in *subjectivity*, capturing multiple viewpoints within social science and tourism. It is most often used as a qualitative research approach, although it can also be used with a quantitative perspective. It is participant orientated, where the self-referential ordering of objects within the research instrument is the focus. It aims to drill into contributors' *subjectivities* and is less concerned with their *objectivity or* sense of truth.

Q-Methodology first appeared in 1936, conceived by William Stephenson, who has been instrumental in its subsequent development (Stephenson, 1935, 1936). The seminal work of Brown (1980) has since shaped the mechanisms and procedures used in *Q-Methodology* and remains one of the most widely referenced resources. The work carried out by Stainton-Rogers (1995) provided subsequent impetus towards multiple-participant studies. The description of its methodology as "qualiquantology" (Stenner & Stainton-Rogers, 2004) has allowed it to sit uneasily between qualitative and quantitative approaches. Substantive exegeses have been published, notably by McKeown and Thomas (1988), Watts and Stenner (2005, 2012b) and Newman and Ramlo (Newman & Ramlo, 2010). It is especially suited to cases;

> Where the very existence of concepts has not been established and where, in addition, the concepts are postulated to be multidimensional in character.
> (Ekinci & Riley, 2001, p. 205)

Further, its relevance is aptly described in the seminal works of Brown (1980):

> Q methodology is of utility in penetrating a situation in which the self is intimately involved, whether in political or other matters. It is therefore pertinent in the study of public opinion and attitudes, groups, roles, culture, socialization, decision making, personality, propaganda, values, communication, literature, imagery, and other self-involving domains ……. where individuals are involved and can be expected to entertain viewpoints with respect to things going on around them, however subjective these viewpoints may be. (Brown, 1980, p. 58)

With psychological studies in mind, *Q-Methodology* was born out of the notion of being able to investigate people's views on any topic;

> Q methodology allows researchers to investigate research questions that involve determining the various views within a group about a specific topic, as well as using those views to investigate how they affect some other aspect of the study.
> (Newman & Ramlo, 2010, p. 508)

As a research approach, *Q-Methodology* was initially developed within psychology. Because of its *Gestalt* or holistic perspective, *Q-Methodology* has since established itself within "a wide range of disciplines and research fields in the social sciences and humanities" (Davis & Michelle, 2011, p. 563) with prominent examples in health, health economics, health education, nursing, public administration, administrative ethics, management information systems, audience studies and psychology. Stergiou and Airey (2011, p. 312) note prominent examples within marketing, public policy and rural research, Newman and Ramlo (2010) reference extensive research within educational learning, and Watts and Stenner (2005) do similarly within psychology, particularly within social psychology. Additionally, a diverse range of topics, including child abuse, jealousy, love, and attitudes towards environmental issues, are prevalent within the latter. Regarding the methodology itself and surrounding theory, Brown's extensive work within political science, health science, psychology, and social science is of particular note (Brown, 1980, 1986, 1996, 2004, 2007).

3.5.1 Tourism Studies Using *Q-Methodology*

Tourism development has occurred in some regions at an accelerated pace. Anecdotally, there is a perception that influxes of outsiders cause overcrowding, social dishevel, negative environmental impacts and visitor-resident tensions. As a result, interest in sustainable tourism development, indigenous rights and stakeholder opinions have intensified. *Q-Methodology* is ideally suited to exploring fractional stakeholder and resident perspectives regarding proposed developments. It is also able to capture tourists' views regarding their travel experiences as well as attitudes towards tourist destinations. Illustrative examples are included in Table 3.3.

Table 3.3

Tourism studies using Q-Methodology

Academic Writer	Topic
Perspectives Towards Tourism Development	
Carr and Liu (2016, p. 620)	Attitudes towards sustainable environmental governance policies
Huge et al. (2016)	Management of Matang Mangrove Forest in Malaysia concerning ecotourism development
Lee & Son (2016)	Perspectives towards ecotourism development at Pyeongchang-gun, Korea
Lee (2019)	Stakeholder preference relationships at the Maha ecotourism site, Korea
Rodriguez-Pineros & Mayett-Moreno (2015)	Perceptions of residents in the State of Puebla, Mexico regarding ecotourism
Demirovic et al. (2018)	Residents' perceptions towards future tourism development in the mountainous region, Kopaonik, Serbia.
Tourism Experiences	
Sickler & Fraser (2009)	How visitors define enjoyment of experiences visiting zoos
Tan, Tan, Luh & Kung (2016)	Perspectives of tourists while participating in creative activities
Correia, Kozak & Reis (2016)	Attitudes around conspicuous travel experiences subject to diverse public exposure
Wijngaarden (2017)	How Dutch tourists reflexively ignore, interpret and remould encounters with mythical Massai imagery
Ward (2008)	Perceptions of climbers regarding the risk around climbing experiences on Mt Whitney, California
Attitudes Towards Destinations	
Huang, Qu and Montgomery (2017)	The dynamic nature of place meanings and factors making destinations meaningful
Oh & You (2018)	Operators' and visitors' attitudes towards guesthouses in Korea
Griffiths & Sharpley (2012)	Role of nationalism in experiences between English visitors and Welsh hosts in Bala, North Wales
Wu, Lee, Lee & Lee (2017)	Visitor subjectivity regarding the destination image of Samcheongdong-gil Road and Bukchon Hanok Village,Seoul

3.5.2 *Q-Methodology* Tourism Studies Using Photographs

Q-Methodology is amenable to having its instrument, the *Q-Sample*, formulated from various sources, including text statements, photographic images, video, and audio material, compiled as a single medium or as a random mixture. Photographs provide an ideal medium for people to associate a 'whole of experience' with a scene that may include sight-seeing imagery, experiencing attractions and participating in activities. The "active and holistic" (Fairweather & Swaffield, 2001, p. 220) imagery conveyed within a photograph is impossible to replicate within text. Hardy and Pearson (2018) assert that photographs have a distinct advantage as they standardise what is presented, compared to narratives where respondents may need to "fill in the gaps or make assumptions" (Hardy & Pearson, 2018, p. 250).

Photographs as a single source of Q-set construction in tourism research commenced with Fairweather and Swaffield (2001, 2002), who investigated visitor experiences of Kaikoura and Rotorua in New Zealand. In a similar fashion Davis (2003) looked at visitor responses to photographs in the Bay of Fundy region, Canada, to innovate tourism products/combinations. Middleton (2007) investigated tourists visiting Manchester, a city with historical origins back to Roman times. Morky and Dufek (2014) used images from the Czech tourism website to discern domestic tourist segmentation in a more general study. Similarly, Hwang, Park and Hunter (2015) distilled various grouped perspectives among residents regarding Seoul's destination image. Dewar, Wen Mei and Davis (2007) examined the views of Chinese and Canadians towards various travel products and destinations. Hardy and Pearson (2018) assessed whether stakeholders' attitudes aligned with traditionally aligned groups concerning sustainable tourism. Hunter (2011) examined locals' perspectives towards the authenticity of indigenous *representation* of the Rukai area in Taiwan.

In summary, *Q-Methodology* has established itself within tourism research through exemplary studies. Furthermore, the multi-modal nature of tourism experiences, and the multidisciplinary nature of tourism research, make photographs ideally suited as research artefacts within *Q-Methodology*.

3.6 THE DEMOGRAPHIC/ATTITUDINAL/GLAMPING (*DAG*) QUESTIONNAIRE

The demographic/attitudinal/Glamping (*DAG*) *questionnaire* provides context about *contributors* to the research, narrating their backstory and enabling a richer understanding of who they are, where they come from, and what they think and believe in. It also encapsulates a large data-set, independent from the *Q-Sorting*, that can be investigated to discern why *contributors* hold

particular perspectives and opinions. The research perspective concurs that “in qualitative inquiry, the description of the context is often as important as the description of the participants” (Morse, 2008, p. 300).

The *DAG questionnaire,* included in Appendix B, is separated into three parts, each providing invaluable information concerning *contributor* perspectives regarding *natural* and *social objects*. At the most basic level, demographic data discerns whether region, age, gender, education or other factors provide the basis for sub-group variations. Demographics also provides a means to inform about the overall characteristics and qualities of the *Overall Contributor* (*OC), glamper,* and *glamping-entrepreneur* groups. Hence, comparisons with more general populations can be made (Connelly, 2013). The attitudinal and glamping threads concern *contributors*' subjectivities and are closely aligned with the content included within *Q-Sort* data-sets. They concern views and opinions only known to each individual, allowing them to express “what is going on inside” (Manski, 2001, p. 12663). Attitudinal characteristics give a picture of an individual’s worldview. Here, worldview is a “collection of attitudes, values, stories and expectations about the world around us, which inform our every thought and action” (Gray, 2011, p. 58). No clear indication exists that a person’s worldview affects their views towards glamping. If and how a *contributor’s* worldview influences their perspectives would provide important insights into what characteristics provide the desire to be associated with glamping. Moreover, how worldview differs between subgroups is equally significant. While attitudinal questions investigate general perspectives, glamping questions concern specifics about glamping. Details can be combined with the *Q-Sort* data-set, resulting in richer interpretations where the two agree, and discussion points where they disagree.

3.6.1 Presentation of Data From *DAG-D*

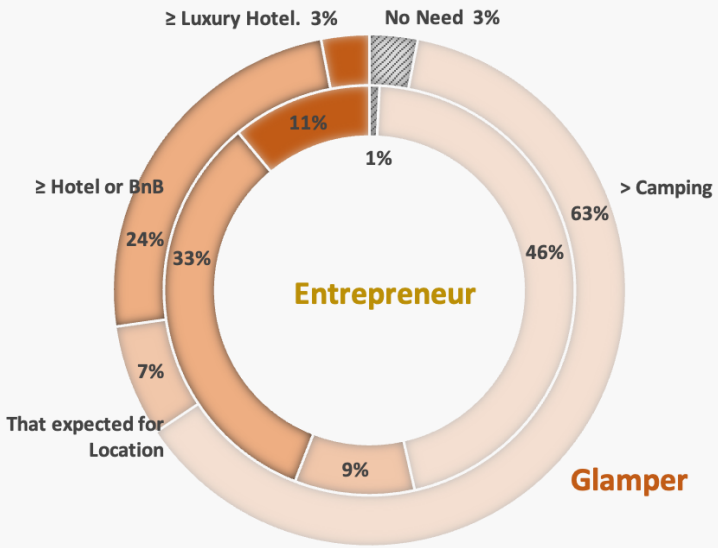
A holistic picture concerning each individual can be inferred when the three threads of their answers are combined. However, the study does not seek to explore individual profiles, but rather, similarities within and between groups of individuals. *DAG-D* is evaluated through descriptive statistics of collections of *contributors*, with the *glamper and glamping-entrepreneur* groupings being particular examples. Descriptive statistics can convert large amounts of data into more digestible summaries (Schreiber, 2008, p. 209). Typically, this variable-orientated approach evaluates numerical values of central tendency and variability (Oliver & Mahon, 2005b). These measures are not sought in this investigation and are associated with a quantitative approach. Instead, the ‘proportion distribution’ of delineated types described within the *DAG* questions is of interest. For example, how the various generational age bands (baby-boomers, gen-x, millennials,

and gen-z) answer specific questions. While numerical figures are used, the purpose is not to determine fine-grained statistical differences typical of a quantitative approach but to compare coarse-grained trends inherent within *contributor* groups in a qualitative sense.

'Proportion distributions' are best shown graphically, where categories can be highlighted. Recent innovations around digital technology and colour imagery "have afforded greater density, precision and labelling options" (Kostelnick, 2019, p. 207). For this research, the 'belt chart', where two *contributor groupings* are shown in the same visual image, enables variations to be highlighted. Figure 3.5 shows differences in attitudes towards luxury of glamper and glamping-entrepreneur contributor groups. Here, the *glamper* cohort is shown to be less concerned with luxury than the *glamping-entrepreneur cohort* and is quite satisfied with camping-style comfort. Conversely, a far greater proportion of the latter prefers hotel or BnB levels of luxury, with a significant proportion believing that a luxury hotel level is required.

Figure 3.5

'Belt Chart' showing attitude differences: Glamper/Glamping-entrepreneurs



3.6.2 Construing Generalised Baselines

Construing generalised baselines of characteristics is an important aspect, enabling a comparison with sub-groups identified through *Q-technique factor analysis (QTFA)*. How much sub-groups differ from the *overall contributor group* (*OCG*) is crucial to understanding sub-groups perspectives. Equally important are the variations between *glamper* and *entrepreneur cohort*

groups. This strategy is not uncommon and is illustrated by Kostelnick (2019) in illustrating differences in expenditure between individual US states with the US total. Here, the US total is used as a baseline to call attention to the expenditure priorities of the states.

Evaluating baseline or control groups is important in quantitative research, where results from experimental groups can be compared with a control group (Connelly, 2013). Statistical parameters are used and help discern reasons for variations and to help make *generalisations*. Smaller sample sizes and non-random sampling make this less viable in qualitative research but helpful in providing possible explanations.

While baselines are primarily used to see how sample groups compare with a general population, this is not possible with glamping. A comparable study has yet to be carried out to determine the generalised characteristics and qualities of people glamping *insiders*. That being the case, the most appropriate baseline is the full *OCG*, with the various sub-groups compared with it to determine their distinctiveness. This strategy is not new, and analogies can be made to the use of 'internal comparison groups' used in cohort analysis, often used in public health research. Often, for specific studies, the best baseline group comes from within the research sample itself as it is the most relevant to the topic (LaMorte, 2016). Consequently, a significant evaluation of the *OCG* is carried out so that differences and similarities exhibited within particular *GOSP groups* can be disseminated.

3.7 THE *GOOD RESEARCH* (*GOODNESS*) FRAMEWORK

Within the rhetoric and reporting of research studies, there is a concentration on findings and outcomes at the expense of any reporting of *rigour* or *trustworthiness*. As Journal editors, Morse et al. (Morse et al., 2002) express concern at the lack of attention researchers give to substantiating their studies, asserting that "without rigour, research is worthless, becomes fiction, and loses its utility" (p. 14). Furthermore;

> We are concerned that, in the time since Guba and Lincoln developed their criteria for trustworthiness, there has been a tendency for qualitative researchers to focus on the tangible outcomes of the research rather than demonstrating how verification strategies were used to shape and direct the research during its development. (Morse et al., 2002, p. 17)

It is recognised that the nature of blended/hybrid research amplifies the need to include a systematic means of demonstrating investigations as *good research*.

3.7.1 Lincoln and Guba's Notion of *Good Research*

Lincoln and Guba (1988) raised the notion of *good research* (*goodness)* regarding an overarching way of conveying affirmation of research studies. At the time of its conception, positivists demanded that qualitative research be subjected to tests of rigour developed for quantitative studies (Lincoln & Guba, 1985). This is despite quantitative criteria being "honored more in the breach than in the observance" (Schwandt, 2007b, p. 16). They devised a *goodness framework* utilising parallel criteria that provided congruency between the two methodologies (Lincoln & Guba, 1988). While considerable time has passed, it remains one of the most pertinent and flexible ways to judge any research. Recently, McGinley et al. (2021) used the framework to assess the state of qualitative research in hospitality over the five years 2014-2019. Further, Amankwaa (2016) used it to outline *trustworthiness* protocols, Moon et al. (2016) used it in providing guidelines for publishing in ecology and conservation journals, and Hays and McKibben (2021) utilised it while promoting *rigorous* research in counselling studies.

An appraisal framework, shown in Figure 3.6, can be constructed. Lincoln and Guba (1988) assert that *goodness* can be assessed through four dimensions assessed for the qualitative/quantitative spectrum: truth-value, *applicability*, *consistency*, and *neutrality*. They are taken as the parent descriptions under which relevant quantitative/qualitative criteria can be considered and are located on the outer ring of Figure 3.6. Consideration of quantitative *goodness* is positioned on the middle ring and is referred to as *rigour,* assessing research in terms of *internal validity*, *generalisability* or *external validity*, *replicability* or *reliability*, and *objectivity*. Corresponding to this, consideration of qualitative *goodness* is positioned on the inner ring and is referred to as *trustworthiness*, assessing research in terms of *credibility*, *transferability*, *dependability* and *confirmability*.

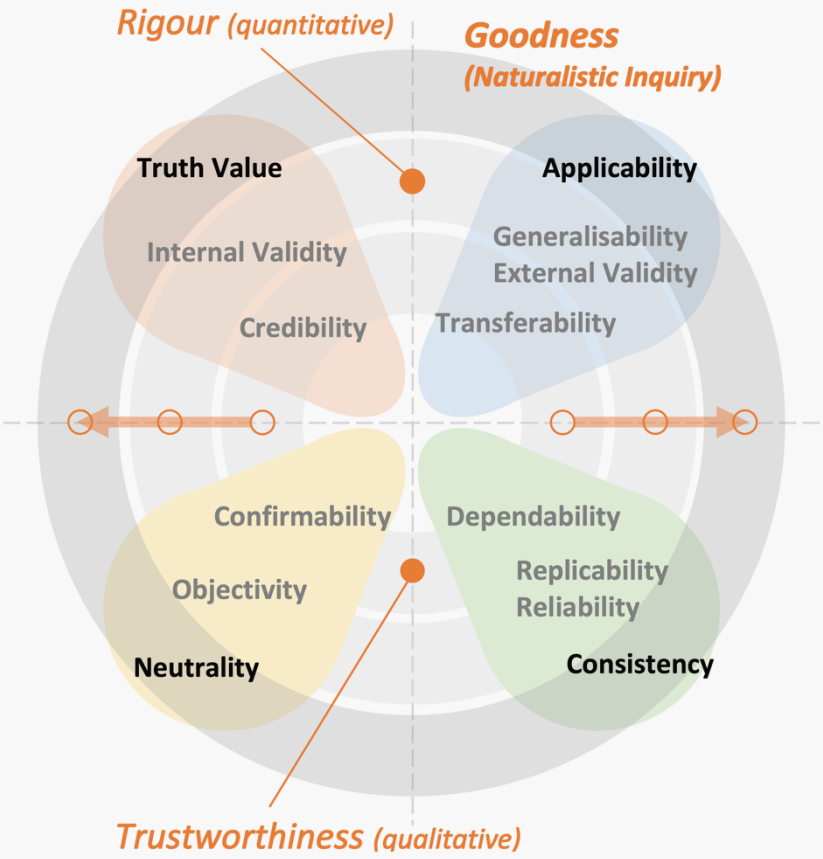
This approach is loosely empathetic to the integrative framework for mixed methods posited by Tashakkori and Teddlie (2008), the process they describe as assessing the quality of inferences. While there have been significant interpretations of *good research* after Lincoln and Guba (1985, 1988), they are accompanied by a "plethora of terms and criteria introduced for minute variations and situations" (Morse et al., 2002, p. 15) and for clarity this study is kept consistent with that of Lincoln and Guba.

The use of blended/hybridised studies raises concerns about how to substantiate results/findings. When research is solely quantitative or qualitative, there are established methods. However, with a blended approach, the criteria for evaluation are more integrated. If it is accepted that a study's methodology falls somewhere on a quantitative/qualitative spectrum (Ridenour & Newman, 2008), then it is also logical that the means of evaluating that study also lies on a continuum. Consequently,

assessment through Figure 3.6 can vary between the evaluation criteria associated with quantitative and qualitative approaches. In this study, Lincoln and Guba's evaluation framework (1985, 1988) for *goodness* is used, with specific areas of reporting delineated in Table 3.4. This chapter discusses The four dimensions in a 'generalised' fashion, while 'substantiation' is included in Chapter 4.0.

Figure 3.6

Goodness Framework for Blended/Hybridised Studies



Note. Interpreted from Lincoln and Guba (1985, 1988; Schwandt, 2007b)

Table 3.4

Areas of reporting for evaluation as Good Research

Evaluation Item	Generalisation		Substantiation	
	Figure	**Section**	**Figure**	**Section**
Good Research (*Goodness*)	3.6	3.7.1	----	----
Q-Methodology as Good Research	----	3.7.3	----	4.1.1 – 4.1.12
Truth Value • *Credibility*	3.7	3.7.4	4.1	4.1.1 – 4.1.9
Applicability • *Transferability* • *Generalisability*	3.8 ----	3.7.5 3.4.4 - 3.4.5	4.3	4.1.10
Consistency • *Dependability*	3.9	3.7.6	4.4	4.1.11
Neutrality • *Confirmability*	3.10	3.7.7	4.5	4.1.12

3.7.2 The Primacy of *Truth-Value* in *Good Research*

While Figure 3.6 appears to imply four 'equal' dimensions, this is deceptive. If the four criteria set by Lincoln and Guba (1985) are all re-cast as questions, then *truth-value* is the first question to be asked since, without it, the following three questions have little relevance. It is discussed here to illustrate how a study's position on the qualitative-quantitative continuum influences its substantiation. For the dogmatic quantitative researcher (Lincoln & Guba, 1989), *truth-value* is viewed objectively as *internal validity* and has a simple binary sense. Narrow cases of *natural objects* behaving by universal laws provide pertinent examples (Newton's apple acted on by gravity being archetypal). In this approach, measurement validity is commonly used to demonstrate that things measure what they should. Evaluation often occurs by comparing against established theories, making the process cyclic and perhaps redundant. Moving along from the quantitative extremity of the continuum, combinations of *natural* and *social objects* are less amenable to such processes. Here, a more realistic quantitative claim is that things "accurately mirror the way the world really is" (Schwandt et al., 2007, p. 12). Further along the continuum, the qualitative notion of credibility becomes crucial in the context of multiple truths. In this sense, *credibility* concerns "the degree of fit between the participants' realities and the investigator's constructions and representations of these realities" (Tashakkori & Teddlie, 2008, p. 109).

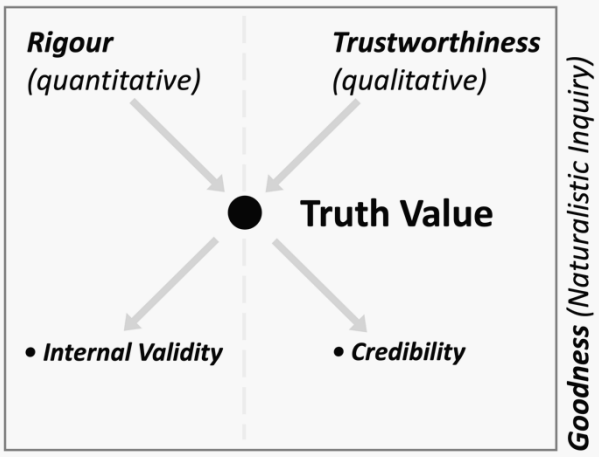
3.7.3 *Q-Methodology* as *Good Research*

A cursory review of published articles involving *Q-Methodology* reveals that researchers often do not evaluate whether or not their studies represent *good research*. At best, many only present figures regarding test-retest reliability, simply quoting output from their analysis software. In a systematic review of *Q-Methodology* studies, Dziopa and Ahern (2011) assert that standard *validity* and *reliability* measures are often irrelevant given that there is no external criterion to appraise *validity*. The terminology used suggests that researchers are simply discounting conditions around *rigour* while at the same time ignoring those pertinent to *trustworthiness*. Without explicitly referencing *goodness*, Sneegas (2021) found a surprising degree of heterogeneity within 277 studies reviewed, along with an insufficiency around reporting resulting in an inability to "adequately understand and replicate researcher's decision-making processes" (Sneegas et al., 2021, p. 10). Churruca, Ludlow, Wu, Gibbons, Nguyen, Ellis and Braithwaite, reviewing 289 studies, found that only 57% provided complete reporting, with few including any validity testing. It is surmised that researchers either do not know how to proceed with a *goodness* evaluation or believe such an evaluation is not warranted (believing the rhetoric that *Q-Methodology* is its own methodology and not subject to such checks). In short, many *Q-Methodology* studies ignore any substantiation as *good research* and risk being discounted by the wider academic community. However, executing a judicious evaluation is required since it is flexibly positioned on the quantitative/qualitative continuum, closer to the qualitative extremity, but also aligning with some quantitative aspects. Its substantiation as *good research* concentrates on *trustworthiness* but also considers some rigour-related aspects.

3.7.4 Generalised View of *Truth-Value*

Figure 3.7

Truth-value dimension of goodness framework



Note. Interpreted from Lincoln and Guba (Lincoln & Guba, 1985, 1988)

Evaluating *truth-value* is not an assessment of whether the results and findings of the research are singularly true (quantitative) or variously true (qualitative). Instead, it assesses whether the processes involved are sufficiently robust to give confidence that they provide what is being sought from them. Using the terminology of Lincoln and Guba (1985), the *truth-value* of a study is determined, as shown in Figure 3.7, by assessing its *internal validity* in a quantitative sense or its *credibility* in a qualitative sense (Korstjens & Moser, 2018).

For qualitative research, *credibility* reflects that "data is rich and reflects participant's (*contributors*) knowledge" (Myburgh & Poggenpoel, 2007, p. 65) to provide "confidence in the truth of the findings" (Cohen & Crabtree, 2006a, par 2). Demonstration is achieved through an accumulation of processes rather than any single exercise. Substantiation includes prolonged engagement, persistent observation, triangulation and member checking (Cohen & Crabtree, 2006a; Korstjens & Moser, 2018; Lincoln & Guba, 1985). Other processes include peer debriefing, negative case analysis and referential adequacy (Cohen & Crabtree, 2006a; Lincoln & Guba, 1985).

Substantiation is generally evinced through more than one of these processes. The first three form essential aspects of the research design used in this study. From a practical perspective, and were able to be accommodated within the time and resources available:

Prolonged Engagement and Persistent Observation

(Refer Sections 4.1.2 to 4.1.8 for substantiation)

Prolonged engagement concerns the activity of the researcher during the data collection process and references "investing sufficient time to become familiar with the setting and context" and to "get to know the data to get rich data" (Korstjens & Moser, 2018, p. 121). Importantly, it involves "speaking with a range of people, and developing relationships and rapport with members of the culture" (Cohen & Crabtree, 2006b, prolonged engagement, par2). Prolonged engagement and persistent observation are interdependent and complementary of one another. While the former imparts multiple influences on the researcher, the latter provides depth to investigations derived from those influences. In particular, it enables the identification of "characteristics and elements in the situation that are most relevant to the problem or issue being pursued and focusing on them in detail" (Lincoln & Guba, 1985, p. 304).

Due to the occurrence of the Covid-19 Pandemic and the use of online data collection, both aspects became particularly important to the study. The former was achieved through visiting several glamping-sites across New Zealand and becoming involved in writing for a glamping magazine in the UK. The latter was enhanced by developing a synthesis process to

discern features important to glamping and evaluating them continuously throughout the extended data collection period (refer Figure 4.2). Further discussion of persistent observation occurs by considering researcher positionality, reflexivity, and cognitions.

Triangulation

(Refer Sections 4.1.8 and 4.1.9 for substantiation)

Triangulation has long been considered essential in establishing credibility (Daniel, 2019). However, there are several types of triangulations, and depending on the context in which they are used, their role is subject to different interpretations and functions. It can be used as a means to obtain convergence of data (Daniel, 2019), enhance qualitative processes holistically (Korstjens & Moser, 2018), to cross-check and corroborate evidence (Bhandari, 2022; Cohen & Crabtree, 2006c) and to gain a complete understanding of the research problem (Bhandari, 2022). Further, four types of triangulations can be identified; methods, data/source, analysis and theory (Cohen & Crabtree, 2006c). Consideration of data/source and method triangulations are considered in this study. Both involve a comparison between *DAG-D* and *Q-Sort* data-sets.

Data/Source triangulation is often associated with taking different sources. However, Denzin (2009) refers to data collected from different people, times and spaces (Flick, 2018; Fusch et al., 2018). That is, it provides a means of evaluating different data points within the same method of data collection, including different points in time, different settings, different types of respondents, and different places. For each of these data points, the same method is used to collect different data for the same phenomenon, but they are also interrelated (Fusch et al., 2018).

In considering data triangulation for this study, the independence of *DAG-D* to *Q-Sorting* provides the ability to substantiate, converge and corroborate. Data triangulation is an important aspect of the study, furnishing significant *truth-value* (refer Sections 4.1.1 and 4.1.8 to 4.1.9).

Method triangulation utilises different methodologies or collection methods to approach the research question (Cohen & Crabtree, 2006c). Here, triangulation can be ‘within method’ or ‘between method’ (Fusch et al., 2018). The later process concerns the “combination of different methods in order to limit their reactivity” (Flick, 2018, p. 14) and is viewed as adding value to this study. While it is common in mixed-method research to use a combination of quantitative and qualitative methods, this study uses different qualitative data collection methods. While *Q-Sorting* forms part of *Q-Methodology*, the *DAG*

questionnaire is equally important (refer section 3.5). Respondents provide rich data concerning their general attitudinal perspectives and their views about glamping.

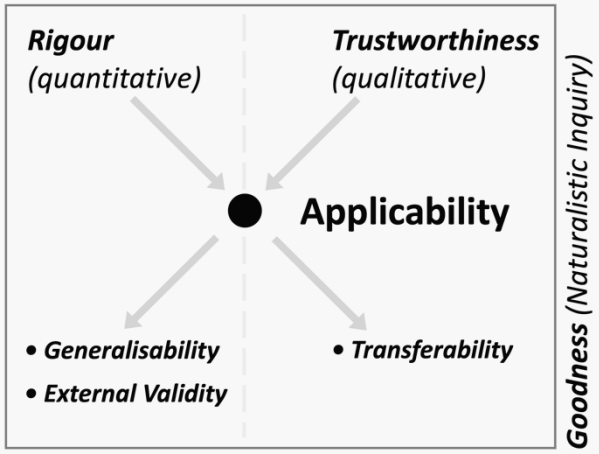
In this study, method triangulation is more obtuse but provides considerable value. The variations between *contributor groups* discerned through *Q-Methodology* are of particular interest. Specifically, the comparisons of delineated *contributor groups* with the *OCG* allow their idiosyncratic distinctions to be highlighted.

3.7.5 Generalised View of *Applicability*

There are few definitions of *applicability* given in research references, however, it is difficult to avoid terminology surrounding *generalisability*. Unfortunately, the term is insufficiently defined (Larsson, 2009; Ramlo, 2023). Initially asserted in a strict monist sense by quantitative researchers, subsequent arguments contend that monist, dualist and pluralist understandings of *generalisability* are now all relevant (Larsson, 2009). There are various schools of thought concerning whether 'qualitative *generalisation'* can be inferred by researchers or whether only readers of research can evaluate whether assertions are *transferable*.

Figure 3.8

Applicability dimension of goodness framework



Note. Interpreted from Lincoln and Guba (Lincoln & Guba, 1985, 1988)

As shown in Figure 3.8, Lincoln and Guba (1985) carefully assign *generalisability* (generally determined through *external validity*) to a quantitative approach while adopting *transferability* to a qualitative approach. Guba (1981) frames the question of *applicability* in this way;

> How can one determine the degree to which the findings of a particular inquiry may have applicability in other contexts or with other subjects (respondents)?
>
> (Guba, 1981, p. 80)

That being the case, the concept of *transferability* has merit and can be taken as the mechanism through which *generalised concepts* can be seen to manifest from one context to another;

> Generalisation is about the rationale for transferability. Of course, generalisation is context-bound or rather, it is conditioned by context. As Cronbach (1982) ably argued, generalisation involves a leap from the context of investigation to the context of application and since the context of application is never identical to the context of investigation, the leap is a leap of judgement and sometimes of faith.
>
> (Robinson & Norris, 2001, p. 303)

Transferability suggests "that findings from one study can be applied to other settings or groups of people" (Daniel, 2019, p. 121). This requires the researcher to provide sufficient information and detail for others to infer *transferability* rather than the researcher to assert it (D. Williams & Kimmons, 2022). There are several interpretations of *transferability*. A reasoned assessment of Lincoln and Guba's (1985) views contends that "only consumers of research could determine whether the setting studied was sufficiently similar …. To entertain the working hypothesis that findings would transfer" (Donmoyer, 2008, p. 372). Accordingly, the role of the researcher is to provide comprehensive details of the research processes involved, along with thick descriptions of behaviour, experiences and context, so that it becomes meaningful to outside consumers of the project (Korstjens & Moser, 2018). However, more than this, reporting;

> Requires a detailed description of the context of the study, sample characteristics, participants (e.g. demographic information, their experiences), and the methods used to recruit the sample and the types of data obtained.
>
> (Daniel, 2019, p. 121)

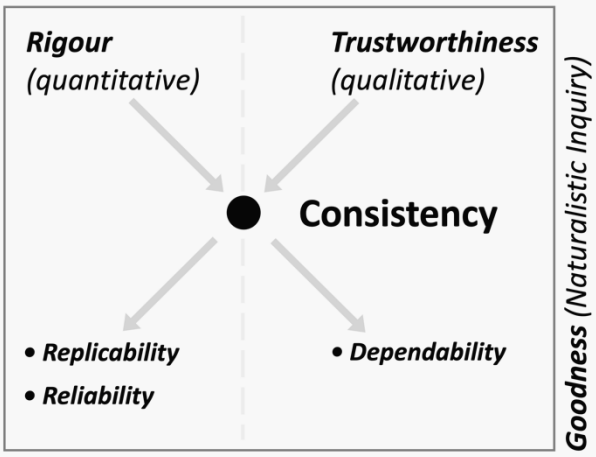
As well as this, the onus is on the researcher to demonstrate the practical possibility of *transferability* from their research (D. Williams & Kimmons, 2022). However, this does not extend to 'onus probandi'. Here, the research consumers (termed *consumptores in this study)* have a crucial role.

While this study asserts that *generalisations* concerning "*specimen and type*" (Brown, 1980) are valid for studies utilising *Q-Methodology*, it also acknowledges that researchers have a parallel responsibility to provide sufficient detail about conditions and processes for others to determine *transferability*.

3.7.6 Generalised View of *Consistency*

Figure 3.9

Consistency Dimension of Goodness Framework



Note. Interpreted from Lincoln and Guba (Lincoln & Guba, 1985, 1988)

As shown in Figure 3.9, *Consistency* manifests in quantitative inquiry as *reliability* and *replicability*, and in qualitative inquiry as *dependability*. In a quantitative inquiry, data is usually represented in numerical form, and substantiation of *reliability* and *replicability* are typically shown through a series of reasoned steps. In qualitative inquiry, data is generally non-numerical, and *dependability* is demonstrated by ensuring that research steps are adequately detailed, transparently displayed, and adequately presented within subsequent academic publishing (Korstjens & Moser, 2018). For both methodologies, Guba (1981) notes that studies should provide enough information for processes using the "same (or similar) subjects (respondents) in the same (or similar) context" (Guba, 1981, p. 80). Further, replications should consistently demonstrate the original findings. While the expected outcomes are similar, there is a difference in perspective between the two methodologies. A quantitative approach aims to repeat the original study, recreate the same conditions, use the same assumptions, choose *respondents* as equivalent as possible, and carry out procedures precisely as previous. The purpose is to reaffirm the original study, thereby adding to the statute as *good research* (refer Section 3.4.4). However, in a qualitative approach, the purpose is to provide the foundational basis for others to carry out similar studies, assessing the original research for its suitability (Tuval-Mashiach, 2021). Sukumar and Metoyer (2019) identify key aspects associated with 'qualitative replication', taken here to represent attributes of *dependability*;

- References the original study, detailing it in substantive detail.
- Replicates one or more facets such as study design, research questions, context, methods or participants.
- Provides an interpretive comparison between new and earlier work.
- It seeks to corroborate, elaborate, contrast, or clarify those elements which it is seeking to replicate.

Like *transferability*, a study's *dependability* assessment is determined by its *consumptores, not* the researcher. Therefore, any such evaluation is contingent on the sufficiency of detail the researcher provides (Tuval-Mashiach, 2021). Two critical methods include;

Contextualising

All studies are conducted within specific contexts, including people's types, cultures and demographics, sampling, data sources, and researcher biases. It must also include social and political contexts operating in the background when conducting the research. Importantly, contextualising is not an 'a priori' facet for replication and must be assessed when replication is undertaken (Tuval-Mashiach, 2021). Substantive context must be provided within the original study to enable comparisons.

Transparency

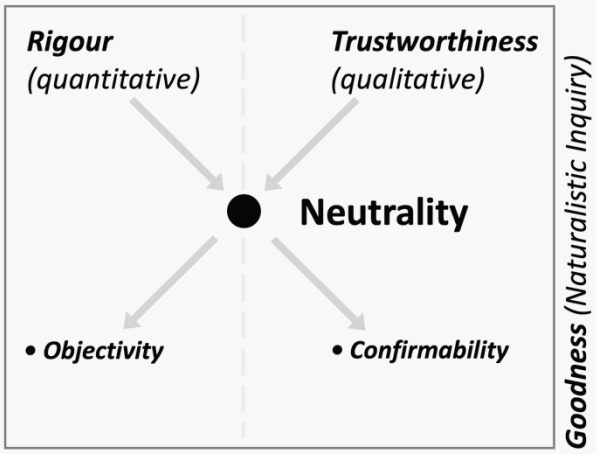
The study should enable *consumptores* to "follow the research process from as early as its inception, and all the way through the data collection and data analysis" (Tuval-Mashiach, 2021, p. 374).

As well as the evaluation of consistency by way of *dependability*, there is reasoning suggesting that additional evidence of substantiation regarding *consistency* can be achieved in blended/hybridised research through *replicability* and *reliability* considered in a quantitative sense. While it is not unusual for qualitative data to be represented numerically, it is generally obtained by transforming raw non-numerical data by the researcher and typically manifests in categorical form. This makes it less amenable to mathematical analysis. In stark contrast, *Q-Sorting*, the data-collection process of *Q-Methodology*, collects data directly in numerical form without any input or subsequent manipulation by the researcher. Moreover, the data is in ordinal form and can be treated similarly to scalable figures during analysis. Because of this, *reliability* and *replicability* tests customarily associated with quantitative inquiry can be used to assess *Q-Sort* data-sets.

3.7.7 Generalised View of *Neutrality*

Figure 3.10

Neutrality dimension of goodness framework



Note. Interpreted from Lincoln and Guba (Lincoln & Guba, 1985, 1988)

Neutrality concerns the extent to which it can be shown that the data collected for and the outcomes of a study are derived from the data and not through any perceptions, biases or motivations of the researcher (Korstjens & Moser, 2018). Figure 3.10 shows this is manifested quantitatively through evaluating *objectivity* and qualitatively by considering *confirmability*. Since this study considers *natural* and *social objects*, only *confirmability* is relevant. Another way of perceiving this dimension is "the degree to which the research findings could be confirmed by other researchers" (Korstjens & Moser, 2018, p. 121). Guba (1981) contends that two processes help provide substantiation of *confirmability*. Firstly, triangulation, in which different data streams and research methods ensure that processes are robust and resilient to skewness. Secondly, by including researcher reflexivity, *consumptores can* judge the degree to which the researcher actively/inadvertently influences processes and outcomes. Triangulation is included in the discussion of *truth-value* (Sections 3.7.4 and 4.1.8 – 4.1.9), while reflexivity is considered within Sections 3.9.6 and 4.1.11 – 4.1.12.

3.8 RESEARCH METHODS AND PROCEDURES: *Q-METHODOLOGY*

3.8.1 The *Q-Methodology* Process

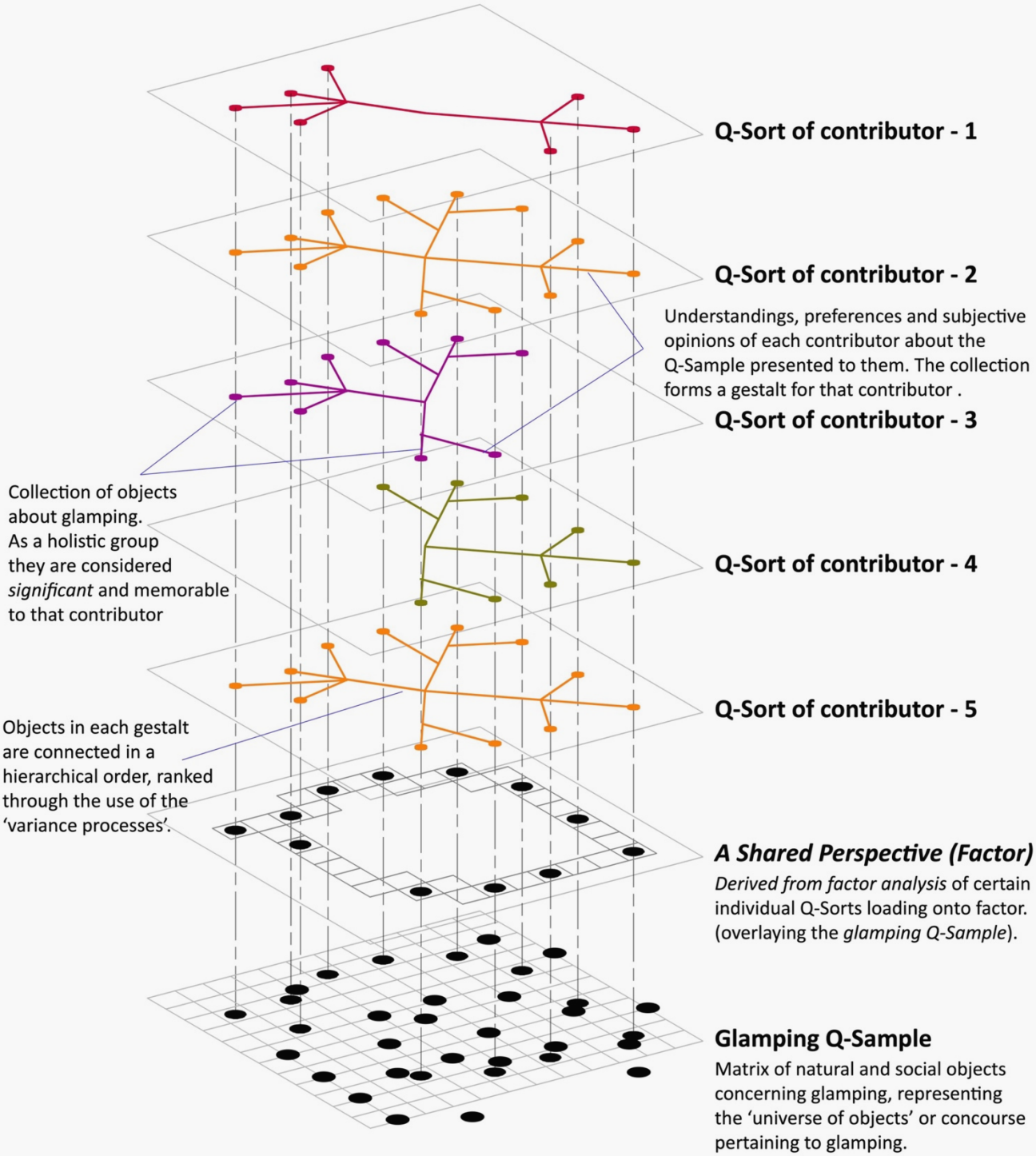
Q-Methodology is a systematic research approach that includes data collection and analysis procedures. It uses *Q-Sorting* methods for data collection and *Q-technique factor analysis (QTFA)* for its subsequent analysis.

Q-Sorting is a self-referent ranking procedure where *contributors* can explore their views about the investigated topic. A holistic process, the process places a group of *objects (natural* and *social)*, called the *Q-Sample*, in front of *contributors* and asks them to rank them in an order they believe represents their thoughts about that topic. They are free to re-order the ranking at any stage of the procedure. Each finished *Q-Sort* ranks all objects in the *Q-Sample* against one another to produce a *Gestalt* for that contributor. It can be viewed as the opinion profile of that *contributor* about a topic.

Once a certain number of *contributors* have taken part, their combined set of *Q-Sorts* is analysed statistically to determine significant commonality between various sub-groups of *contributors*. Figure 3.11 is a diagrammatic representation of the *QTFA* procedure and follows from Figure 3.4, where *Q-Sorts* are grouped together in a hierarchical ordering. Each *Q-Sort* is a mathematical representation of the holistic understanding or *Gestalt* about glamping for that individual *contributor*. While each *Gestalt* is unique, some will possess commonalities and can be statistically collected together as *shared perspectives* or *factors.* The analysis compares how the ordering patterns of individuals correspond to the overall group of *contributors (OCG)*. Common patterns or ordering emerge, illuminating the different *Gestalt* shared perspectives within various sub-groups of *contributors (factors)*. That is, particular groups of *Q-Sorts* load highly onto certain *factors* but not others. In this way, each *factor* or group of shared perspectives can be considered a distinct and unique typology of *contributors*, possessing a group *Composite Q-Sort* (representing the commonality of their views and opinions). The analysis progressively scans the *OCG* until all identifiable *factors* are found. Subsequently, the makeup of each group's *Composite Q-Sort* can be interpreted to understand their grouped perspectives.

Figure 3.11

Diagrammatic representation of Q-Technique Factor Analysis (QTFA)



3.8.2 Uptake and Narration of *Q-Methodology*

The use of *Q-Methodology* as a research process has increased significantly in recent years. It has become more widely known and respected amongst researchers involved in qualitative or mixed-methods research. In healthcare alone, 2,302 publications were identified across 188 journals using *Q-Methodology* (Churruca et al., 2021). Publications in this field alone have risen from 1996 to 2019, by a factor of sixteen. Similarly, an initial scan revealed 2,295 records in natural resource management and environmental governance from 2000 to 2018 (Sneegas et al., 2021), with publications increasing sharply from 2010 to 2018 through various journals. It is surmised that similar trends would be discerned in other research fields.

There are several widely known and respected publications outlining *Q-Methodology*. Van Exel and de Graaf (2005) provide an excellent introduction to the subject, while Stephen Brown (1993) provides a more extensive description. Widely used references include expositions by Watts and Stenner (2005, 2012b), McKeown and Thomas (1988), Newman and Ramlo (2010). However, Stephen Brown's (1980) seminal work provides the most comprehensive reference. Changes in the research approach since the publication of Brown's text surround the use of computer software. The prolific writings of William Stephenson are typically orientated towards intricacies and specifics, with his (1953) publication providing valuable insights. However, as with many earlier works associated with *Q-Methodology*, much is orientated towards the field of psychology for which it was created. Indeed the exegesis of Watts and Stenner (2005), amongst others (Shemmings, 2006), has been directed towards psychologists interested in qualitative research.

Outside of psychology, many articles particularise the processes and procedures to their specific fields. Publications can be found concerning nursing research (Akhtar-Danesh et al., 2008; Valenta & Wigger, 1997; Yeun, 2020), along with considerations of its praxis in this field (Mullen et al., 2021). Associated with this, its outline in counselling research (Stickl et al., 2019), social work research (Ellingsen et al., 2010) and exploring attitudes within health education and promotion (Cross, 2005). The method is particularly aligned with investigating subjectivity, and its use within human geography provides valuable insights (Eden et al., 2005), augmenting the evaluation of public diplomacy programs (Danielson et al., 2009; Pike, 2021) and social policy (Hutchinson, 2012). A detailed exegesis concerning its use in audience research indicates its ability to obtain richer feedback than conventional surveys (Davis & Michelle, 2011) while previously used in communication science (Stephen, 1985). Ramlo (2020) discusses its use within science education and extensively reviews where *Q-Methodology* fits into a mixed-methods approach after eighty years of use in research (Ramlo, 2016b). Increasingly, it is used to reveal social perspectives in

environmental research (Webler et al., 2009) and conservation (Zabala et al., 2018). Additionally, a valuable reference concerns its use in rural social science research (Previte et al., 2007) and, not least for this study, its use in tourism (Stergiou & Airey, 2011).

3.8.3 Outline of Normal (or Monadic) *Q-Methodology*

Despite its recognition as a research process, there is a tendency for researchers to allocate exhaustive space within their articles to descriptions of the basic structure of the approach;

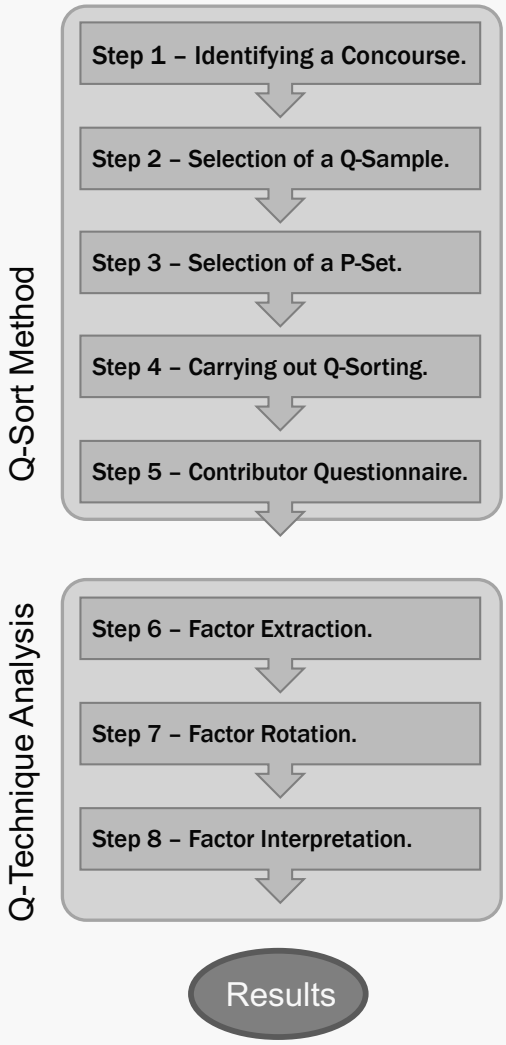
> Many authors use valuable space describing Q-method steps in general terms, rather than focusing on their specific applications (Sneegas et al., 2021, p. 10)

This study takes on board this criticism. Instead of providing an extensive narration of generalised steps, this is included in outline only in Figure 3.12, and referencing recognised exegeses in Section 3.8.2**.**

This type of study has been called a *Monadic Q-Methodology* approach to reflect that it considers a single *P-Set* (distinct from *DCQM,* which uses two). Regardless of the approach, for a study to be considered as *Q-Methodology*, it must include *Q-Sorting* as its data collection process*. Q-Sorting* involves five fundamental steps; identifying a *concourse* (step-1), the subsequent selection of a representative *Q-Sample* (step-2), along with a relevant *P-Set* of *contributors* (step-3), and having them complete a *Q-Sorting* procedure (step-4) and questionnaire (step-5). *Q-Technique analysis* involves what has been loosely referred to as an inverted factor analysis involving extraction (step-6), rotation (step-7) and interpretation (step-8) of pertinent factors or groupings of shared perspectives of *contributors*.

Figure 3.12

Monadic Q-Methodology procedural flowchart



3.8.4 Outline of *DCQM*

A *monadic Q-Methodology* approach is suitable where the nature and breadth of *contributors* are widely differentiated, with no distinct groupings. In this fashion, the *P-Set* is considered 'wholistically' selected to reflect its all-encompassing feature. Some explanation is required. What are known as 'variable' and 'sample' groups in typical research studies are transposed in *Q-Methodology*. The *P-Set* constitutes the group of 'variables' used to frame the study. *P-Set* selection is carried out using purposeful sampling. Choosing a widely defined *P-Set* frames a study broadly, while a closely defined *P-Set* frames a study narrowly.

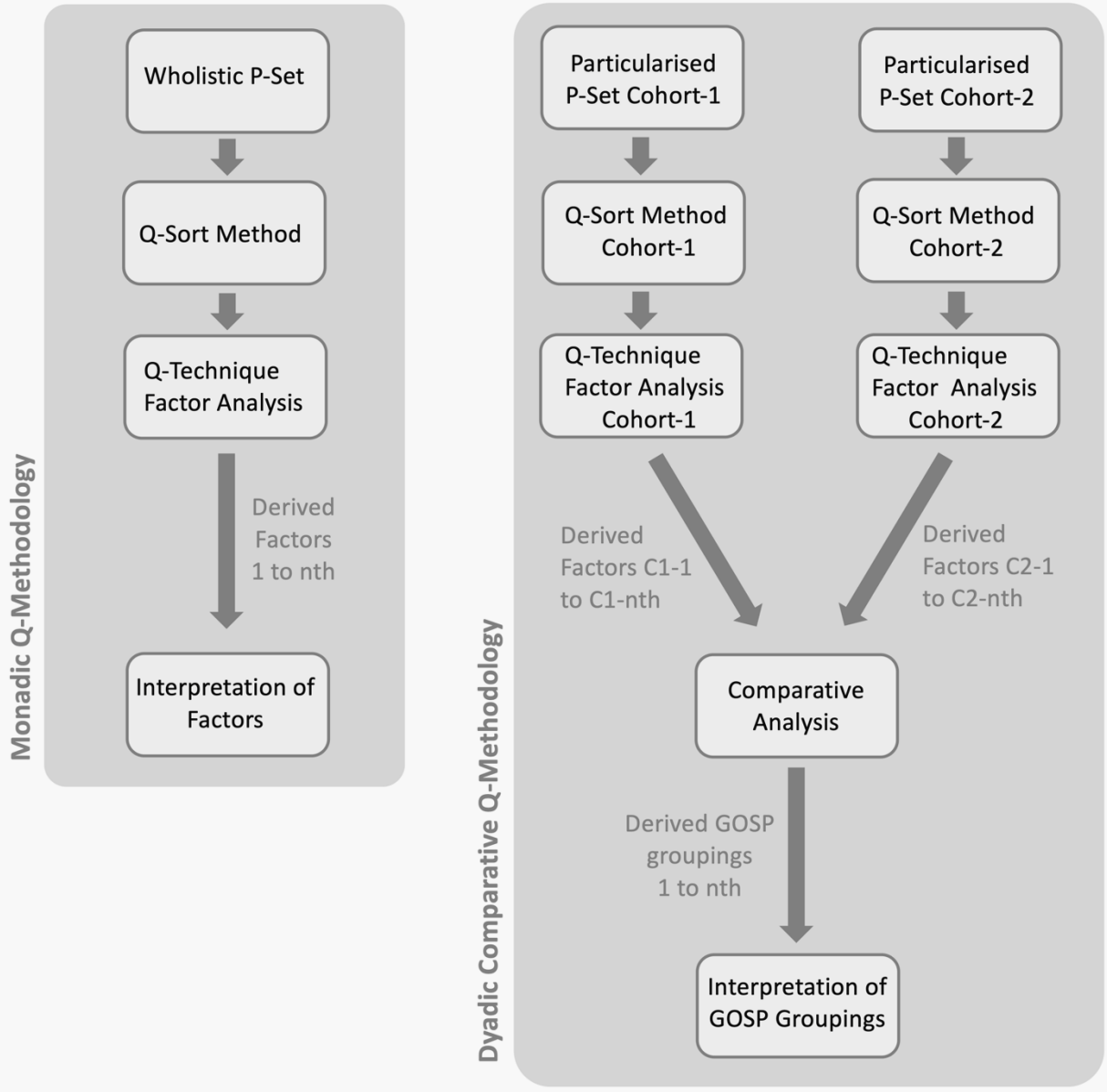
This study extends the *monadic* approach, using *Q-Methodology* within a *dyadic comparative framework*. This is considered relevant when two distinct groupings of *contributors* can be discerned within the P-Set. Here, two differentiated *cohorts* are analysed separately, their results subsequently compared, and findings constructed due to their dyadic association. In this study, *glampers* and *glamping-entrepreneurs* are considered as separate *cohorts*. Value is obtained through the universality of their dyadic perspective, as well as their individuality as distinct *cohorts*. Compared to a *monadic* approach, a greater understanding of the subjectivities surrounding glamping is obtained.

Firstly, a clarification is required regarding the interpretation of '*dyadic comparative'*. Taken literally, a dyad refers to something viewed as consisting of two elements (Collins Dictionary, 2023b). The meaning can be extended to include two items distinct from one another but construed as being associated with a situation, occurrence, view or perspective. In research, it has been used about types of data, political association, networking systems, types of business organisation, risk analysis, relationships between groups of people, and workplace relations. However, it can also have a more specific meaning, as in sociology, referring to two individuals maintaining a sociologically significant relationship (Merriam-Webster Dictionary, 2023b). Where this is the case, the relationship is assumed to be direct, including personal or close business relationships (APA Dictionary, 2023). However, in this study, the notion of *dyadic comparative* concerns how each entity views 'particular things involved in their association' (not necessarily about the other entity in the dyad). It is noted that the *dyadic comparative* can involve an association between groups of people rather than specific individuals (Degener et al., 2021). In this study, the *dyadic comparative* is used expressly about different groups of people.

Particularising the meaning of *dyadic comparative* further, this study extends its understanding towards a more encompassing meaning in two ways. Firstly, it looks at larger groups or cohorts of people rather than smaller groups or individuals. Here, *glamper* and *glamping-entrepreneur* cohorts have involvement and interaction, with the former being *consumers* of glamping and the latter *producers*. Secondly, their association is indirect rather than direct. That is, particular *glampers* are not directly associated with particular *glamping-entrepreneurs*. No direct association is necessary, as the notion of glamping binds their association. Considering the *cohorts* as a dyad allows those things that are similar/different between them to be investigated. Through the use of *comparative analysis*, a systemised approach is used.

Figure 3.13

Comparison of Monadic and Dyadic Comparative Q-Methodology



The overall procedural flow comparing the *Dyadic Comparative* with the traditional *Monadic Q-Methodology* is shown in Figure 3.13. While the foundational processes associated with *Q-Methodology* remain the same for both types, the *monadic* type has a single stream in its flow, realising 1 to nth factors, which are then interpreted and discussed in the research findings. Conversely, the *dyadic comparative* type has two streams and one extra step in its research process. Processes in the two *cohort* streams are equivalent to those in the *monadic* type. However, their factors C1-1 to C1-nth and C2-1 to C2-nth are evaluated using a *comparative analysis* (refer Section 3.11), ultimately obtaining a set of groupings representing a dyadic perspective (combined *glamper*

and *glamping-entrepreneur*). These are termed *Globally Observed Shared Perspectives* (*GOSP*) and are to the dyadic type, what factors are to the monadic type. They can be interpreted and discussed with greater depth and richness than the equivalent factors obtained in a *monadic* approach.

3.9 RESEARCH METHODS AND PROCEDURES: THE *Q-SORT* METHOD

Regardless of whether or not *monadic* or *dyadic Q-Methodology* is involved, processes involved in *Q-Sorting* are identical.

3.9.1 The *Concourse*, *Representations* and Structuring the *Q-Sample*

The *concourse* is generally described as the universe of statements regarding a topic and is considered a broad collection of thoughts, views and opinions. The items in a *concourse* are gathered through serendipitous exposure to material during a sagacious investigation. Items are usually presented in text, but photographs are also commonly used (used exclusively in this study). However, other forms, including video, vocal recordings and music, can also be used. A *concourse* does not present facts or truths or look to test people's objective knowledge. Instead, it concerns thoughts, beliefs, and opinions about the *representations* of those *objects*. Furthermore, items in the *concourse* are generally commonly known by and shared between the population to which it is relevant (Watts & Stenner, 2012d). Here, "mental concepts like mind and consciousness" are abandoned as being non-essential and replaced with "consciring, or the sharing of knowledge" (Watts & Stenner, 2012d, p. 34). In this fashion, the process is empathetic with a social constructionist approach. The concept of *consciring* in *Q-Methodology* is outlined in some detail by Hutchinson (2012).

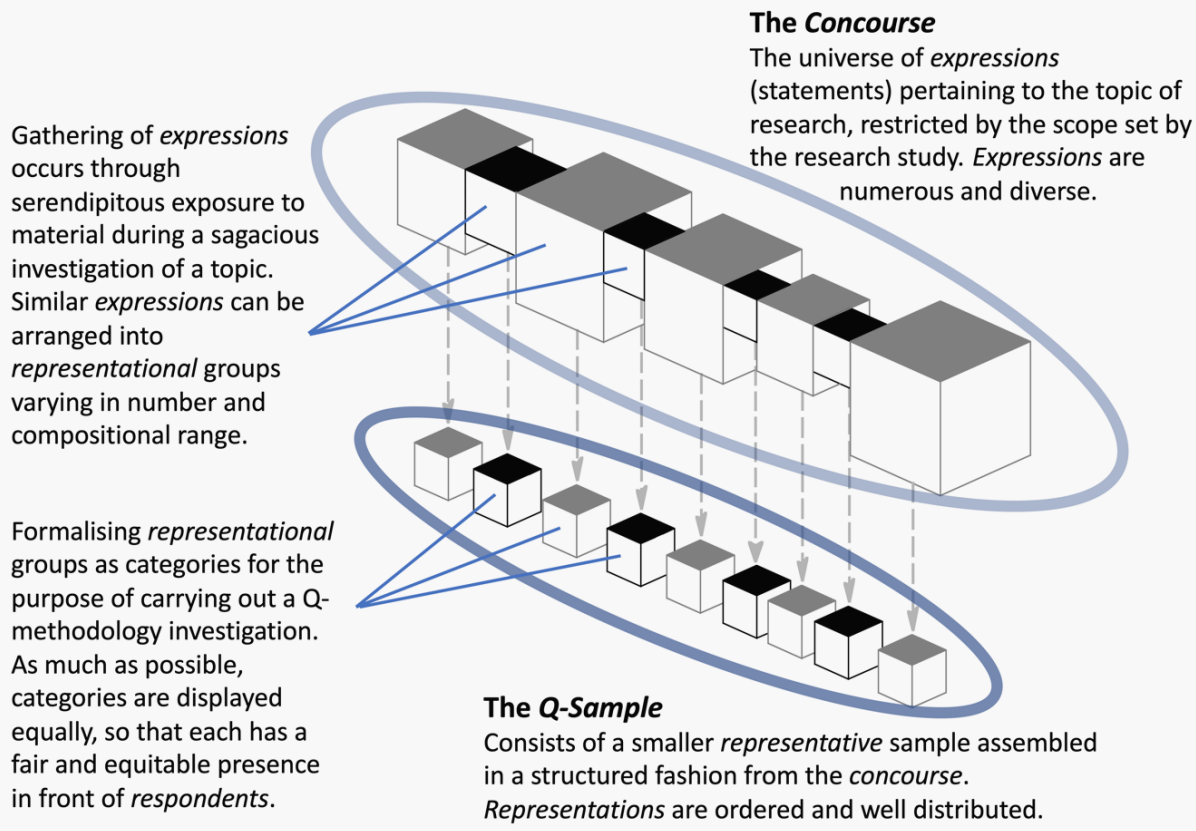
In keeping with their role as "functional-information", *objects* (both *natural* and *social*) are conveyed as subjective *representations,* contrasting that of objective *representations* which convey "structural-information on which experiments in objective science are based" (Stephenson, 1980, p. 7). In this respect, photographs provide ideal research artefacts, as regardless of their content, they communicate imagery recognised by everybody and are an ideal medium to relay shared information. Additionally, they are viewed *subjectively*, with interpretations often based on an individual's past experiences, usually acquired in a social context.

Despite the *concourse* being central to *Q-Methodology*, it is often given little space within research reporting. While researchers often briefly describe how a *concourse* was acquired, little else is communicated in research reporting. However, Wolf (2004) asserts that subsequent processes, such as *Q-Sorting* and *factor interpretation* "will have some ongoing engagement with the *concourse*" (Wolf, 2004, p. 146).

While theoretically, the size of any *concourse* is infinite, "a researcher typically collects a large number of items that represent the *concourse* for the study" (Ramlo, 2021a, p. 5). It is an important distinction, as it is often assumed and commonly asserted that what is presented in research is the actual *concourse*. However, the size used in research is determined by inherent practicalities, the boundaries placed around the topic, the perspective of the research, and theoretical constraints. Practicalities include the time allocated to collection and difficulties in accessing items, while the scope of the investigation restricts what can be included. Boundaries, placed because of theoretical considerations, concern the specificity and maturity of the research topic. More general topics would be expected to have a greater pool of items available for *concourse* selection than more specific ones. Similarly, mature topics with a significant history of investigation will likely have a greater body of knowledge developed around them than emergent topics. Overriding all these aspects is the stance of the research, which may be expansively or narrowly enacted, exploratory or directed in its focus, and biased or impartial in its perspective.

Figure 3.14

Relationship Between the Concourse and Q-Sample



Irrespective of the nature of the *concourse*, a means of constructing a smaller version, the *Q-Sample*, that acts as its proxy is required, noting that there is no implied reductionism. Instead, as much as possible, the *Q-Sample* contains the intrinsic associations and nuances within its parent *concourse*. The relationship is analogous to a survey sample purporting to represent its parent population (Brown et al., 2019). Nevertheless, constructing a *Q-Sample* would not be possible without some *representational* similarity or threads running through the *concourse* items, grouped according to the "principle of homogeneity" (Brown et al., 2019). As shown in Figure 3.14, groups of *representations* within the *concourse* are mirrored in its offspring. Any omission of groups can skew the proxy, and explanatory rationale is needed should any intentionally occur. *Q-Sample* construction includes each *representational group* equally rather than in proportion to their presence for two reasons. Firstly, *Q-Methodology* is concerned with typology rather than proportion, and communication of each should be of equal standing. Secondly, while *concourses* are large, the proportions contained (obtained for the research) may not reflect that of the greater body of items.

For this study, *representational groupings* are called *depictions.* This is in recognition that items assigned to categories possess characteristics, properties, and qualities that infer similar *representations*. While the photographic *expressions* collected within each *depiction* may not be equivalent in content, the *representations* they project build to form its overall *gestalt*.

3.9.2 The Generalised Approach to Acquiring a *Concourse* (Step-1 Figure 3.12)

Acquiring a *concourse* is a "technical concept" (Exel & Graaf, 2005, p. 4), generally calling for a collection strategy. Two strategies are commonly utilised, and either a "populating" strategy (Paige & Morin, 2016, p. 99) or following flows of "communicability" (Brown, 1993, p. 94) can be used. While the differences are nuanced, the former collects data 'a posteriori'. It is empathetic to a more qualitative stance, while the latter collects data 'a priori' and is more closely aligned to a quantitative stance.

In the first, the mechanism is analogous to random sampling, where items are arbitrarily sourced, reviewed, and categorised according to their *representative depiction*. The role of the researcher is to curate as large and as broad a collection as possible, and the *concourse* is populated from an exhaustive investigation. A systemised but fluid and *progressive classification frame* is initially used to monitor acquired data items but also helps construct the *Q-Sample* (Paige & Morin, 2016). It is not used to limit item selections but to ensure that an extensive range and distribution of types are included. Given that all *representations* may not have been identified at the commencement of collection, the *classification frame* is continually extended and adapted as differentiated items are found. In this way, the *classification frame* develops progressively in keeping with the evolving

attributes of the *concourse*. Categorisation is applied 'a posteriori' in a bottom-up process, usually relevant when investigating emergent topics.

The second strategy follows 'flows of communicability' and is more analogous to purposeful sampling, where a line of inquiry or communicability follows down *depictional* pathways. Its basic interpretation refers to something "that can be communicated, as an idea" (Collins Dictionary, 2022b). Such communication is carried out in a social sense; therefore, flows of communicability refer to streams of informational conveyance. In this fashion, only items captured following such flows will likely be acquired. Collection procedures are specific and only concentrate on particular lines of inquiry. To guide the undertaking, a more formalised and *static classification frame* is applied 'a priori' in a top-down process, utilising information established from previous studies. The process is especially relevant to the investigation of mature topics. The *classifying frame* will likely have been established according to preselected criteria and followed as "ideas run together in thought" (Brown, 1993, p. 94).

Logically, if sufficient time and resources are available to achieve saturation during the collection period, with all other factors equal, both methods should acquire similar *concourses*. That is, the "concourse is arrived at empirically and procedures for attaining it, or a comparable one, are replicable by anyone" (Brown, 1980, p. 187). If a topic is mature, has a body of work already established, and possesses narrow boundaries, this argument will likely be realistic. The categories used in a *static classification frame* will have a basis established already, and the investigative scope is unlikely to introduce anything outside of this. However, if a topic is emergent, only minor work will have previously been undertaken, and boundaries will be either unknown or widely spaced. In this case, a *static classifying frame* will have little foundational context and will likely result in more items being passed over.

3.9.3 The Generalised Approach to Constructing a *Q-Sample* (Step-2 Figure 3.12)

Constructing the *Q-Sample* is more contentious, but mostly follows how the concourse has been acquired. That is, it depends on the classifying frame used and is governed by whether a qualitative or quantitative approach has been taken (Paige & Morin, 2016). However, a different way of considering the two processes is;

> Just as it is possible for a structure to 'emerge' from the phenomenon, so is it possible for a structure to be 'imposed' on the phenomenon. (Brown, 1980, p. 189)

Therefore, in a qualitative approach, *concourses* are acquired on a 'populated' fashion, no pre-existing models are assumed, and inductive procedures are utilised to collect together similar *concourse* items during *Q-Sample* construction. *Depictions* present themselves "based on themes that emerge from a review" of the *concourse* (Paige & Morin, 2016, p. 101). *Depictions* emerge during collection, and continuous review processes amend the *progressive classification frame* accordingly. Any subsequent final review is likely to merely confirm these outcomes. In this way, the nature of the *Q-Sample* is considered to be "unstructured" (Watts & Stenner, 2012a, p. 60), although this should not be confused with an unstructured *Q-Sort grid*.

Progressive classification is not limited to *Q-Methodology* and has precedent in other research areas. Humboldt, Ribeiro-Gonçalves and Leal (2022) use an interpretation in their research where "The category system results from the analogical and progressive classification of the content themselves" (von Humboldt et al., 2022, p. 2902) and the assignment process follows a systematic means of assessment of content. Notably, Humboldt et al. also reviewed *goodness (rigour and trustworthiness)* through quantitative and qualitative means.

Contrastingly, a quantitative approach seeks a 'structured' *Q-Sample*. Various views exist around whether such procedures are attuned to 'theory testing' rather than 'theory discovery' (Brown et al., 2019). Regardless, a pre-existing model is posited for the structure of the *Q-Sample,* and selection of items from the *concourse* is "systematic and structured, based on relevant concepts derived from a theory or framework" (Paige & Morin, 2016, p. 101). The most widely promoted of these utilises Fisher experimental design principles (Brown, 1980, 1993), where *depictions* are cross-referenced by other properties or qualities running through the *concourse*. Here, the intersection of "main-effects" established within the *concourse* with differentiating "levels" of characteristics provide the nexus points that determine selection (Brown, 1980, p. 193). Significantly, the degree of complexity involved, combined with the need to have identified one or more levels flowing through a *concourse* in sufficient numbers, points to some pre-construction. The likelihood of identifying these without the process being 'a priori' and the classifying frame being 'imposed' at the outset is remote.

3.9.4 Particularising the *Concourse* (Step-1 Figure 3.12 continued)

In the present research study, the research topic is both emergent and expansive. Consequently, a 'populating' strategy is utilised rather than following a pre-determined 'flows of communicability'. Two dominant bounding conditions exist for acquiring the *concourse*; firstly, all items are photographic images (*expressions*), and secondly, they are taken from *glamping-entrepreneur* websites (reasons discussed elsewhere). Opposing this, the objective of investigating *glamping* worldwide presses the study to obtain a large *concourse*.

The greatest practical impediment surrounding the processes involved obtaining the requisite copyright permissions for photographic images. A randomised process was used whereby glamping-websites were assessed as they were discovered. Glamping-sites appeared to be mostly independently run, seeking to establish personality and identity, projecting these through their websites. Each required a careful examination, and photographs differentiated from what had already been acquired were sought. The progressive classifying frame increased the breadth of *representations* significantly as the collection period proceeded. The collection was stopped once an adequate level of saturation had been achieved.

3.9.5 Particularising the *Q-Sample* (Step-2 Figure 3.12 continued)

The 'populating' strategy is used to acquire the *concourse,* and the *progressive classification frame* is also utilised to subsequently construct the *Q-Sample*. As shown in Figure 3.14, a crucial aspect concerns determining the number of groups of *representations* and the number of items in each *represented* group of the *Q-Sample*. Contrasting the Fischer cell method (Brown, 1980) commonly used with the *static classifying frame,* calculating parameters when using a *progressive classification frame* is much simpler. A configuration of major *depiction categories,* all placed in parallel, is used, each possessing its own particular set of branched sub-categories. Unlike the Fisher cell method, sub-categories across categories are unlikely to have any means of comparison and therefore, 'levels' of qualities are irrelevant.

Outside of the classification frameworks, the construction of the *Q-Sample* is influenced and constrained by opposing functional criteria. There is a practical limit ($\mathbf{N}_{limit}$) associated with the time respondents are expected to spend completing their *Q-Sort*. Various values of $\mathbf{N}_{limit}$ have been proposed by Q-methodologists (Brown, 1980; Exel & Graaf, 2005; McKeown & Thomas, 2013c; Stainton Rogers, 1995; Watts & Stenner, 2012b), practically varying between extremes of forty and one hundred. However, limits within software packages make $\mathbf{N}_{limit} > 80$ difficult and is used as a threshold here. Against this is the need for any study to include the relevant number of major *depiction categories* ($\mathbf{N}_{depict}$), the average number of *depiction sub-categories* ($\mathbf{N}_{sub\text{-}depict}$), as well as the number of items in each sub-category ($\mathbf{N}_{items}$) sufficient to display the range of *representations* manifested within each *Q-Sample* group or cell. The relationship can be expressed as:

$$\mathbf{N}_{limit} \geq \mathbf{N}_{depict} \times \mathbf{N}_{sub\text{-}depict} \times \mathbf{N}_{items}$$

If three to five items are typically used to delineate representations within each cell, and the average number of *depictional* sub-categories also varies by the same numbers, then a table can be constructed of the possible configurations.

Table 3.5

Tabulation of Practical Combinations of N_{dim} , $N_{sub\text{-}dim}$, *and* N_{items} , *using* $N_{limit} = 80$

N_{dim}	$N_{sub\text{-}dim} = 3$			$N_{sub\text{-}dim} = 4$			$N_{sub\text{-}dim} = 5$		
	N_{items}			N_{items}			N_{items}		
	3	4	5	3	4	5	3	4	5
3	27	36	45	36	48	60	45	60	75
4	36	48	60	48	64	80	60	80	100
5	45	60	75	60	80	100	75	100	125
6	54	72	90	72	96	120	90	120	150
7	63	84	105	84	112	140	105	140	175
8	72	96	120	96	128	160	120	160	200

Table 3.5 demonstrates that while four and five differentiated *major depictions* are easily attainable, accommodating six *depictions* within a *Q-Sorting* grid is more difficult, while seven and eight *depictions* require strict limitations on $\mathbf{N}_{sub\text{-}depict}$ and $\mathbf{N}_{items}$. Based on these practical constraints, the actual construction of the *Q-Sample* is included in Section 4.2.2

3.9.6 Researcher Bias and the *Q-Sample*

In selecting the *Q-Sample*, researcher bias may manifest itself. There is an argument inferring that the researcher can include or exclude any threads of thought inherent in the *concourse* thereby influencing research outcomes. However, while entrepreneurs may construct the production of images within glamping-websites to convey certain significations, and the researcher may, in principle, curate the *Q-Sample* to serve specific purposes, it is the meanings that the respondents perceive that have importance. Provided enough photographic *expressions* are included with sufficient subject coverage, the *respondents* will dominate any subjectivities introduced by the production or curation processes. *Respondents* view and form opinions about the 'complete' *Q-Sample* set holistically without any grooming from the researcher, making judgements based on

their own personal perspective (Shemmings & Ellingsen, 2012). While a *contributor* carries out a *Q-Sort,* no item is evaluated in isolation, and its ranking is contextual insomuch as it is being continuously interpreted with all the other items in the *Q-Sample* and, in turn, being interpreted by them (McKeown & Thomas, 2013c). Ultimately it is the *respondent's* viewpoint that is expressed;

> Whatever an investigator (researcher) may define a statement to mean theoretically in no way necessarily enters into the subject's (respondent's) understanding as he scores that same statement in a Q-Sort.
>
> (Brown, 1980, p. 191)

As a result, *Q-Sorting* "neither tests its participants nor imposes meanings *a priori*" (Watts & Stenner, 2005, p. 74). Instead, the instrument "asks its participants to decide what is meaningful and hence what does (and what does not) have value and significance *from their perspective*" (Watts & Stenner, 2005, p. 74). Furthermore, no series of atomised and independent questions are asked; instead, everything is evaluated against everything else. In this way, a *Gestalt* configuration of items is produced for each *respondent*.

3.9.7 Generalised/Particularised View of *Q-Sort* Grid Configuration (Step-4 Figure 3.12)

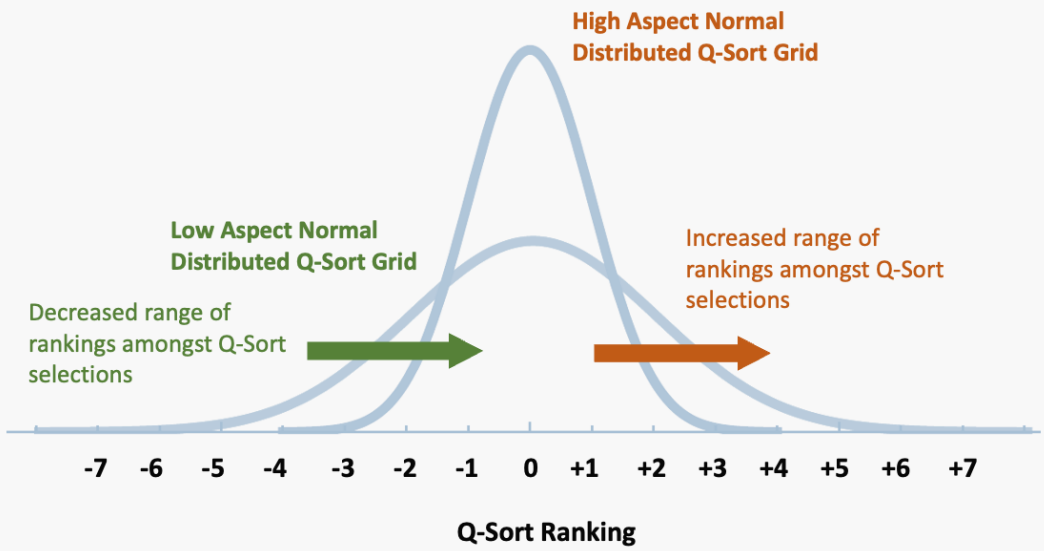
Generalised expositions concerning *Q-Sorting* grids are available (C. Du Plessis et al., 2006; B. Lee, 2017; McKeown & Thomas, 1988; Mullen et al., 2021; Previte et al., 2007; Watts & Stenner, 2005, 2012b) and are not covered here for reasons outlined earlier. *Q-Sorting grids* can be structured or unstructured (distinct and unrelated to the same terms used in the *Q-Sample*). In a structured grid, as used in this study, the number of photographic *expressions* equals the number of places on the grid, and the distribution is forced to follow the configuration imposed by the grid. Alternatively, unstructured grids can be used where *respondents* can stack photographs at any ranking position. Generally, structured sorting grids are used, usually approximating a normal distribution curve. While it has been shown that differing *sorting-grid* configurations mirroring other distributions have little effect on *factor* determination (Brown, 1971; Cottle & McKeown, 1980), it does affect the association between *contributor Q-Sorts.* Cottle and Mckeown's work show that "intercorrelations between *Q-Sorts* are affected by changes in distribution shape" (1980, p. 62), although their study involved considerably divergent distribution configurations from normal curves. These effects will likely be less prominent where distributions remain normal.

Although contested (as above), using a *Q-Sorting* Grid approximating a normal distribution and varying its aspect ratio can facilitate research objectives. Views amongst Q-methodologists will differ depending on whether they are primarily interested in *distinguishing statements* and what mostly separates *factors* or whether they are focused on *Composite Q-Sorts* and the holistic makeup of

factors (noting that both are important). If, as in this study, the latter takes precedence, then the distribution's aspect ratio, shown in Figure 3.15, becomes important. A flatter curve spreads out the placement of items, thereby highlighting their relative position between factors, which can be discerned in graphical presentations of the *Composite Q-Sorts*.

Figure 3.15

Comparison of increased Q-Sort rankings with aspect ratio



The type of aspect ratio for a *Q-Sort* grid is also related to the level of complexity a study wishes to investigate. High aspect curves involving steeper gradients and possessing a limited range will force more selections into the centre of the curve with comparatively fewer at the extremities (refer Figure 3.15). A study may choose this if *respondents* are unfamiliar with the topic or it;

> allows a less knowledgeable group of participants to place more items near the middle of the distribution in anticipation of their feeling indifferent about a comparatively large number of issues. (Watts & Stenner, 2012c, p. 81)

Another reason for a steeper curve is that the topic is complex, and researchers wish to restrict their investigation to a manageable size (Watts & Stenner, 2012c). Possessing a limited range (say -4 to +4) and a steeper curve drives most selections into the central section of the curve, leaving fewer along at the tail. This enables researchers to concentrate their investigations on the few with significance levels at $p \leq 0.05$. However, if respondents are more knowledgeable, or if the research seeks to investigate the complexity within a topic, then low aspect curves involving shallower gradients and possessing a greater range (say -7 to +7) will stretch the curve's tail. This enables greater scrutiny of rankings and allows them to be compared against one another to a more nuanced degree.

3.9.8 Generalised/Particularised Approach to *P-Set* Selection (Step-3 Figure 3.12)

Generalised expositions concerning *P-Set* selection are available (Brown, 1980; Exel & Graaf, 2005; Stickl et al., 2019; Watts & Stenner, 2005) and are not covered here for reasons outlined earlier. Where a study has the luxury of picking and choosing whom to include, Brown's (1980) outline of the structured procedure is the most insightful. An important consideration is that the individuals forming the *P-set* are the 'variables' in the research. This contrasts with research typically undertaken, where human traits form the 'variables', and the *respondents* form the population 'sample'. Furthermore, the 'whole of person' or *Gestalt* defines each variable, not any atomised characteristic. Theoretically, the *P-set* can be limited to particular groups of individuals, allowing studies to be narrowly focused.

Contrastingly, this study seeks to expand the scope and applicability of the *P-Set*. Rather than limiting the range of 'variables' to particular geographical regions, demographics, social status, or economic advantage, it seeks to widen its scope. More respondents allows the study to drill down into the geographical and demographical differences within the *OCG*. It aims to obtain a broad representation of views concerning glamping, and it is construed that gathering *respondents* globally would enhance the diversity of responses. It is the width and variety of responses that are of interest. Additionally, any differences, including those between regions, add to the richness of the study.

The method used to obtain *contributors* is particularised in Figure 4.2, concentrating on an ongoing interaction between the researcher and potential *respondents*. Discussion around mechanisms involved are included in section 4.1.2 and 4.1.10. Ensuring that the process of obtaining *respondents* considered Lincoln and Gubba's (1985) "goodness framework" resulted in significant engagement and interaction. Consequently, processes involved in obtaining *contributors* are embedded within consideration of this framework (refer Table 4.3), with its actuation considered in Section 4.2.4

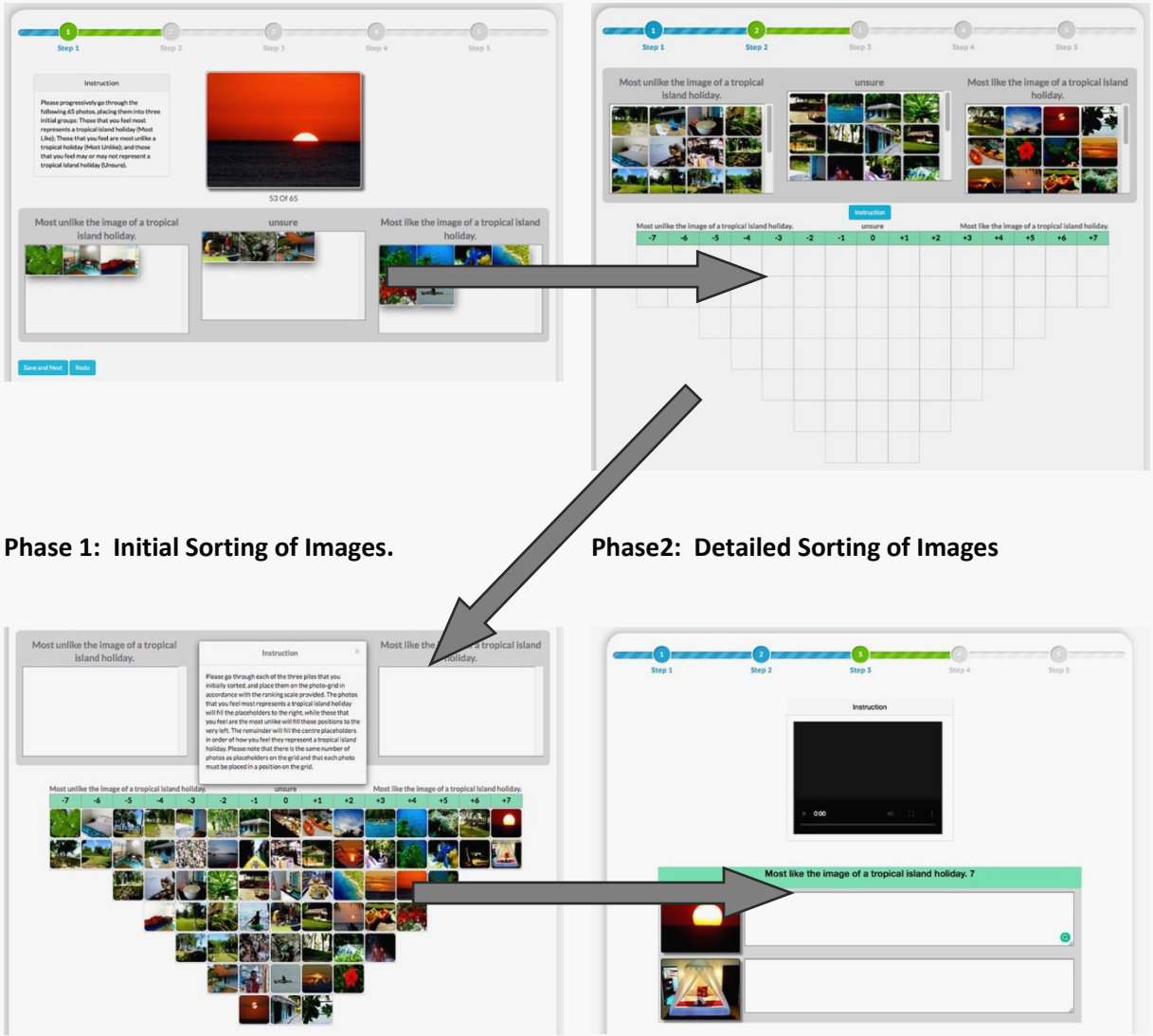
3.9.9 The use of Online *Q-Sort* Computer Programmes (Step-4 Figure 3.12)

The original *Q-Sort* process was carried out using printed cards alongside a physical grid for card placement, where *Q-Sorting* was carried out by *contributors* in front of researchers (*TPQM*). However, as the process is *self-referent,* it can also be undertaken through computer software, allowing *respondents* to participate from widespread locations. Software has been developed within universities, with others available through the qmethod.org website (International Society for the Scientific Study of Subjectivity, n.d.). Most are set up for text-based statements, with only a few catering for images. An evaluation highlighted the VQMethod™ software (Nazariadli, n.d.), which

provides for the use of images, video, and audio, and has been trialled against the TPQM process (Nazariadli et al., 2019). It is a web-based platform for carrying out *Q-Sorts*, thereby reducing the 'resource-ladenness' of procedures associated with TPQM. While there are arguments for and against having *Q-Sorting* carried out in front of the researcher (Dairon et al., 2019), the advantage of being 'participant self-referent' is enhanced without the researcher being present. The VQMethod™ software has been validated by a study assessing its usability and comparability with TPQM (Nazariadli et al., 2019), covering its operability, usability, test-retest reliability, and a methods agreement analysis. All provided positive outcomes. Figure 3.16 illustrates the VQMethod™ process.

Figure 3.16

Illustrative VQMethod™ Q-Sort showing phases 1 to 4



Phase 1: Initial Sorting of Images.

Phase2: Detailed Sorting of Images

Phase 3: Final Positioning of Images.

Phase 4: Free Comments regarding extremities.

- **Phase 1** – Sorting images into their initial sort piles, most like, least like, and neutral, making their later ranking easier.
- **Phase 2** – Ranking images from their initial piles onto the ranking grid.
- **Phase 3** – Reflecting on the finished grid, where images can be rearranged as *contributors* re-assess images once the sorting grid is full.
- **Phase 4** – open-ended comments are obtained for the images placed in the grid's most like and least like positions.

3.9.10 Questionnaire Concerning Choices Made in *Q-Sort* (Step-5 Figure 3.12)

It is common in *Q-Methodology* for researchers to interview respondents after carrying out their *Q-Sorts* to learn more about their choices and the reasons behind them (Gallagher & Porock, 2010). In this way, *QTFA* can be carried out in the context of the respondent's rationale. This is empathetic with a qualitative approach. However, this is more typical in *TPQM,* where the researcher is in the same place as the *respondents* and is constrained by the time *respondents* are willing to allocate to the research (*Q-Sort* taking 30-60 minutes and interview 20-30 minutes). It also depends on all the *respondents* being located in the same location or the capacity of researchers to relocate for the amount of time required to obtain *respondents* and have them carry out the *Q-Sort*.

In this research, *respondents* are widely domiciled. Subsequently, other means of obtaining contextual and explanatory information have been required. Online *Q-Sort* programmes include questions asking respondents to outline their rationale for choosing the expressions that they most thought and least thought represented glamping. These have some equivalence to structured questionnaires that may be given to respondents afterwards concerning “set questions about the most salient items” (Wolf, 2014, p. 5/14).

3.10 RESEARCH METHODS AND PROCEDURES: Q-TECHNIQUE FACTOR ANALYSIS

As with the *Q-Sort method*, regardless of whether or not *monadic* or *dyadic comparative Q-Methodology* is involved, processes involved in *QTFA* are identical. However, as shown in Figure 3.13, an extra step, that of *comparative analysis* (refer Section 3.11), forms an integral part of the latter.

3.10.1 Introduction to *QTFA*

Two distinct processes are involved in obtaining results within *QTFA*; the use of *factor analysis* (*FA*) to derive a set of *factors*, and *factor interpretation* (*FI*) to instil meaning to them. A holistic understanding of the whole is obtained by assembling data through statistical correlation (FA) and

interpretative reasoning (FI). In understanding the *factor*, the entirety of the evidence around it must be considered (Watts & Stenner, 2012b).

FA uses mathematical procedures following decisions made (qualitative or quantitative) as a part of the research design. The mathematical processes remain neutral, simply utilising the choices selected in the algorithms. The raw output of *FA* consists of a series of numerical tables but can also be shown graphically. Where a quantitative stance is used, output generally remains in tabular form. Where a qualitative stance is used, some output can be displayed through graphical representation. This study uses a qualitative stance, and *FA* output is displayed graphically where possible.

In discussing outcomes, terminology can appear to dehumanise how results are viewed. Importantly, *factors* represent groups of people with similar perspectives (*communality*) but also embody personal stances (*uniqueness*). Greater similarities will be manifested through stronger group collectiveness and tighter representativeness, while greater *uniqueness* provides loose connectivity with wide-ranging opinions within the group. Consequently, a selected collection of individuals can be investigated through a 'global' comparison of their grouped perspectives (*factors*) likened to a group profile and, simultaneously, through a 'local' comparison of individuals within their groups. In the 'global' sense, each group or *factor's* profile provides a broader frame of thoughts and beliefs and is shown graphically as the factor's *Composite Q-Sort*. The items included in the *Q-Sample* are configured on the sorting grid in keeping with the group's statistical ranking of items. In this fashion, a complex array of issues can be encapsulated in a single graphic that would be difficult to describe through text alone. In a 'local' sense, individual differences or variances between groups can be drilled down by identifying *distinguishing statements (expressions)*. In this case, items significant to a group but not any other groups are highlighted. If a sufficient number of *distinguishing statements* (*expressions*) are discerned for a group, then this can be used to establish that group's identity and characteristics.

3.10.2 *QTFA* Software

Several software packages have been developed and are recognised as providing reliable *QTFA* outputs. *PQMethod,* developed in 1992, is the most widely used on PCs using an adapted version running on Microsoft Windows (Schmolck, 2008, 2010). *PCQ* is also commonly used on Microsoft Windows (Stricklin, 2010). More recently, *KADE* (Banasick, 2019), *Qmethod* (Zabala et al., 2021) and *QFACTOR (Akhtar-Danesh, 2017b)*, have been introduced. These provide some evolution of procedures and processes, providing greater platform flexibility, usability, statistical analysis or scope of output. While more substantial and varied output is enabled, the fundamental functions of earlier methods remain as core processes. *KADE* version 1.2.1 (Ken-Q Analysis Desktop Edition) has

been used in this research as it provides an excellent user interface, provides a variety of analysis methods without being burdened by vast statistical particulars, and produces a range of output alternatives. It was selected for its interactivity during the analysis process, particularly during judgemental rotations (on the basis of researcher judgements), where information is constantly updated, helping to expedite decisions. More importantly, it generates graphics of *Composite Q-Sorts* (Banasick, 2019), which can be exported as PNG or SVG formats. Having graphical images of group profiles greatly enhances interpretation. It also provides a comprehensive tabular output consistent with other software packages, including reliability assessment, history log, and correlation between factors.

3.10.3 Generalised/Particularised Approach to Factor Extraction and Determination Criteria (Step-6 Figure 3.12)

QTFA aims to determine whether or not any groups of shared perspectives (*factors*) exist within the group of *contributors*, and, what those groups are. It discerns *factors* by analysing the *Q-Sorts* of all the *contributors* together statistically. Each participant's *Q-Sort* provides rankings of all their selections and placements on the *Q-Sort grid* as one collective set. The initial factor analysis provides an analytical comparison between each *Q-Sort* with every other *Q-Sort* in the study. Where *respondents* have produced kindred *Q-Sorts*, a high degree of similarity exists, and these are assembled as group typologies for the whole set of *Q-Sorts*. In this way, *factors* can be viewed as groups of *contributors* possessing shared perspectives.

Several criteria have been developed to inform how *factors* are determined; some are theoretically founded, many reasoned, and others are chosen to suit the nature of particular investigations. Many are contested because their analytical conventions are rooted in a qualitative perspective. They can be critiqued as "arbitrary" and capable of providing "meaningless" outcomes (Brown, 1980, p. 40). Such critique is aimed at criteria that eliminate *factors* possessing few loaded variables (considered statistically insignificant) but which may possess special theoretical significance to the topic (Brown, 1980; McKeown & Thomas, 2013d). In other situations, too many *Q-Sorts* can be discerned for a *factor* increasing the 'noise' surrounding it. Consequently, studies can be accused of being too tight or too loose in their criteria application. This study seeks to decrease the 'noise' around factors and uses a more constraining set of criteria to encircle *factors*. The possibility that lightly loaded factors may be missed is unlikely, given the relatively high number of *contributor Q-Sorts*. Criteria used in this study include:

- The *Kaiser-Guttman criterion* λ
- Explained Variance *VE*↓

- *Humphery's Rule*
- *Variable Significance* (dependent on Q-Sample size)
- *Communality Thresholds* $(h^2)\uparrow$, and $(h^2)\downarrow$

Each criterion has advocates and critics and ultimately must be considered arbitrary. Each is discussed in the Clavis/Glossary of terms and words (Appendix 0). Their strengths and weaknesses are well aired by others and are not therefore discussed here (refer Sections 3.82–3.8.3). The criteria used here are amenable to tabular presentation and collectively provide greater assurance of reliability, replicability and validity. The scree plot, popular amongst some researchers, is not used here, also has its share of critiques and, being graphical, does not fit the tabular format.

The question of how many *factors* to retain in a *QTFA* is often a subject of considerable discourse and discussion. For most situations of analysis, there is a consensus that, where possible, research should seek the simplest solutions and explanations (Baker, 2022). Thurstone's concept of *simple structures (Schonemann, 2005)* is often quoted to limit the number of retained *factors,* and 2-4 factors are common. However, some discussion is relevant.

Thurstone's concept of *simple structures* is based on the *principle of parsimony* (Ockham's razor), which states, "Explanatory causes should not be multiplied unnecessarily" (Schonemann, 2005, p. 197). However, Thurstone applied this principle to *factor rotation* (not *factor extraction)* to determine the simplest outcome after rotation. Specifically, when *factors* are set in their coordinate space ready for rotation, then *factor rotations* should occur in a fashion with "as few nonzero coordinates (loadings) as possible so as to explain it with the smallest possible number of common factors" (Schonemann, 2005, p. 197). Therefore, Thurstone's *simple structure* was derived to govern *factor rotation*, not *factor extraction.* However*,* the perspective surrounding it has been regarded by many as best practice for all aspects of factor analysis since. Notably, "the normal varimax solution probably coincides closely to applying the principle of simple structure" (Kaiser, 1958, p. 187). The PCA/Varimax analysis combination already includes algorithms deriving the simplest mathematical *structure*. The implication is that it has less impact on the number of *factors* obtained and more on the number of items (*Q-Sorts*) loading onto each *factor*, thereby influencing *factor* makeup and characteristics.

Additionally, discussion concerning the applicability of the *principle of parsimony* to factor extraction is relevant through three considerations. Firstly, the original statement of *parsimony* surrounds the notion of 'not beyond necessity', leaving those interpreting what 'necessity' actually infers (Baker, 2022). Depending on context, research objectives can be construed in various ways resulting in

differing outcomes. Contingent on research criteria and assumptions, single or multiple outcomes may be necessary to explain phenomena sufficiently. Further, *FA* deals with indeterminate data-sets, where exact solutions are not mathematically possible, and falsifiability tests are impotent. In this case, necessity becomes subservient to outcomes. Secondly, a variation of *parsimony* infers that when two theories make the same predictions, the simpler one is more attractive. This is supported by the argument that less complex theories are less prone to being tripped up by their intricacies. However, in *Q-Methodology*, abductive/inductive reasoning is used and springs surprises. In this case, theories do not present themselves until after *factors* are determined, not the other way around. While two *factors* may provide one theory, three *factors* may provide another. Should two *factors* be selected solely because it provides a simpler configuration? Finally, when applied to *FA*, *parsimony* conflicts with the *principle of plenitude* which generally infers that if it is possible for an object to exist, then that object actually exists (Baker, 2022). The *principle of plenitude* was first devised by Plato and supported by such thinkers as Kant and Leibniz. Ultimately, the indeterminate nature of *FA* infers that the possibility of various *factor* configurations cannot be discounted.

In summary, the practice of navigating *FA* outcomes through *simple structures* and *parsimony* is critiqued here and rejected. Instead, it is asserted that research studies should employ strategies and perspectives that the unfolding analyses provide. Accordingly, "the number of factors and the associated method of determining that number may legitimately vary with the research design" (Gorsuch, 2015a, p. 180). From a more practical perspective, arguments around simple structures were persuasive in the early to mid-1900s when manual calculations were the order of the day. However, they are less so in an age where computing power is readily available. Most FA analysis packages used in *Q-Methodology* limit the number of derived *factors* to seven, with KADE extending this to eight.

3.10.4 The Generalised Approach to *Factor Rotation* (Step-7 Figure 3.12)

Two distinct approaches can be used; the traditional *centroid* method, which includes a high degree of researcher subjectivity in determining the relevant factors, or the researcher-independent software-based varimax method, which is researcher-independent. Because the former utilises the researcher's judgement, it is considered more theoretically correct and used when research is carried out using a qualitative approach. The latter will produce an outcome that is more mathematically correct. Depending on the data, the latter will also provide a result that "maximises the amount of variance" within the analysis of a Q-set, which coincides with the aim of "revealing the range of viewpoints that are favoured" by the participant group (Watts & Stenner, 2005, p. 81). Because of its inherent mathematical basis, it is considered empathetically disposed towards

quantitative approaches. Others comprehensively cover descriptions concerning factor rotation and are not included in detail here (refer Sections 3.8.2–3.8.3).

This study uses the traditional *centroid rotation method* in keeping with its qualitative stance.

3.10.5 Presentation of *QTFA* Outcomes Through *Z-Scores*

Once extraction/rotation processes have been carried out, the analysis investigates factors to discern their overall viewpoints statistically. It does this in two ways; firstly, through evaluation of *z-scores* where outcomes can be presented in either tabular or graphical display, and secondly, through determination of statistically significant aspects at $p < 0.05$ and $p < 0.01$ levels. Testing for the latter is usually carried out after calculating *z-scores*, and outcomes determine groups of *distinguishing expressions* unique to each *factor* and are discussed in Section 3.10.7.

Calculation of *z-scores* is a ubiquitous part of FA, and a significant component of the analysis surrounds the creation of *z-score* tabulations for factors. It is through comparisons of *z-scores* within *factors* the distinctive characteristics that make up each particular *factor* are revealed. While *factors* are constituted from highly correlated *variables*, the purpose of FA is not to find and disseminate aspects of any group centring. Instead, FA seeks to determine what is distinctive about and what are the things that make each *factor* different from all other *factors*. It does this by investigating those aspects that lie further away from the mean values of the group. It is these statistically significant aspects which determine a factor's idiosyncratic nature.

Presentation of *z-scores* can occur in two ways, denoted here as being quantitatively or qualitatively positioned:

(1) Tabular Presentation: Quantitative Stance

Tables present the mathematically precise *z-scores* of expressions for all *factors* within one table. In comparing two or more *expressions* within a *factor*, their exact values can be contrasted. Where subtleties exist between *expressions*, such fine-grained evaluation may provide value. Tabular presentation also allows for *expressions* to be compared across factors, which in certain circumstances may be of benefit (Watts & Stenner, 2012b). However, it reduces consideration to a literal approach where statistics override contextual understandings. Because of this, tabular output is considered to be quantitative in its stance.

(2) Graphical Presentation through *Composite Q-Sorts*: Qualitative Stance

Outcomes from *z-scores* can also be presented in graphical form, enabling a more holistic presentation. By referencing *z-scores* back to the *Q-Sorting grid*, a generalised *Q-Sort*

representing the viewpoint of each *factor* can be constructed (Watts & Stenner, 2012b). *Composite Q-Sorts are* assembled from *z-score values* fairly simply, placing *expressions* back on a blank sorting grid by their significance to the *factor* concerned. That is, *expressions* with the highest positive *z-scores* fill the grid from the far right, progressively working towards the centre as *z-scores* decrease. Similarly, the highest negative *z-scores* fill the grid from the far left, working towards the centre with decreasing magnitude (Shemmings, 2006). The presentation is more coarse-grained than the tabular presentation, as often relative magnitudes of adjacent or neighbour *expressions* are less able to be gauged. This is because the grid only provides ranking along its horizontal axis and allows items to be stacked at each discrete ranking level. For this study, three consecutive items can be stacked at the extremities, while up to seven expressions can be stacked at the centre. Consequently, it is possible that items possessing noticeably different *z-scores* can be ranked at the same level. A typical *Composite Q-Sort* is shown in Figure 3.17.

Figure 3.17

Typical Composite Q-Sort, with Cells coloured to highlight depictions

Composite Q sort for Factor 1

-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6	7	8
10 • BCR-17 • Outdoor • Nature-Mental • Man flyfishing in river	21 • NT-9 • Outdoor • Nature-Social • Horseriding in wilderness	27 • BCR-31 • Outdoor • Nature-Social • Couple walking in fields	45 • S-20 • Luxury • Consumption • Drinks (g&t) on the plains	34 • TCL-11 • Congruence • Hedonic • Social dinner in wilderness	4 • AC-4 • Typological • Camping ground • Many Airstreams	49 • CVR-4 • Material • Treehouse-Pods • Raised gable Pod with deck	62 • PAN-1 • Material • Bespoke abode • A-frame Pod on Stilts	23 • KL-7 • Typological • Boutique resort • Dome resort on ice plain	5 • 4STC-2 • Typological • Wilderness-NP • Tent obsured by rainforest	37 • UC-8 • Outdoor • Camping • Campfire wood by tents	42 • DTH-5 • Material • Traditional tent • Comfortable bed	38 • OA-3 • Material • Bell tents • Bell Tent in Orchard	14 • HCER-1 • Material • Bespoke abode • Large bespoke tent in bush	1 • TP-2 • Material • Traditional tent • Safari lodge tent
6 • OA-8 • Congruence • Escape-Social • Wedding couple	63 • IER-6 • Luxury • Consumption • Couple enjoying meal	41 • S-7 • Outdoor • Camping • Camp Cooking on Barbecue	48 • CH-11 • Congruence • Escape-Social • Aerial view water firepit	11 • HC-13 • Luxury • Consumption • Serving people at campfire	54 • PP-1 • Typological • Wilderness-NP • Glass Pod in countryside	39 • RF-4 • Typological • Camping grounds • Many curved timber Pods	46 • PBC-5 • Outdoor • Hotel • Dark Hotel Styled Interior	58 • TSEA-11 • Typological • Wilderness-NP • Wall tents line up on beach	40 • B-3 • Congruence • Escape-Mental • Looking out from Dome	18 • S-5 • Outdoor • Hotel • Designer appointed interior	69 • PBC-11 • Congruence • Escape-Mental • Enjoying reading inside	28 • TC-4 • Material • Bell tents • Inside double Bell tent	20 • BG-6 • Material • Bell tents • Front view Lotus Belle tent	22 • PBC-2 • Material • Traditional tent • Cosy bed in Safari tent
19 • BCR-13 • Luxury • Consumption • Rich chocolate dessert	43 • HR-19 • Outdoor • Nature-Mental • Lone cyclist enjoying view	56 • BCR-20 • Outdoor • Nature-Social • Two men fishing in a boat	17 • TC-11 • Outdoor • Nature-Mental • Doing yoga beside lake	47 • LD-11 • Congruence • Escape-Mental • Person in hammock in	7 • PP-8 • Outdoor • Alfresco • Deckchair + amazing view	30 • P-1 • Typological • Wilderness-NP • Tent in bush beside river	70 • AE-18 • Outdoor • Alfresco • Outdoor lounge in desert	3 • BF-6 • Outdoor • Camping • Women at fire near Tipi	72 • BG-1 • Typological • Camping grounds • Tents around circular road	26 • DTH-7 • Material • Traditional tent • Closeup of Tipi in	12 • L-1 • Typological • Boutique resort • Resort camp at Ayers Rock	59 • AE-3 • Material • Domed Shape • Bubble-tent interior	64 • AE-8 • Material • Traditional tent • Luxurious Yurt	24 • VV-3 • Material • Domed Shape • Bed inside Geodesic Dome
	75 • OA-10 • Congruence • Hedonic • Ladies doing cooking class	32 • SJ-5 • Outdoor • Nature-Social • Couple cycling in wilderness	36 • NTJG-4 • Congruence • Escape-Social • Social yoga group at lake	25 • STS-7 • Outdoor • Camping • Food service in Raj style	61 • VV-10 • Congruence • Escape-Mental • Girl on Cape Cod Chair	8 • TH-4 • Material • Bespoke abode • Modern treehouse in	31 • TW-3 • Material • Treehouse-Pods • Curved pods with hot-tub	15 • TPM-2 • Material • Traditional tent • Traditional Ger	33 • HR-7 • Material • Cabins+Wheeled • Looking in a gabled Pod	66 • S-1 • Typological • Boutique Resort • Inside Luxurious	68 • L-2 • Material • Bespoke abode • Front view bespoke tent	53 • ME-1 • Material • Domed Shape • Lit up Dome in bush	55 • BG-7 • Material • Bell tents • Plain Bed inside Lotus-Belle	
			2 • OIC-5 • Outdoor • Nature-Mental • Woman viewing fiord	16 • AC-2 • Material • Cabins+Wheeled • Inside fitted out Airstream	44 • BCR-3 • Material • Cabins + Wheeled • Small log-cabin	57 • CV-11 • Material • Treehouse-Pods • Green interior of	51 • AC-1 • Material • Cabins + Wheeled • Airstream in	67 • SE-6 • Outdoor • Alfresco • Egg bath on deck with view	52 • UC-5 • Congruence • Hedonic • Couple on deck with drink	9 • AE-1 • Material • Dome Shapes • Bubbletent closeup	50 • STC-11 • Outdoor • Hotel • Interior bathroom in tent			
					74 • BF-2 • Outdoor • Camping • Quirky outhouse at night	71 • BC-5 • Typological • Boutique Resort • Restaurant area of Resort	29 • TP-4 • Outdoor • Hotel • Wine bottle + wood burner	13 • CH-8 • Congruence • Hedonic • Couple in baths at lake	60 • AC-16 • Typological • Camping grounds • Many wall tents +					
						73 • LD-7 • Outdoor • Alfresco • Devonshire tea on deck	35 • CV-1 • Material • Treehouse-Pods • Treehouse on large tree	65 • TW-7 • Congruence • Escape-Social • Hot-tub with a view						

E-1-IV E-1-III E-1-II E-1-I

Congruence Depiction | Typological Depiction | Luxury Depiction | Outdoors Depiction | Material Depiction

The value of *Composite Q-Sorts* lies in the ability to view and cognise the entire ranking distribution of a *factor*, rarely possible using tabular presentation. *Expressions* can be

considered together rather than individually, as their configuration creates meaning within the *factor* (Shemmings, 2006; Watts & Stenner, 2012b).

While an analytical construct, displaying the positionality of *expressions* across the *sorting-grid* humanises *factors* allowing them to be perceived more contextually. Even though personifying them has always been 'implicit' within *Q-Methodology*, the notion of *factors* being singular *prototypical-participants* was made 'explicit' by Valenta and Wigger (1997) and used more recently by Berg (2021). Effectively, the graphical presentation places less emphasis on numerical value and more on spatial positioning; therefore, considered to possess a qualitative stance.

3.10.6 Particularised Approach to Visual Output Using *Factor Composite Q-Sorts*

Presenting analysis outcomes in the same format as that used during the data-collection process provides a bridge between the initial configuration and the subsequent analytical constructs. Utilising placement back on the grid facilitates visual inspection (Ellingsen et al., 2010). The constructs have been termed variously as *Composite Q-Sorts* (Banasick, 2019; Exel & Graaf, 2005; McKeown & Thomas, 2013b), *composite statement arrays (Valenta & Wigger, 1997)* and *representative sorts* and *factor-arrays* (Berg, 2021; Brown, 1980; Watts & Stenner, 2012b). In keeping with the terminology used by the KADE software, *Composite Q-Sorts* are used in this study to describe these constructs (Banasick, 2019).

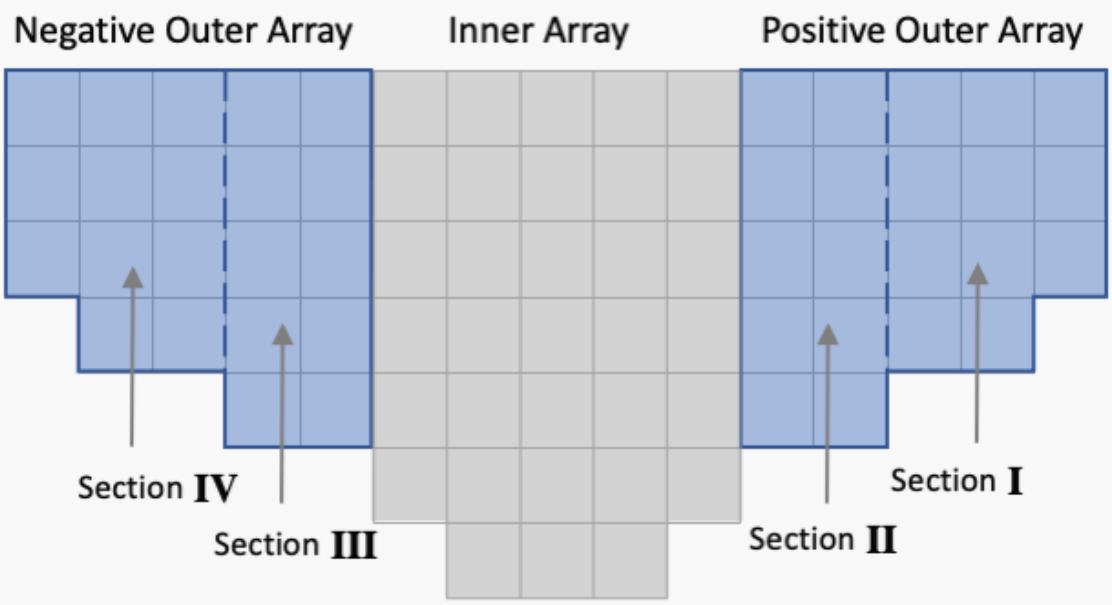
C*omposite Q-Sorts* comprise this study's primary output from FA and constitute the raw data material for the following *comparative analysis* (refer Section 3.11). A typical *Composite Q-Sort* is shown in Figure 3.17. As an ancillary aspect, the *grouped depictions* discerned during *Q-Sample* construction are coloured to highlight *depiction* positionality on the *Q-Sort*.

However, further rationalisation is sometimes required to clarify and reduce 'noise' around *factors*. Despite providing a means whereby the positionality of all *expressions* can be shown in *Composite Q-Sorts,* this can become unwieldy in larger studies. In cases where large *Q-Samples* are used, attempting to consider the relativity of all expressions is impossible. Consequently, interpretation concentrates on the extremities of *Composite Q-Sorts* where *z-scores* are the largest (Shemmings, 2006; Valenta & Wigger, 1997). Typically, *expressions* located at sorting grid extremities are denoted as *characteristic statements* (*expressions*) and are used as yardsticks in deriving meaning about factors (Exel & Graaf, 2005). A more balanced approach is to separate the *Composite Q-Sort* into end and centre sections, focusing interest on the former as they manifest the highest *z-scores*.

A systematic means of investigation is used in this study whereby the ends of *Composite Q-Sorts* are separated, facilitating the evaluation of these sections without the 'noise' imposed by the centre sections. The nature of *Composite Q-Sorts* permits rationalisation using a similar procedure to that used during *Q-Sorting*. During *Q-Sorting*, *contributors* are asked to place the *expression*s into three separate categories to facilitate final placing in the sorting grid. The first category includes those *expressions* which contributors believe most represent glamping, and these are placed together on the right-hand side of the sorting grid. The second category comprises those that they think least represent glamping, which are placed on the left-hand side of the grid. The third category contains those *expressions* that they have no opinion about one way or another. During final sorting, *expressions* find themselves roughly in this order on final placement on the sorting grid. It is asserted that the same principles of statistical ranking flow through and apply to the construction of the *Composite Q-Sorts. Expressions* in the centre third of the *Composite Q-Sort* add little value to *factor* characteristics (having relatively low magnitude *z-scores*). Consequently, it can be argued that the centre section of *Composite Q-Sorts* can be discounted, thereby allowing a more detailed evaluation of *expressions* at each end. The *expressions* in end regions provide the most value to *factors* and possess the greatest *z-scores*.

Figure 3.18

Composite Q-Sort showing the Positive (POA) and Negative (NOA) Outer-Arrays



The middle half of the *Composite Q-Sort,* denoted here as the *inner-array,* is considered only in a cursory fashion. In contrast, the two *outer-arrays* become the overriding focus. In this study, there are seventy-five positions on the sorting-grid, which lends itself to be broken up into twenty-one *expressions* apiece within each *outer-array* and thirty-three in the central *inner-array* shown in Figure 3.18. It can be conveniently split into *positive* and *negative outer arrays* (*POA* and *NOA*, respectively), each of twenty-one *expressions* (photographs), focusing on aspects that *contributors* feel most represent glamping and those the least. The evaluation configuration shown in Figure 3.18 and its framing structure is therefore imposed on all *Composite Q-Sorts* as illustrated in Figure 3.17. This study ignores the *inner-array* of *expressions* for each *factor*.

3.10.7 Comparing the purposes of *Distinguishing Statements* and *Composite Q-Sorts*

Distinguishing expressions define those *expressions* that are unique (have significance) to certain *factors* but not others and are used by most studies as the central focus surrounding factor interpretation. Here, the objective of research studies needs to be clearly defined. The purpose of *distinguishing expressions* is not to establish aspects that provide any commonality or centrality within a *factor* but to determine those aspects that are idiosyncratic and set it apart.

A typical graphical representation of *distinguishing expressions* for this study is shown in Figure 3.19, where they are superimposed on the *Composite Q-Sort* to highlight their position across the *z-score* array. As can be seen, an *expression* having significance to a *factor* does not necessarily mean that *contributors* believe strongly that these expressions represent or do not represent glamping. Their significance lies in that they are positioned on the grid in a manner not replicated by other *factors*, regardless of where that may be.

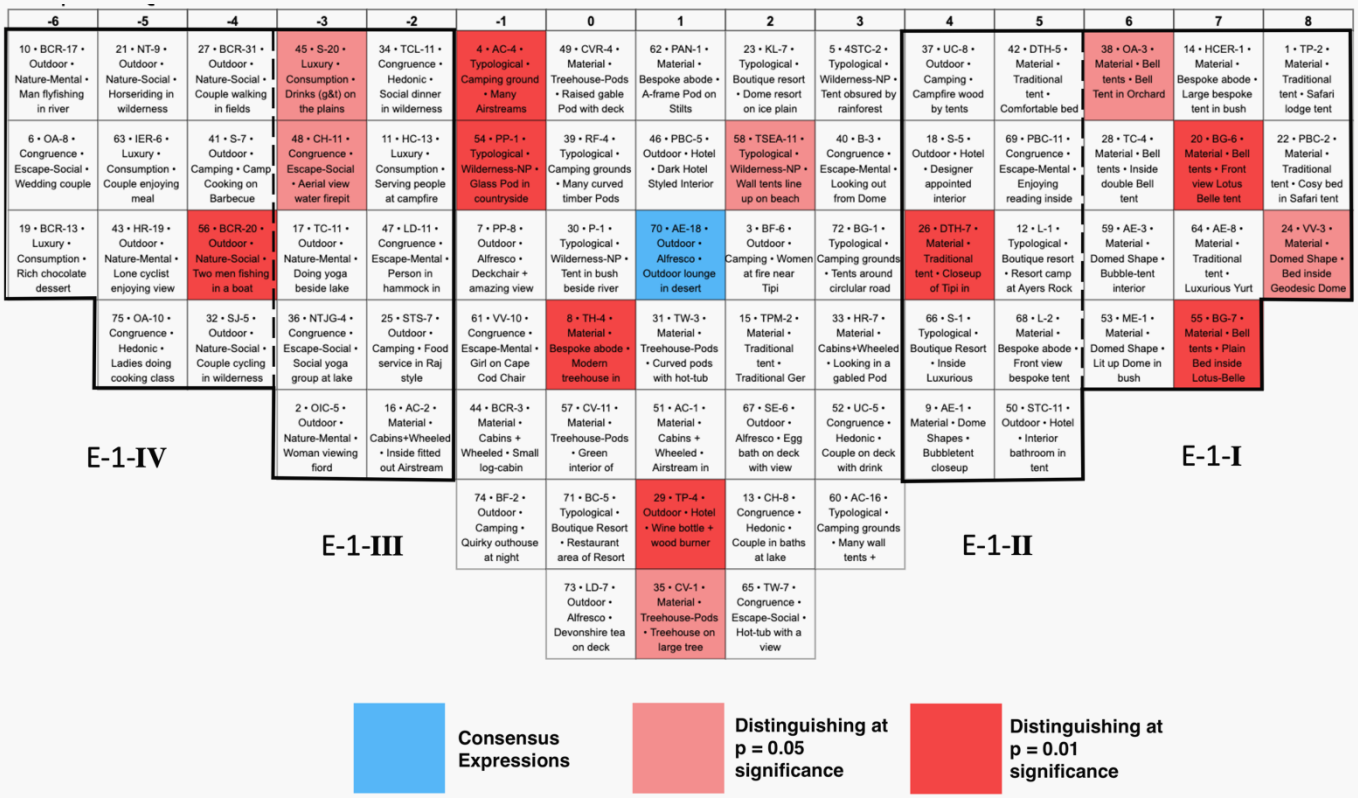
One line of reasoning for their importance is that it is congruent with *simple structures* (refer Section 3.10.3), simplifying interpretation to include only those items exclusive to that *factor*. In doing so, no cross-correlation with any other derived *factors* will occur, and subsequent interpretation is based solely on those distinguishing aspects. That is, these things define the identity of the group of *contributors* represented by the *factor*, to the exclusion of any other characteristics they may possess.

While *distinguishing expressions* are weighty, their use as the primary parameter to define *factors* is contested. A *factor* may possess many *distinguishing expressions or* only have one or two. Significantly, it may have several or dozens of 'non-distinguishing' *expressions* in its *Composite Q-Sort* that instrumentally and 'wholistically' help explain that *factor*. Because of this, *Composite Q-Sorts* hold primacy for this study because they allow interpretation across the full range of the

sorting grid. The fact that various expressions occur throughout different factors is not seen as a disadvantage, as a comparison of their importance can be gauged across factors.

Figure 3.19

Graphical Representation of Distinguishing Expressions



3.11 RESEARCH METHODS AND PROCEDURES: *COMPARATIVE ANALYSIS*

3.11.1 The Generalised Approach to *Comparative Analysis*

Comparison is foundational to social research (Mills, 2008a). Comparative research is a broad term that penetrates all types of qualitative inquiry, involving the "evaluation of the similarities, differences and associations between entities" (Mills, 2008b, p. 101). In a strict sense;

> Comparative analysis is not conterminous with analysis but constitutes a subtype in which two conditions are met:
>
> a) Data must be gathered on two or more cases. The cases may be countries, cities, firms or families – the nature of the unit is irrelevant.
> b) There must be an attempt to explain rather than only to describe.
>
> (Pickvance, 2001, p. 11)

While comparative analysis is often used in 'case study' research designs, it can also be used within other approaches. In this study, it supports outcomes from the *DQTA*. Here, data for the two *cohorts* have been kept separate and analysed independently, with a *comparative analysis* carried out on their output. It identifies similarities and differences and attempts to explain these differences. While splitting the two cohorts primarily aims to evaluate variations in their behaviour, significant additional benefits help substantiate *trustworthiness*. The separation can be considered a variation of "stepwise replication" (Guba, 1981, p. 87). While it is not possible to separate researchers into two groups, it is possible to separate data-sets. The fact that the separation is particularised and not randomly selected provides better stability of findings where outcomes are congruous. This goes to the heart of the study's *dependability*, but more importantly, its *confirmability* (Guba, 1981).

The reasons for carrying out the *comparative analysis* within the confines of this research are consistent with those identified by Pickvance (2001), including;

- To examine whether relationships existing for one of the *cohorts* exist for the other. It is congruent with Pickvance's item (b) (2001, p. 15).
- To investigate the two *cohorts* holistically to grasp the processes leading to observed similarities and differences. Specifically, the comparison "works forward from cases where similar conditions would predispose one to expect a similar outcome" (Pickvance, 2001, p. 15). This is congruent with Pickvance's item (d). In this case, the comparison works from the premise that the two *cohorts* have more similarities than differences, thereby allowing their disparities to be explored.
- An ancillary benefit does not concern the two *cohorts* but, instead, the societal and cultural environments in which they are situated. *DAG-D* can be assessed for its influence on outcomes. This concerns whether findings can be construed as 'global' and general, or 'local' and divergent. This is congruent with Pickvance's item (c) (2001, p. 15).

Comparative analysis frameworks can be individualising, universalising, variation-finding or encompassing (Tilly, 1984). Approaches to comparison can be aligned with specific stated terminology or in sequential fashion to suit a particular objective. This study uses a combination framework; firstly, a 'universalising' strategy is used to identify and highlight common *expressions* between the two *cohorts.* Secondly, in a sequential process, a 'variation-finding' strategy is used to investigate those *expressions* that are important to each *cohort* but are not common. Such approach combinations are not unexpected (Pickvance, 2001; Tilly, 1984).

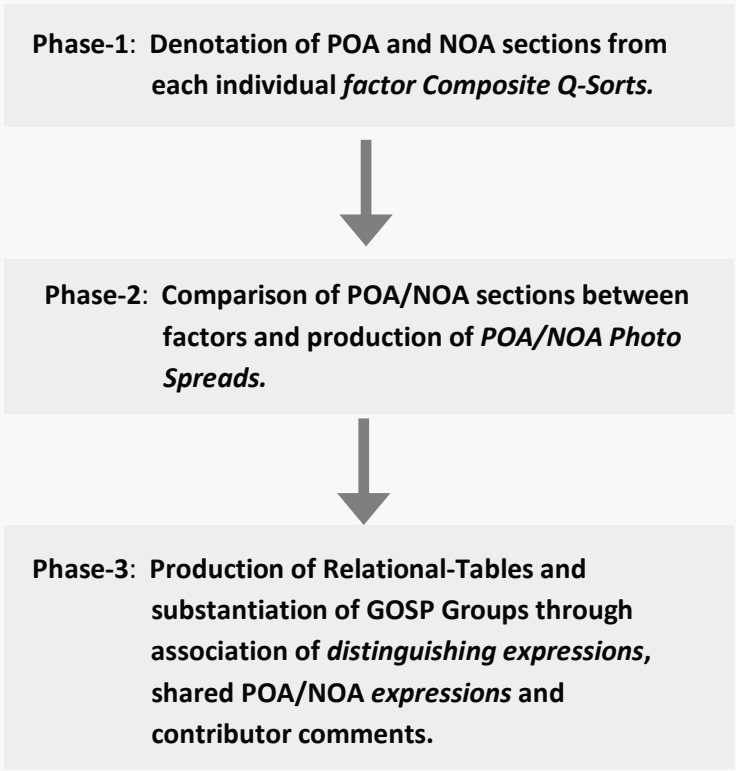
3.11.2 Particularising the *Comparative Analysis*

The *comparative analysis* compares the two *cohorts'* output components from the *DQTA* for similarities and differences. The comparison aims to produce sets of shared perspectives for the parent *OCG*. That is, *factors* from each *cohort* are aggregated where it is reasoned that they represent the same *shared perspective,* and are kept separate where they cannot be aggregated. It is recognised that the process must be systematic, consistent, and analytic to ensure that bias is not introduced. Given that there is a total of ten *factors* (five apiece for each *cohort*), if each *factor* in one *cohort* is deemed to have a matching *factor* in the other *cohort*, there will be a total of five *GOSP groups*. In this case, each *cohort* will contribute one factor apiece to each *GOSP*. Conversely, if there are no matching *factors* between *cohorts*, then ten groups of shared perspectives will result, with no group having a contribution from both *cohorts*. The ten separate *cohort factors* (E-1 through E-5 and G-1 through G-5) will effectively produce ten *GOSP* groups. Consequently, it is asserted that the *comparative analysis* process is crucial to the aim of the study as it determines the degree of congruency between the two *cohorts*.

The *comparative analysis* can be broken into three phases, with the processes used to operationalise *cohort factors* into *GOSP groups* detailed in Figure 3.20.

Figure 3.20

Phases of Comparative Analysis Process for Combining Cohort Factors into GOSP Groups



First Phase: Denotation of *Positive* and *Negative Outer-Arrays*

The *outer-arrays* for each *factor* are formulated from the *Composite Q-Sorts*. Amongst other aspects, each cell located on the *Composite Q-Sorts* includes the photograph number, its associated *depiction* (also coloured), its sub-depictional code, and a short description of what the photographic *expression* is about. This information is crucial in interpreting where, what, what for, how, and why various photos cluster together on *Composite Q-Sorts*. The *outer-arrays* are marked on each *Composite Q-Sort* in Appendix D for *glamping-entrepreneurs* and Appendix E for *glampers*. The framework used to structure the *outer-arrays* on the sorting grid is shown in Figure 3.18. An example of *outer-arrays* being overlaid on *Composite Q-Sorts* is shown in Figure 3.17; each *outer-array* is broken into two roughly half sections denoting photographs with high magnitude positive *z-scores* (zones **I** and **IV**) and those with high magnitude negative *z-scores* (zones **II** and **III**). The region of high positive *z-scores (*far right-hand side of *Composite Q-Sort*) is denoted the *Positive Outer-Array (POA)*. Correspondingly, the region of high negative *z-scores (*far left-hand side of *Composite Q-Sorts*) is designated the *Negative Outer-Array (NOA).*

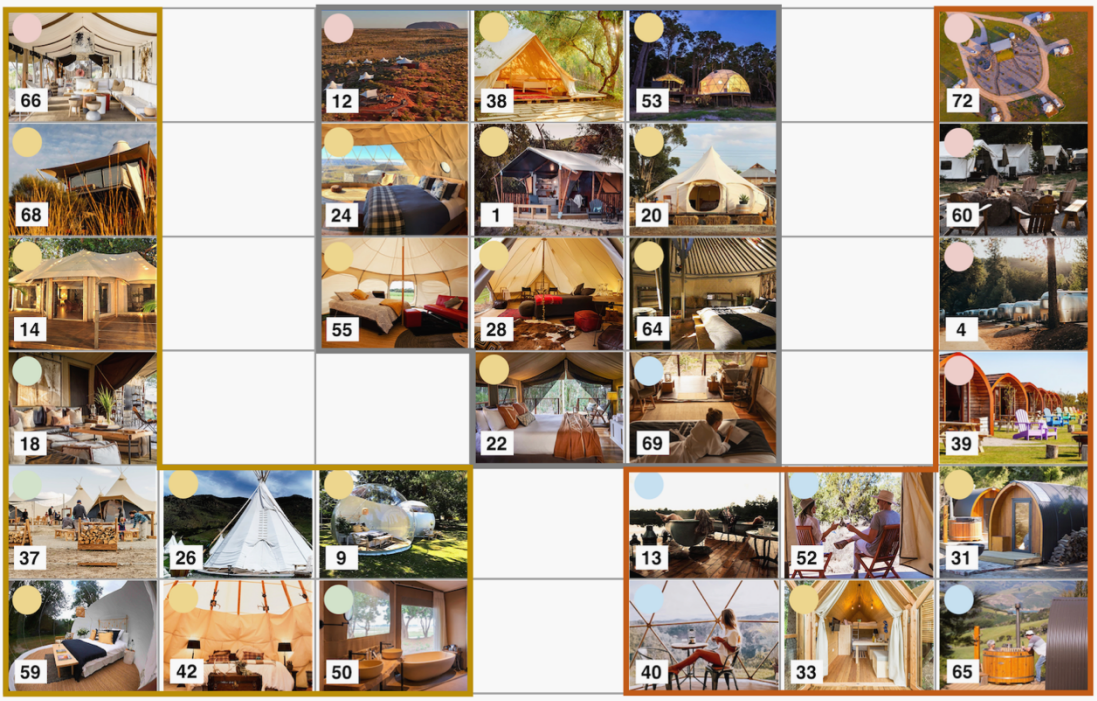
Second Phase: Evaluation of Factors and Production of *Outer-Array* Photo Spreads

Each *outer-array* consists of twenty-one photos, and a systematic process can be undertaken where all the constituents of each *POA* can be compared to the others. Similarly, the process can be repeated for each *NOA*. Each comparison between *factors* produces several shared *expressions*, with residual *expressions* remaining unique. The process can be documented through the construction of a photo spread. Here, all the *expressions* from two *outer-arrays* are placed on a 7x6 grid enabling all forty-two *expressions* to be placed. A *POA photo spread* is illustrated in Figure 3.21 for the *comfort-campers GOSP* group.

Shared *expressions* are placed in the middle (only once), and a grey perimeter line bounds the group. Those *expressions* unique to the outer array belonging to the *glamping-entrepreneur cohort* are placed together on the left-hand side of the spread and bounded in dark yellow. Similarly, *expressions* unique to the *glamper cohort* are placed on the right-hand side and bounded in dark brown. Hence, if all photos are shared, then a group of twenty-one expressions will exist in the centre of the spread with white space on either side. Conversely, if no *expressions* are shared, all the spaces on the grid will be filled, with twenty-one *entrepreneur expressions* on the left in a yellow perimeter and twenty-one *glamper expressions* on the right in a brown perimeter.

Figure 3.21

Illustration of a POA photo spread



Therefore, preliminary assessments can be made in phase two regarding which factors can be combined into *GOSP groups* through comparison within both *POA* and *NOA photo spreads*. Through *reasoned conjecture*, if enough shared expressions occur indicating that consistent themes are present, then it is asserted that a *GOSP group* exists.

Third Phase: *Reasoned Conjecture* of Statistical Significance in *Outer Arrays*

Further substantiation of *GOSP groups* can be construed through the construction of *relational-tables*. These tables consider the relationship between *distinguishing expressions*, their particular *outer-arrays*, their shared *expressions* on photo spreads, along with whether *contributors* have commented on particular photos within the photo spread. As discussed previously, *distinguishing expressions* are those that are statistically significant to a particular factor of a particular cohort. Using *reasoned conjecture*, the following argument is asserted. While some *distinguishing expressions* gravitate to either end of *Composite Q-Sorts*, others are spread across its width, highlighting characteristics that make that factor unique. Their presence within zones **II** and **III** of the *outer-arrays* is 'somewhat significant', and within zones **I** and **IV** is 'significant'. In contrast, their presence within the group of shared expressions on the photo spread is 'highly significant'. Importantly, if the spread of *distinguishing expressions* occurs across an *outer array photo spread,* it can be construed

that each *cohort* actively contributes to the *GOSP group*. That is, the degree that they are present provides considerable substantiation for each particular *GOSP group*. While these outcomes could be demonstrated statistically, it is asserted that using the *reasoned conjecture* outlined here is sufficiently manifest. The overlaying markers identifying those expressions to which *contributors* within a GOSP group have made *contributor* comments are of considerable interest. Such comments help to flesh out the characteristics and identity of each *GOSP group* during the interpretation step. An illustration of a *relational table* is included in Table 3.6 below.

Some explanation of the *relational-tables* is necessary;

- A relational table exists for the *POA* and *NOA* of each *GOSP group*.
- All *distinguishing expressions* in the *outer-array* are included and tabulated as rows in the table.
- All *expressions* are denoted as e-xx, where the 'e' represents an *expression*, while the number is the *expression* number identification. *Expression* designation occurs in the first column of the table.
- *Distinguishing expressions* are also positioned in columns according to their position (**I, II**, **III**, or **IV)** in the *cohort outer-arrays*.
- All *expressions* included in the shared group of *expressions* located at the centre of *POA* and *NOA photo spreads* are highlighted in a peach colour.
- *Expressions* for which *contributors* have commented have their designation cells outlined in bold. These *expressions* are crucial in interpreting the identity and characteristics of *GOSP groups*.

While GOSP characteristics are not ascertained in this section of work, the names ultimately given to each group during the interpretation process have been used for consistency. A quirk of *Q-Methodology* is how group names are conjured up. Using seemingly jumbled-up words that speak to key characteristics presenting themselves during interpretation provides powerful imagery.

Table 3.6

Illustration of a Relational-Table

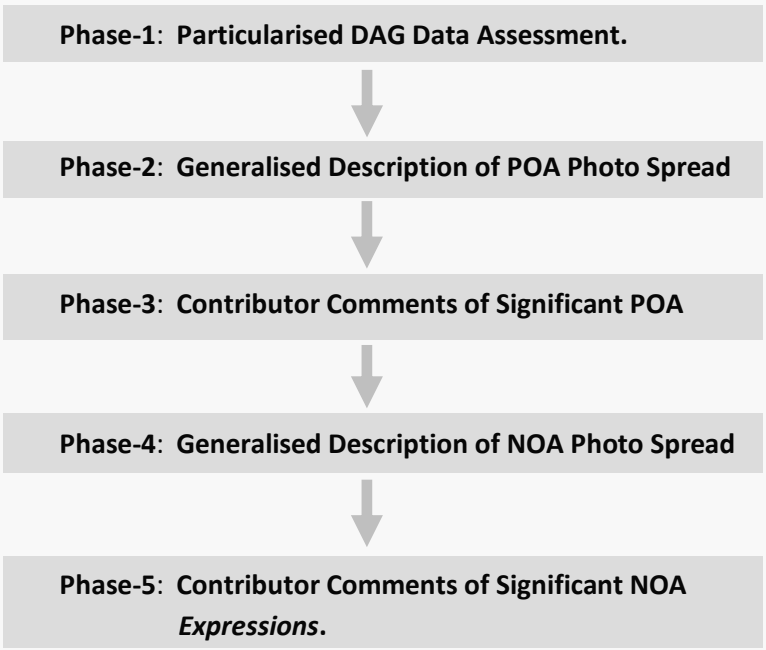
Expression	*Distinguishing* Expressions - Negative Outer Array							
	Glamping - Entrepreneurs				Glampers			
	Outer Region II		Outer Region I		Outer Region II		Outer Region I	
	Significant ($p < 0.05$)	Highly Significant ($p < 0.01$)	Significant ($p < 0.05$)	Highly Significant ($p < 0.01$)	Significant ($p < 0.05$)	Highly Significant ($p < 0.01$)	Significant ($p < 0.05$)	Highly Significant ($p < 0.01$)
e-71				✓				
e-66				✓				✓
e-46				✓			✓	
e-14		✓						✓
e-67		✓						
e-60	✓							
e-50	✓							
e-33						✓		
e-23					✓			

3.12 Triangulation Of *DAG/Q-Sort* Data-Sets and Subsequent Interpretation

This section looks at interpreting the information about GOSP groups to understand them. In particular, the process investigates the makeup, attitudinal opinions, and views about glamping that represents the groups. From the *POA* and *NOA* photo spreads and *contributor* comments, it seeks to understand the dimensions of glamping that make the phenomenon what it is. It also aims to investigate the commonalities and differences in perspectives between *glamping-entrepreneurs* and *glampers* and how the opinions of these two *cohorts* are associated. Ultimately, the information obtained from this interpretation will enable the study to identify and theorise about what, where, how and why glamping is the phenomenon it is. Each *GOSP* Group is interpreted, in turn, using the phased interpretive procedure detailed in Figure 3.22 below.

Figure 3.22

Operational Procedure for Interpretation for Each GOSP Group



3.13 METHODOLOGY: SUMMARY

As a systemised study, the methodology chapter is a significant section of research reporting. The topic is uniquely within the Kuhnian notion of puzzle-solutions (Bird, 2018) and therefore requires some commentary. Firstly, despite the topic concerning subjective thoughts and interpretations of people, it is heavily associated with the natural world. A social constructionist paradigm, (Berger & Luckmann, 1967) is ideally suited to investigating shared perspectives. Social constructionism is a broad term encompassing a range of perspectives, extending from 'strict social constructionism' exemplified by the views of Gergen (2001, 2003) to that of 'weak social constructionism' exhibited by Searle (1995, 2006). Leaning towards the latter, a 'contextual social constructionist' (Burningham & Cooper, 1999; Hjelm, 2014b) is used in this study, based on the concept of *natural* and *social objects* (Elder-Vass, 2012a, 2012b).

Secondly, a hybridised methodology governs the research, and the approach lies towards the qualitative end of the qualitative-quantitative continuum. Ultimately, it is governed by *Q-Methodology* (Brown, 1980; Ramlo, 2021b; Stenner et al., 2017; Stephenson, 1953), a systemised process encompassing data-collection, analysis and interpretation. Its processes are designed to investigate and understand people's subjective perspectives and are ideally suited to researching viewpoints concerning glamping. Notably, a broad cross-sectional set of thoughts and opinions are

needed, and consequently, the 'producer-consumer nexus' is examined for *concordance* about the subject matter. Two *cohorts* are targeted, *glampers* and *glamping-entrepreneurs,* with research outcomes being contrasted through a *dyadic comparative analysis* to determine their similarities and differences. It is asserted that comparability is justified since perspectives about glamping are deeply personal, and for both *cohorts,* it embodies significant *representations*. An essential aspect of the systemised approach concerns substantiating that the research process constitutes 'good research', and the framework proposed by Lincoln and Guba (1985, 1988) has been incorporated.

CHAPTER 4.0 ACTUATION AND ANALYSIS

From the viewpoint of praxis, research consists of data-collection, data-analysis and, subsequently, analysis interpretation. Methodology concerns identifying and setting out a research study's frameworks and processes to collect and analyse data. Analysis concerns examining the data, once collected, to understand more about it (Cambridge Dictionary, 2023b). Typically, methodology and analysis chapters are segmented in reporting, belying the reality that a significant body of work occurs within a transitional area between them. These include execution 'actualities' around data-collection, data-evaluation, analysis-rendition, procedural substantiation and *rigour/trustworthiness* assessment. This transitional area of work is acknowledged as having importance to this study. It has been termed *actuation* here, recognising that it signifies the effective commencement of work or processes (Cambridge Dictionary, 2023a) related to obtaining data. A better understanding defines *actuation* as "action taken by people, processes or application to achieve an objective." (Dahir et al., 2022).

A distinction is drawn between mature (traditional/established) and *emergent* (novel/unorthodox) methodologies and analyses. In the former, much can be presumed in research reporting as researchers have a collective understanding of methods and procedures. That being the case, reporting of *actuation* is typically carried out in outline only and subsumed within chapters. However, *emergent* mythologies and analyses require a different approach as methods and procedures are not common knowledge and require elucidation. Here, a detailed account of '*actuation*' is warranted. Firstly, it discusses the *rigour-trustworthiness* of the study and addresses substantiation of *truth-value*, *applicability*, *consistency* and *neutrality*. These are essential in establishing the study's credentials and authenticity. Within this, the means of communication with *contributors* are discussed, including 'prolonged engagement' and 'persistent observation', which are carried out through direct dialogue and field trips, amongst other mechanisms. The impact of Covid-19 is reviewed. Discourse occurs around the emphasis and importance of triangulation (data/source and methodological) in contributing to the substantiation of outcomes. The notion of utilising a progressive sampling method and its place in a blended/hybridised approach is discussed, as is the praxis associated with *Q-Sorting*, the *Q-Sorting grid*, and the use of photographic images in *Q-Methodology*. The practicalities of utilising a *comparative analysis*, specifically *DQTA*, are discussed.

A crucial part of *actuation* surrounds *DAG-D*. The value of demographic information is often considered ancillary, limited to comparing *contributor makeup* to baseline populations for evaluating similitude and assessing the presence of outliers. This perspective does not believe demographic

information helps make broader inferences. This is contested by this study, which asserts that demographic data provides rich contextual information used for comparative purposes during interpretation (refer Section 4.4.1). A crucial understanding of this concerns the population to which the study references. It is not a widely randomised population associated with *statistical inference*. Instead, it is a population having 'interaction' with glamping, purposefully sampled. They are glamping *insiders* (refer Section 3.3.4) with specific knowledge, opinions and understandings about glamping. They contrast with *outsiders* who possess no 'experience' of glamping, and whose thoughts are driven only by 'expectation' and 'motivation'. Patterns of *contributor* characteristics revealed through statistics are valid but specifically relate to a 'population of *insiders'*. Hence, *DAG-D* provides valuable insights into the nature of this population.

While *actuation* forms a significant portion of the material included in this chapter, it also segues deftly into aspects of analysis. Because of this, these two research elements have been combined into a single chapter.

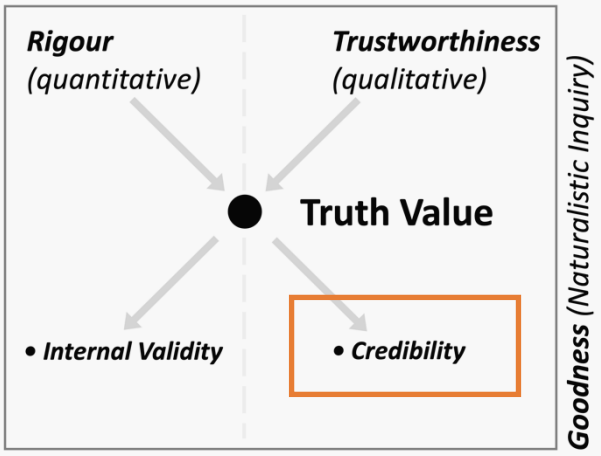
4.1 ASSESSMENT AS *GOOD RESEARCH*: *ACTUATION* OF *RIGOUR/TRUSTWORTHINESS*

4.1.1 Evaluation of *Truth-Value*: Substantiation of *Credibility*

Because data-collection for this study has occurred online, it was recognised that particular attention should be paid to substantiating its *truth-value,* highlighted in Figure 4.1. Discussions around *truth-value* are included in Section 3.7.4, along with processes substantiating *credibility* outlined in Table 4.1.

Figure 4.1

Credibility situated in the 'goodness' framework



Note. Refer Figure 3.7

Table 4.1

Areas of Reporting for Credibility Evaluation

Evaluation Method		Generalisation	Substantiation
Type	**Component**		
Prolonged Engagement + Persistent Observation	Direct Dialogue (Figure 4.2) • Group 1 Entrepreneurs • Glamping Sites Field Trip • Group 2 Entrepreneurs	3.7.4	4.1.3 4.1.4 (Table G1*) 4.1.5
	Indirect Action / Researcher + Direct Reaction / Contributors (Figure 4.2)	3.7.4	4.1.6 (Tables G2*, G3* Table 4.2)
Triangulation	Source (Data) Triangulation	3.7.4	4.1.8
	Method Triangulation	3.7.4	4.1.9
Researcher Bias, Positionality	Researcher Bias	3.9.6	----
	Researcher Positionality	----	6.3.5
Covid 19 Impact		----	4.1.7

Note. * Refers to Table in Appendix G

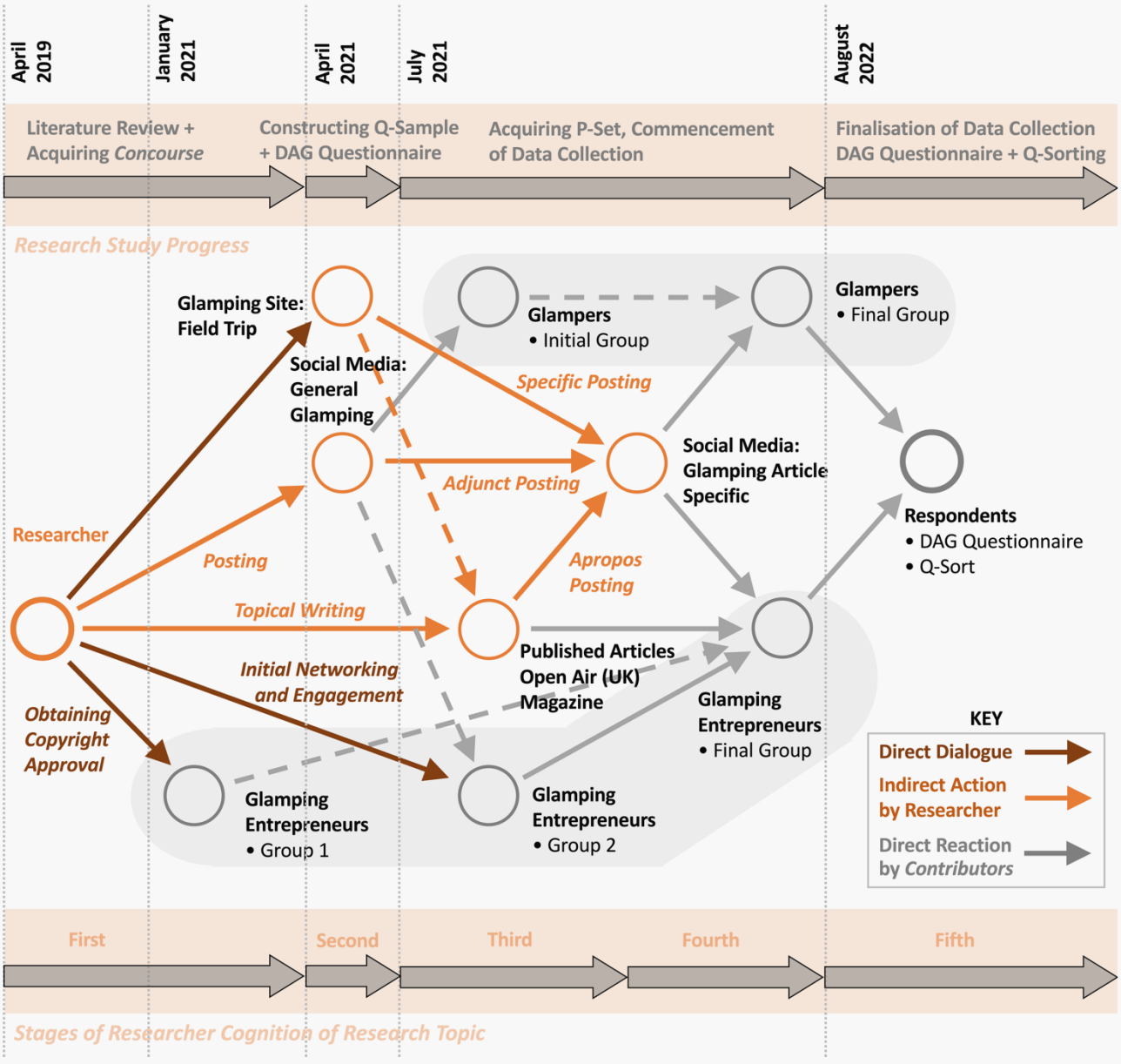
4.1.2 Substantiation of *Credibility:* Prolonged Engagement and Persistent Observation

Recruiting potential participants for research studies is challenging, and ethical protocols require strict procedures for online research. For potential *contributors* pondering whether to engage with the research, the researcher needs to be known (or at least have a plausible profile) and demonstrate that they are *credible*. This requires an authentic online presentation, usually involving multiple platforms. Creating, developing and projecting the researcher's identity is akin to presenting the research's branding. Without this, potential *contributors* may simply ignore anything that the researcher posts. At the same time, *contributors must also* be vetted for their suitability and credibility as *respondents*. For some, this can be achieved by reviewing their websites and social media profiles. For others, mechanisms enabling conversations are crucial. The vehicle used in this study is outlined in Figure 4.2, involving a multifaceted and interwoven approach. While requiring considerable time and resources to establish, it provided a means to manifest 'prolonged engagement' with the topic along with 'persistent observation' in which the researcher was continually referring back to aspects of the topic and adjusting to the views of *contributors*.

The research involved preparing a detailed design and collaborating with AUT Graduate Research School (GRS) and Ethics Advisors (AUTEC) from April 2019 to December 2021. Data-collection proceeded once AUTEC approval was received on 17th December 2020. Subsequently, the processes detailed in Figure 4.2 were commenced, involving 'prolonged engagement' through the period of January 2021 through to August 2022, some 20 months. The mechanism to obtain *contributors* involved three distinct types of engagement; 'direct-dialogue' with *glamping-entrepreneurs*, 'indirect-action by the researcher', and as a consequence, 'direct-reaction of *glampers* and *glamping-entrepreneurs'*.

Figure 4.2

Mechanism used to obtain contributors, involving prolonged engagement and persistent observation



Direct-dialogue refers to three separate discourses initiated by the researcher with *glamping-entrepreneurs,* shown in Figure 4.2 and outlined below in chronological order;

(1) Discussions with *Group-1 glamping-entrepreneurs* to introduce the research study and seek copyright permission to use particular photographic images from their websites (Section 4.1.3). The use of photographic images as *expressions* in the *concourse* is considered in Section 4.2.1.
(2) Carrying out a field trip to various glamping-sites to observe *glamping-spaces* and *glamping-experiences*. The field trip also provided opportunities to talk with *entrepreneurs* to understand their perspectives (Section 4.1.4).
(3) Discussions with *Group-2 glamping-entrepreneurs* to engender interest in the study. Mainly comprised of *Group-1 entrepreneurs* who had shown interest in the research, with others voicing interest after viewing postings on LinkedIn or Facebook. (Section 4.1.5)

Contrastingly, while carrying out 'direct-dialogue' with *entrepreneurs* provided a significant number of *respondents*, the majority of *glampers* obtained as *contributors* were found as a result of the 'indirect-action by the researcher' outlined in Figure 4.2;

(4) *Glampers* showed interest in articles about glamping posted on LinkedIn and Facebook. Initially, postings were general, concentrating on aspects of glamping gleaned from the literature review. Later, photographs and understandings obtained during the glamping-site field trip could be used in postings, providing a more personalised and 'active' voice.
(5) Social Media postings were aided considerably by articles written by the researcher for a popular UK magazine, 'Open Air', concerning glamping and outdoor hospitality. Being associated with a recognised publication provided the researcher and the study an air of formal respectability. As a result, considerable trust was developed between the research and potential *contributors*. (Section 4.1.6).

4.1.3 'Direct-Dialogue': Discussions with *Group-1 Glamping-entrepreneurs*, Photographic Acquisition

The *concourse* has been obtained from photographic images from *glamping-entrepreneur* websites. Considerable work occurred regarding copyright and the ethical aspects around their use. Discussions with the Copyright and Open Access Advisor at Auckland University of Technology (AUT) were undertaken to establish a professional protocol for their use. Obtaining copyright permissions commenced as soon as practicable after ethics approval was received, towards the end of December 2020.

The research aimed to investigate the broadest cross-section of *entrepreneurs* and *glampers*. Correspondingly, it was felt that images should be obtained worldwide to minimise regional biases. The problem of New Zealand being isolated from the rest of the world posed difficulties regarding location and daylight hours. These were overcome by networking in overseas regions. Obtaining copyright permissions continued until April 2021, with around 650 photos gaining copyright approval. The breadth and diversity of portrayals exceeded expectations.

4.1.4 'Direct-Dialogue': Glamping-sites Field Trip

The original research proposal included extensive involvement in the field, whereby visitation of glamp-sites in various global regions was to be undertaken so that the *glamping-spaces* and *glamping-experiences* could be observed first-hand. It was also considered a way to discuss glamping in detail with *glamping-entrepreneurs* and *glampers* in the actual settings and context. The ground-roots approach was considered important because of the *emergent* nature of the topic.

Unfortunately, the original extent of 'prolonged-engagement' had to be scaled back due to the advent of Covid-19, firstly to Oceania and ultimately solely to New Zealand due to the rapid onslaught of Covid and the subsequent closing of borders. Despite this, discussions with both *cohorts* provided invaluable insights. Table G1 of Appendix G lists the glamping-sites visited and stayed at during the research.

4.1.5 'Direct-Dialogue': Discussions with *Group-2 Glamping-Entrepreneurs*

The aim of carrying out 'direct-dialogue' with *Group-1 entrepreneurs* was to obtain copyright permission for using photographic images from their websites for the *concourse* (refer Section 3.5.2 for the use of photographic *expressions* and Section 4.2.1 concerning acquiring the *concourse*). However, once a sufficient number had been obtained, enlisting entrepreneurs as *contributors* could be commenced. As such, the *Group-1 entrepreneurs* provided the ideal foundational group likely to be interested and their participation was discussed accordingly. Word of mouth, supplemented by ongoing engagement with online social media postings, provided significant numbers of entrepreneurs as *contributors*. Combined, they formed *Group-2 entrepreneurs*.

4.1.6 'Indirect-Action by Researcher' and 'Direct-Reaction by Contributors'

Obtaining *respondents* online compared to face-to-face acquisition presents different challenges, and it is relevant to compare the processes. *Respondents* can judge researchers (and their research) through initial social interaction in face-to-face acquisition. Formulation of opinions about research, and subsequent trust and credence, occurs through eyeball-to-eyeball contact.

Conversely, online interaction removes the ability of potential participants to make such judgements and greater scrutiny and scepticism result, with decisions to participate influenced by written text, visual images, and often casually formed beliefs. Obtaining *respondents* for this research required extensive effort through promotion, involving informal articles about glamping on webpages, social media and an outdoor industry magazine. In this fashion, a similar degree of trust and credence obtained through face-to-face acquisition was engendered. Often, participation occurred after a series of social media direct messages or emails.

The mechanism used is outlined diagrammatically in Figure 4.2 and was instigated while the literature review was undertaken. It was recognised that the development of trust online occurs over time, through multiple platforms, and must come from an authentic voice. Belonging to special interest groups on LinkedIn (refer Table G2) and Facebook (refer Table G3) obtained connections to people most likely to have an interest in or have been associated with glamping. Joining public groups and requesting membership in private groups became a priority. Online audiences are sceptical of why people post; consequently, research branding was built up over time. As people respond negatively to 'the ask' when prematurely posed, the initial stages focused on topical aspects of interest, supported by later 'adjunct postings' providing new perspectives. The glamping-site field trip was invaluable in enabling specific postings about operating glamping sites, including photographs and descriptions of spaces and experiences. Furthermore, being a writer for a time for the popular UK magazine 'Open Air' endowed the research branding with recognition above 'blogger' status and, as a consequence, over several months ', apropos' postings could be made factoring off of these articles. Conversations with the 'Open Air' editor commenced in December 2020, with the first article published in January 2021 and articles published through to July 2021 (refer Table 4.2). While conversations with potential *contributors* were able to take place from the initial postings, significantly greater 'reaction by *contributors*' took place after the 'apropos' postings. At this stage, a concerted effort was made to place the study in front of the social media audience.

Table 4.2

Published Articles: OPEN AIR Outdoor Hospitality Magazine

Issue	Date	Pages	Article Title
39	Jan 2021	48-49	Tourism Industry Reset
40	Feb 2021	46-49	Evolution or Appropriation?
41	Mar/Apr 2021	42-43	The Magic Ingredient
43	Jul 2021	41-42	What is a Glamper?

4.1.7 Impact of Covid-19 on the Study

The Covid-19 pandemic dramatically impacted the ability to obtain *respondents* within reasonable timeframes. Securing *contributors* and collecting data commenced towards the end of June 2021, aiming to obtain a wide array of worldwide *contributors* by the end of October 2021. However, during 2021, recruitment was severely affected by the various waves of covid-19, particularly the onslaught of the Delta variant. Covid-19 impacts manifested throughout all communications, producing an environment inhibiting the free flow of discussion necessary to germinate commitment. The process of collecting responses continued until March 2022.

4.1.8 Substantiation of *Credibility*: Data/Source Triangulation

Data/Source triangulation concerns data collected from different people, places, or times (refer Section 3.7.4), with the most apparent concerning data from two *cohorts,* as delineated in Figure 4.2. Data-collection varied, with many *entrepreneurs* obtained through 'direct-dialogue' (refer Sections 4.1.3 to 4.1.5). They were also found through the 'indirect-action by the researcher' and 'subsequent-reaction by *contributors*' (refer Section 4.1.6). Contrasting this, all *glampers* were obtained using this later process.

Aside from this, there is also an interrelationship between Denzin's notion of people and spaces (Denzin, 2009). While obtaining *contributors* globally is a novel approach to qualitative research, the views and opinions of distant and independent people can be highlighted. *Contributors* have different cultures, ethnicities, social situations, education, and geographic and climatic environments (refer to *contributor DAG* baseline data Section 4.4). In this way, the places and spaces constitute a significant source of data triangulation.

Having disproportionate proportions can slant data in different directions. While *cohort* proportions are similar, there are distinct differences between *glampers* and *entrepreneurs* (refer to *contributor DAG* baseline data, Section 4.4.2), which may have introduced some bias.

The time devoted to data collection has also contributed to data/source triangulation, with data collection commencing in January 2021 and continuing through to August 2022, a period of 20 months. While this is a considerable period, it has also been compounded by the impact of covid-19 and other destabilising influences. The pandemic's effect on contributors' worldviews cannot be judged. However, locally-based travel increased, so a wider range of views towards glamping is likely. Consequently, it can be surmised that a broader range of *depictional categories* permeates *contributors*' perspectives.

A further aspect concerns the time of day that *contributors* responded to the two research instruments. Responses arrived at all times over each 24-hour period, partly due to the global nature of the study and partly due to people completing the research instrument before, after, or during working hours. Moreover, while some completed the two together, many did so at different times and days. While most often, this was due to *respondents*' available spare time, the variation minimised bias associated with daily routines.

Ultimately, having aligned output from the two data streams supported *credibility* through data/source triangulation.

4.1.9 Substantiation of *Credibility*: Method Triangulation

The foundational basis for method triangulation is included in Section 3.7.4, which looks to demonstrate more than convergence and corroboration. For this study, the synthesis of two methods allows it to discern groupings within the combined data-sets that are more insightful than each considered on their own. The first method, *Q-Methodology,* investigates the structural aspects of the data using *DQTA* to discern the various structural groupings. The second, the evaluation of *DAG-D,* provides rich data concerning their general attitudinal perspectives and views about glamping.

In referencing 'triangulation 3.0' Flick (2018) asserts a 'strong programme of triangulation' where;

> First of all, triangulation becomes relevant as a source of extra knowledge about the issue in question and not just as a way to confirm what is already known from the first approach (convergence of findings). Second, triangulation is seen as an extension of a research programme. This also includes the systematic selection of various methods and the combination of research perspectives. (Flick, 2018, p. 19)

This study concurs with Flick's assessment, and the triangulation of data-sets extends the knowledge embodied in each, confirming the *Gestalt* nature of the research approach. Furthermore, Flick asserts that it is important to use "one method that is specifically suited to exploring the structural aspects" and another to "capture the essential elements of its meaning to those involved" (Flick, 2018, p. 39). Here, *Q-Methodology* explores the structural aspects, while *DAG-D* adds essential elements important for interpretation.

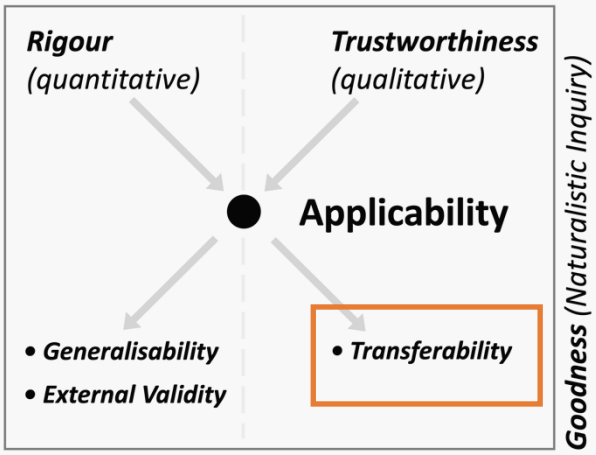
DAG-D is evaluated using descriptive statistics, which can be carried out using a quantitative or qualitative stance (Schreiber, 2008). The latter incorporates a broader approach concerning typology and is appropriate to this study.

4.1.10 Evaluation of *Applicability*: Substantiation of *Transferability*

Applicability is a significant notion for this study. The first position of this evaluation is to substantiate its ability to be *transferable.* (with *generalisably* being dealt with elsewhere). The importance of *transferability* is highlighted in Figure 4.3.

Figure 4.3

Applicability situated in the 'goodness' framework



Note. Refer Figure 3.8

For *transferability*, there is a need to impart to consumers of the research (*consumptores*) sufficient information about how the study was carried out, as well as the context and assertions associated with the results/findings. Thick descriptions are a significant attribute in giving substance to and evince *transferability*. Method triangulation between *Q-Sort* and *DAG data-set's* provides an appreciable depth and breadth of information, interpretation and understanding. While considerable information is provided through the analysis, synthesis and interpretation processes embodied within *Q-Methodology*, the incorporation of data from *DAG-D* extends this markedly (refer Chapter 5.0). Demographic characteristics, along with attitudinal and glamping opinions, enable more significant insights to be discerned and put flesh on the bones harking back to the *concourse* (Wolf, 2004). Besides thick descriptions;

- **Dissemination of Sample Characteristics***.* Sample characteristics concern the *Q-Sample* and *representations* contained by the *concourse* (refer Section 3.9.1).
- **Processes involved in obtaining the Sample***.* How the sample is constructed is important for *consumptores* allowing them to assess similarities with their philosophy, methodology, and methods. It is unlikely that *transferability* could be justified without including a detailed account of the processes (refer Table 4.3.)

Table 4.3

Section location of specific research processes

Process Item	Generalisation	Particularisation	Actuation
Concourse	3.9.2	3.9.4	4.2.1
Q-Sample	3.9.3	3.9.5	4.2.2
Q-Sort Grid	3.9.7		4.2.3
P-Set	3.9.8	4.1.2, 4.1.10	4.2.4
Online *Q-Sorting*	3.9.9		---
Q-Sort Questionnaire	3.9.10		4.2.6

- **Demographic and Social Perspectives of *Contributors***. In *Q-Methodology*, the research variables consist of the *contributors* to the research (inverted compared to *R-Methodology,* where the *expressions* would be considered as variables). *Contributors* form the research's foundational pillar, and their demographic and social perspectives, embodied in *DAG-D*, are discussed in Section 3.6.1. Aspects of the questionnaire are outlined in Section 4.4, providing a detailed account of who the *contributors* are and what they believe. *Consumptores* can determine what variations exist between the group of *contributors*, their study group, and wider society.
- **Processes involved in obtaining *Contributors*.** Various methods are available to obtain *contributors*, and this study is particular in three respects; firstly, they were obtained solely through online processes. Secondly, they were sought from a global population pool, and lastly, the process occurred when the impact of Covid-19 was at its apogee. A detailed summary of the processes involved is shown diagrammatically in Figure 4.2, whilst an account of the methods used is incorporated in Sections 4.1.2 to 4.1.6. It is asserted that a structured and comprehensive approach is required to obtain an adequate number of *contributors* online. Undoubtedly, online curation will increase in the future, and the procedure used here contributes to knowledge about online methods. Crucially, the detailed account enables *consumptores* to discern how applicable the study is to their research proposals.

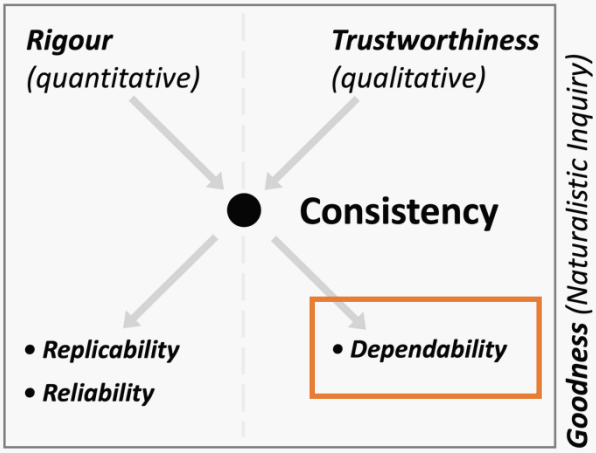
- **Types of Data Obtained**. This study concerns the subjective views, opinions and perspectives of contributors and concentrates on those aspects of glamping that are important to them. While the primary research artefact involves photographic *expressions*, it is contended that their use is empathetic to the other artefacts used in data-collection (*DAG-D* using text). For *consumptores*, consideration of data types collected is important when assessing *transferability*.

4.1.11 Evaluation of *Consistency*: Substantiation of *Dependability*

Aspects concerning textualizing and transparency have been identified as crucial to providing a study with attributes facilitating *dependability* (refer Figure 4.4). Evaluation of the four *goodness* dimensions overlap, with textualising, already discussed within *applicability*.

Figure 4.4

Consistency situated in goodness framework



Note. Refer Figure 3.9

Sukumar and Metoyer (2019) note several items that help substantiate transparency, and these are addressed below;

- The background, reasons and inception of the research are presented in the introduction. Further, the philosophy, methodologies, general outline, and particularised detail of methods used in the study are included in Chapter 3.0, while actuation and analysis are included here. It is contended that there is sufficient transparency for *consumptores* to carry out *replications,* as described in Section 3.7.6.
- Researcher bias regarding the *Q-Sample* is addressed in Section 3.9.6.
- The context of the study has already been addressed.

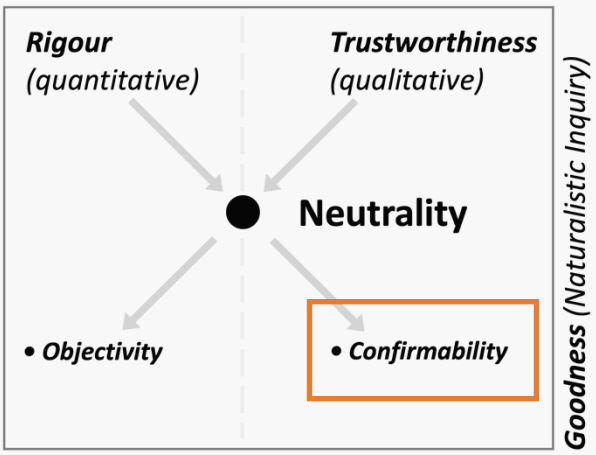
- The *contributor* selection process and theoretical basis for selecting *contributors* are described generally in Section 3.9.8, while its *actuation* is included in Section 4.2.4.
- All data has been recorded and stored in retrievable forms, respecting the anonymity and privacy of *contributors*.
- Linkages have been provided throughout the study, from the evidence to the findings of the study.

4.1.12 Evaluation of *Neutrality*: Substantiation of *Confirmability*

Initially discussed in Section 3.7.4, triangulation and transparency are dealt with elsewhere. However, a facet of *Q-Methodology* provides additional means of substantiation for *neutrality*. The researcher is not directly involved in the *Q-Sorting* process, considered self-referent regarding *respondents*. Regardless of any views and perspectives of the researcher, they are immaterial to the *Q-Sorting* process, which is the sole domain of *respondents* and is discussed in Section 3.9.6.

Figure 4.5

Neutrality situated in the goodness framework



Note. Refer Figure 3.10

4.2 RESEARCH METHODS: ACTUATING THE *Q-SORTING* PROCESS

4.2.1 Acquiring the *Concourse*: Relevance of Photographs (Step-1 Figure 3.12)

This study uses photographic images as *artefacts* within its main research instrument, forming crucial *sensory emitters* to which research *contributors* respond. Functionally, they constitute the *expressions* in the *Q-Sample* used in a systematic *Q-Sorting* process. Curated directly from *glamping-entrepreneur* websites, the curation procedure is carried out separately from acquiring *contributors*.

Photographs were sought from owner-operators, as it was felt that such websites would promote, to the broadest extent, the range of *glamping-spaces* and *experiences glamping-sites* possessed. No photographs were sought from third-party or online travel agents (OTA), as they were perceived not to be directly associated with the *glamping-sites*. Moreover, they were viewed as marketing platforms rather than glamping-websites, and their images simply as advertising media. Owner-operators were perceived to be more likely to place photographs that authentically reflected their understandings and beliefs about glamping.

Equally important, glampers will likely have formed their thoughts about glamping from their initial inspection of *glamping-entrepreneur* websites. Subsequent *glamping-experiences* revise their opinions. Consequently, similarities and disparities around their views on glamping meanings and subjectivities can be investigated.

4.2.2 Actuating: Construction of the *Q-Sample* (Step-2 Figure 3.12)

For this study, 75 photographs were selected to ensure that various threads of thought contained within the 650-item *concourse* were depicted in the *Q-Sample*. Demonstrating adequate representativeness within the *Q-Sample* was crucial to enhance the study's credibility. The delineation of discourse concerning *Q-Sample* construction for this study is outlined in Table 4.3, through 'generalised', 'particularised' and 'actuated' considerations. The unstructured strategy uses a fluid *classification grid*. In keeping with a qualitative approach, the *classification grid* was allowed to evolve during the collection process. However, recognising the notions set out in Section 3.8, the classification process was executed using a systemised approach shown in Figure 4.6.

The construction of the *Q-Sample* occurred in two stages; firstly, the photographic *expressions* were classified, through *representations* they displayed, into *depiction* categories. Secondly, the number of items per *depiction* category was selected to coincide with an appropriate overall *Q-Sample* number. The complexity of the topic precluded a single-level and required a two-level classification configuration. Moreover, final classifications occurred through two evaluative passes of all the photographic *expressions* rather than a singular pass, and the process is illustrated in Figure 4.6. The first pass involved a coarse-grained appraisal into *primary depiction* categories. The second pass involved a more fined-grained assessment, where differences within each *primary depiction* were reviewed and classified into *secondary depictions.*

The time required to gather the *concourse* enabled its contents to be constantly reviewed. Placing *expressions* into collection bins (similar to *Q-Sorting*) was utilised for the first pass. However, the primary depiction categories were not preordained but developed organically, as shown in Figure

4.6, demonstrating their *emergent* nature. It was anticipated that as more *depictive categories* were established, movement of *expressions* across bins would occur due to a better fit. This is congruent with the *Q-Sorting* procedure, which allows *expressions* to be moved about from bin-to-bin. The second pass looks at the primary *depiction categories* and uses the same process to determine each associated secondary category.

Figure 4.6

Progressive classification of the concourse into primary and secondary depictions

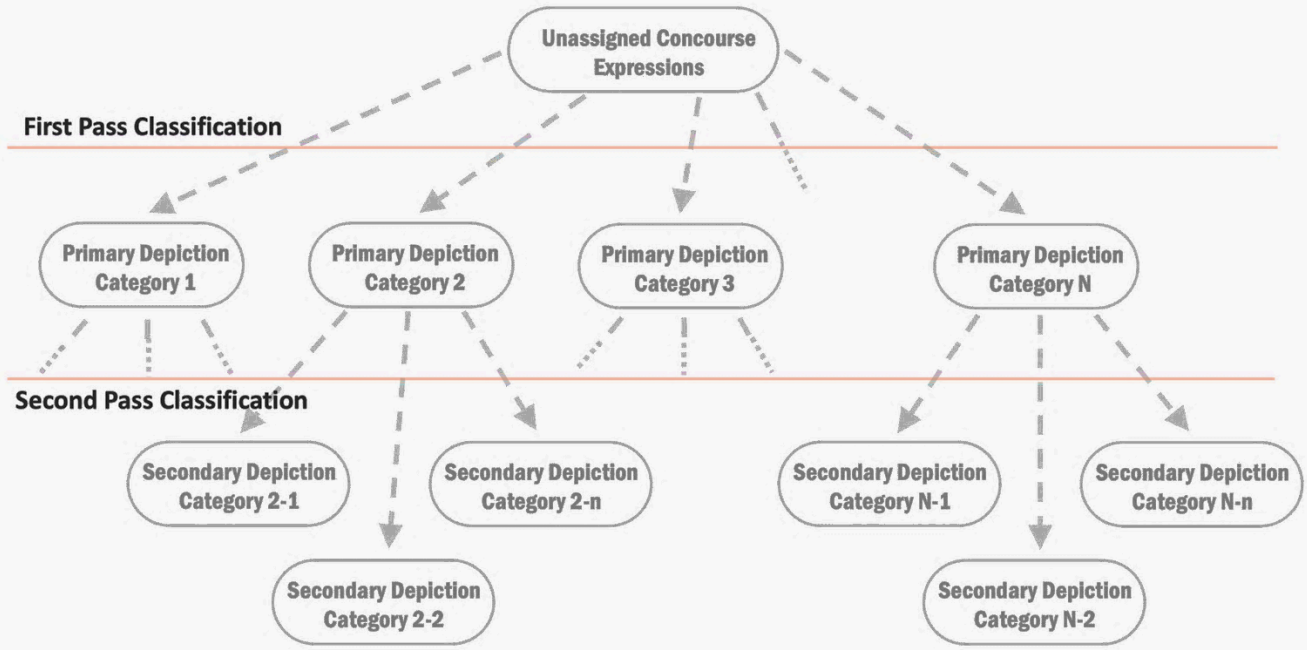


Figure 4.7 demonstrates the progressive nature of obtaining *depiction categories* and shows the first pass of unassigned expressions into primary *depiction categories*. Each expression is examined and placed into an appropriate bin using consecutive 'development runs'. *Expressions* are placed into defined category bins (as known during that run) along with a miscellaneous bin. At the end of each run, the miscellaneous bin is examined for *representational* similarities; where present, these are split into a new separate category. Initially, the process commenced (1st development) with only two *depiction categories: material and luxury depictions and* a miscellaneous bin. The first two categories were considered empathetic to the literal meaning of glamping (glamorous + camping). The *material depiction* is associated with *representations* of physical attributes around the abodes and their immediate surroundings. The *luxury depiction* was more literal, but harder to assign *expressions* as it appeared prevalent across other *depictions*. As the *classification grid* became populated, further *primary depictions* emerged from within the miscellaneous bin and could be split off. The *outdoor depiction* (2nd development) revealed itself reasonably quickly, and the *topological depiction* (3rd

development) soon after. The *congruence depiction* was more difficult to ascertain. Finally, few *expressions* were left in the miscellaneous bin, and for this study, they were discarded.

Figure 4.7

Progressive evolution of primary depiction categories and classification of unassigned expressions

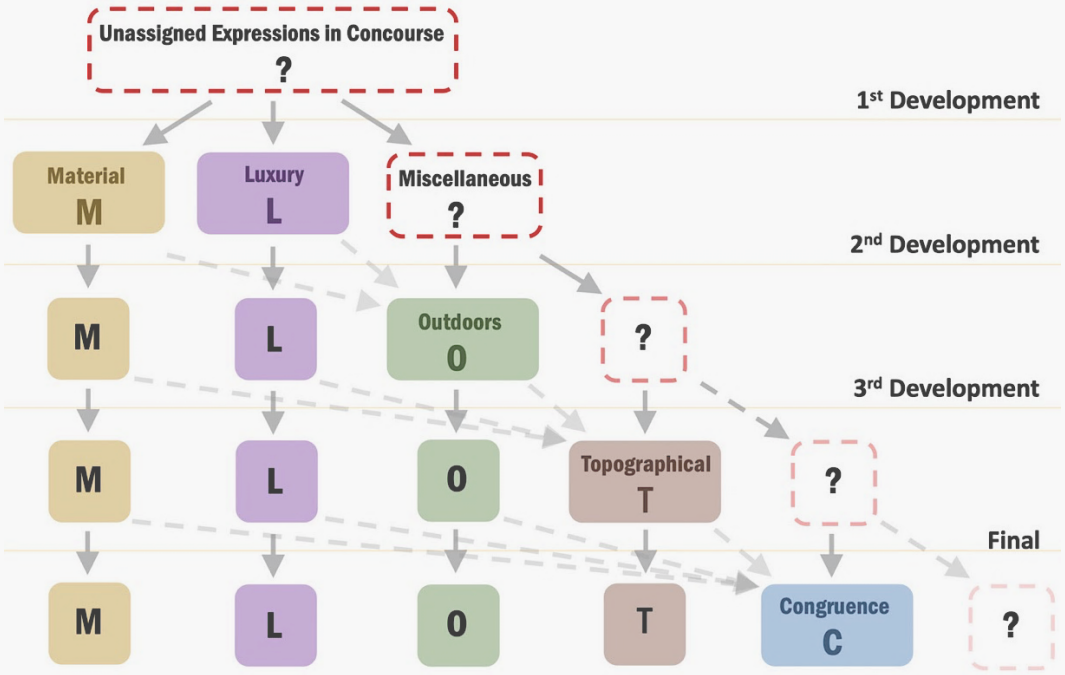
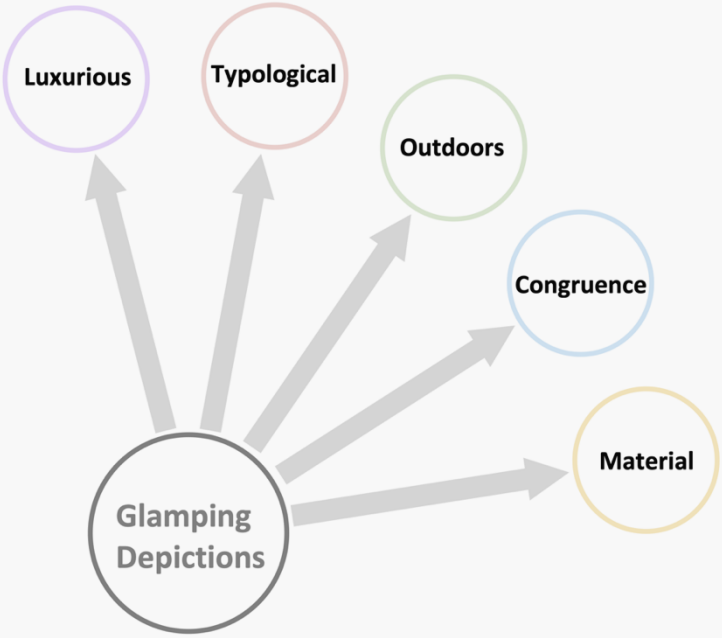


Figure 4.8

Classification of the concourse into primary depiction categories



Ultimately, a complete set of categorical cells are obtained, as shown in Figure 4.8, with each encompassing a distinct thread (or sub-thread). From these, the *Q-Sample* was constructed, with mostly equal numbers of items within each sub-categorical cell (C. Du Plessis, 2018; McKeown & Thomas, 2013a). It is of note that classifying does not consider the relative proportion of each *depiction category*, only that they exist. By Brown, these can be generalised as "specimen and type" generalisations (Brown, 1980, p. 67).

Table 4.4

Breakdown of depictions within the Q-Sample

Primary Depiction Categories	Secondary Depiction Categories	Primary Grid Sorting	No. of Items
Material	Tepees, Yurts and Safari Tents	Space	6
	Bell and Lotus Bell Tents	Space	4
	Domed Structures	Space	4
	Treehouses and Pods	Space	4
	Cabins and Wheeled Abodes	Space	4
	Bespoke Abodes	Space	4
Outdoor	Outdoor Camping	Space / Subject	4
	Outdoor Hotels	Space	4
	Alfresco Activities	Space	4
	Excursions into Nature - Social	Space / Subject	4
	Excursions into Nature - Mental	Space / Subject	4
Typological	Boutique Resorts	Space	4
	Wilderness and Natural Parks	Space	4
	Upgraded Camping Grounds	Space	4
Congruence	Hedonic Occurrences	Space / Subject	4
	Escape from Normality - Mental	Space / Subject	4
	Escape from Normality - Social	Space / Subject	4
Luxury	Luxurious Consumption	Space / Subject	5
		Total	**75 Items**

Table 4.4 lists the *primary depictions* and their secondary *depiction categories* obtained through the second pass. While four items occur per secondary category, two anomalies exist. Firstly, 'tepees, yurts and safari tents' have six *expressions*, commiserate with having three configuration types rather than two. Secondly, five *expressions* are included in the Luxury *depiction* to make up the necessary 75 items in the *Q-Sample*.

4.2.3 Actuation of the *Q-Sort Grid* (Step-4 Figure 3.12)

A two-stage *sorting* process has been undertaken with pre-sorting placing photos into three initial piles to help simplify placement in their final positions. The pre-sorting grid and its associated instruction condition are illustrated in Figure 4.9, while the main *sorting grid* is shown in Figure 4.10. A low-aspect grid configuration was selected because the *insider* nature of respondents provided confidence that such a grid would tease out nuances around their thoughts;

> Offers greater opportunity to make fine-grained discriminations at the extremes of the distribution (where feelings run high), a strategy that allows us to maximise the advantages of our participants' excellent topic knowledge.
>
> (Watts & Stenner, 2012c, p. 82)

Figure 4.9

Pre-sorting grid with condition of instruction

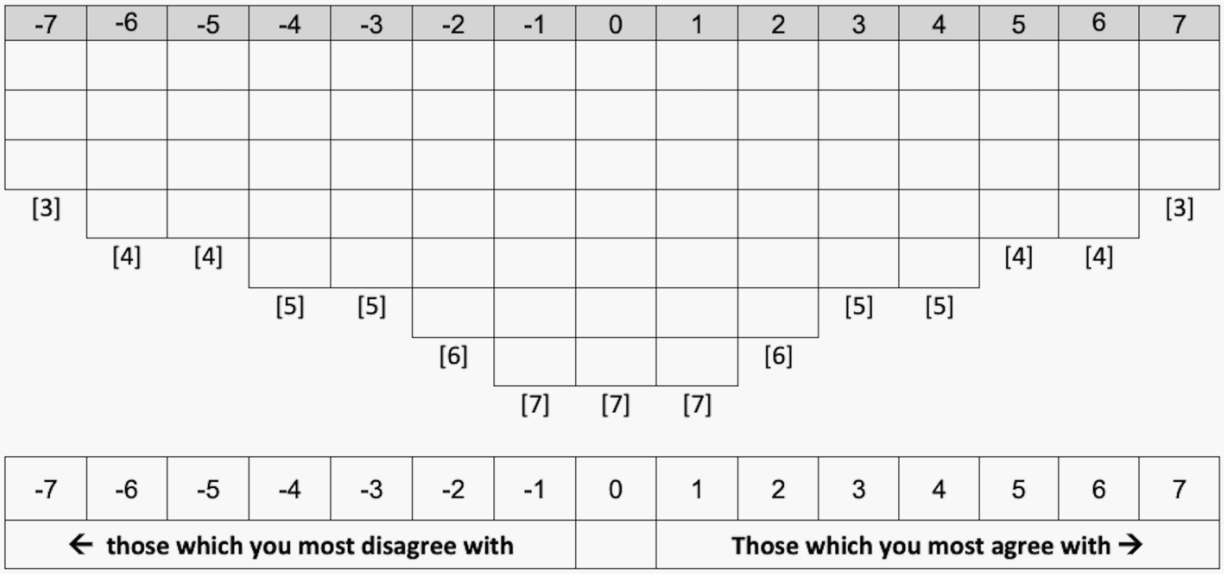
Condition of Instruction **for Pre-Sorting**
Please progressively go through the photographs, placing them into three initial groups; those that you feel "strongly represents" glamping, those that "mildly represents" glamping, and those that only "weakly represents" glamping. These piles help you in the sorting process (next step), and photos can be moved from pile to pile according to any changing thoughts. Clicking on a photo at any time will enlarge it so that you obtain a better view.

Weakly Represents Glamping	Mildly Represents Glamping	Strongly Represents Glamping

Figure 4.10

Sorting grid with condition of instruction

***Condition of Instruction* for Sorting**
A ranking grid is shown, with the same number of positions as there are photos. Please go through each of the three piles you initially sorted, dragging each photo into a grid position. The numbers along the grid vary from +7 through to -7 and serve to designate relative ranking across the range. Place the photos from the strongly and weakly representative piles before placing the mildly representative pile. The photos you feel "strongly represents" glamping will be placed to fill the positions on the right-hand side of the grid. Those that most strongly represent glamping should be placed to the far right. The photos you feel only "weakly represents" glamping will be placed to fill the positions on the left-hand side of the grid. Those that are most weakly representative glamping should be placed to the far left. As previous, photos can be moved about the grid and enlarged at any time.



4.2.4 Actuation : Selection of a PSet (Step-3 Figure 3.12)

The process of obtaining respondents, resulted in 202 contributors. The mechanisms of obtaining respondents are included in Sections 4.1.2 and 4.1.10. In accordance with ethics approval, numbers, locale and demographics were reliant on potential respondents communicating their interest to participate in the research. The breakdown by place of domicile is included in Table 4.5 for the seven selected regions in February 2022. Participation in the study by respondents occurred in three stages; stage-1, obtaining consent; stage-2, completing the DAG questionnaire; and stage-3, ranking the group of photographs using the Q-Sorting process. Initially, uptake was reasonable, given the hurdles presented by online data-collection. However, responses from Europe, the UK, Australia and North America were significantly impacted by the Covid-19 pandemic.

Table 4.5

Regional contributor numbers, February 2022

Region	Stage 2 - Demographic	Stage 3 – Q Set	Attrition %
Africa	25	20	20.0%
Asia	38	27	28.9%
Central/South America	7	7	---
Europe	40	**34**	15.0%
Oceania	60	**55**	8.3%
North America	37	**30**	18.9%
United Kingdom	31	27	12.9%
Total	**238**	**200**	16.0%

An acknowledged difficulty was the overall length of the process for contributors and the three-staged nature of participation. Both stem from procedural requirements, software limitations, and the requisite depth of engagement needed. Consequently, there is a lag and drop-off from consent (stage-1) to *Q-Sorting* (stage-3). This was a constant hurdle, requiring continued dialogue with *respondents* over time.

Despite vigorous efforts towards generating interest within Central/South America, little participation response occurred, with much due to language barriers. A similar experience was obtained within the African region until late December 2021, when interest and participation increased. Asia is worthy of particular mention, as the glamping development there has been both innovative and diverse. However, the 'means of communication' presented barriers. Here, *contributors* generally communicated through mobile phones, regardless of whether or not they were *glampers* or *glamping-entrepreneurs*. This was partly due to mobile phones being the device of choice, the remoteness of many locations, and in some cases, *contributors* not having access to laptops or PCs. While most were able to struggle through the consent process and able to complete the *DAG questionnaire*, some stalled in their efforts to complete *Q-Sorting*.

4.2.5 Actuation: *Contributor's* Cognition of *Photographic Expressions*

Often, what someone thinks and believes about photos and images differs from how they perceive the meaning in a written (or verbal) statement. People can cognise more contextual complexity in the former than in the latter. Within the study, *representations* are presented in differing ways; panoramic spreads containing many together, midsized scenes comprising several, and close-up shots of singular *representations*. *Contributors* can look at each in turn, gauge *representations* relative to one another, cognise their holistic meanings, and make subjective judgements relative to other photographs in quick succession. It is doubtful that the same process would be possible if the same amount of information in each photograph were written down or related verbally.

The VQmethod software provides a breakdown of times for each phase of the *Q-Sorting* process. For the 202 *contributors*, the average time to initially categorise photos (*expressions*) into the positive, neutral or negative bins took just over 4.5 seconds per photo. Further, in the next stage, *contributors* took just over 7.1 seconds to transfer each from their initial categorisation and rank them onto the main sorting grid. These timeframes include the time to select, manoeuvre and rearrange images on computer screens. Consequently, it is reasonable to assert that people could take in, cognise and decide about complex visual images. Moreover, they could judge combinations of *representations* in photos, forming opinions about them while comparing them to similar combinations in other images. It is asserted that *contributors* remember and have largely decided on the ranking of the photos, initially placed in the bins, before they assign them to the main sorting grid. The fact that seventy-five photos are being ruminated over within a *contributor's* mind while they sort them demonstrates the high degree of perception associated with visual images.

4.2.6 Actuation: *Contributor* (Participant) Questionnaire (Step-5 Figure 3.12)

A standard feature of most *Q-Sorting* software is a small set of questions that aims to understand *contributor's* reasons for placing particular *expressions* at the extremities of the *sorting grid*. This is a proxy for conducting interviews, and various opinions concern its sufficiency. Ultimately, its usefulness will vary case-by-case. Traditional Q-methodologists prefer face-to-face interviews, citing that it gives richer and more comprehensive accounts. However, it also lessens claims around the process being self-referent, providing the opportunity for researcher bias to be introduced. Conversely, questionnaires continue the self-referent stance, allowing *contributors* the space and time to craft their answers. However, these are often criticised for being too brief and not allowing researchers to encourage *contributors* to elaborate. Regardless, given the limited time *contributors* are willing to spend, online research instruments will likely gain increasing preference.

The questionnaire asks respondents their reasons for placing expressions in the furthest right-hand column of the sorting grid (most agreed with) and the furthest left-hand column (least agreed with). In this research, the two extremities have three positions assigned each, asking for six responses from *contributors*.

4.3 RESEARCH METHODS: *DCQM*

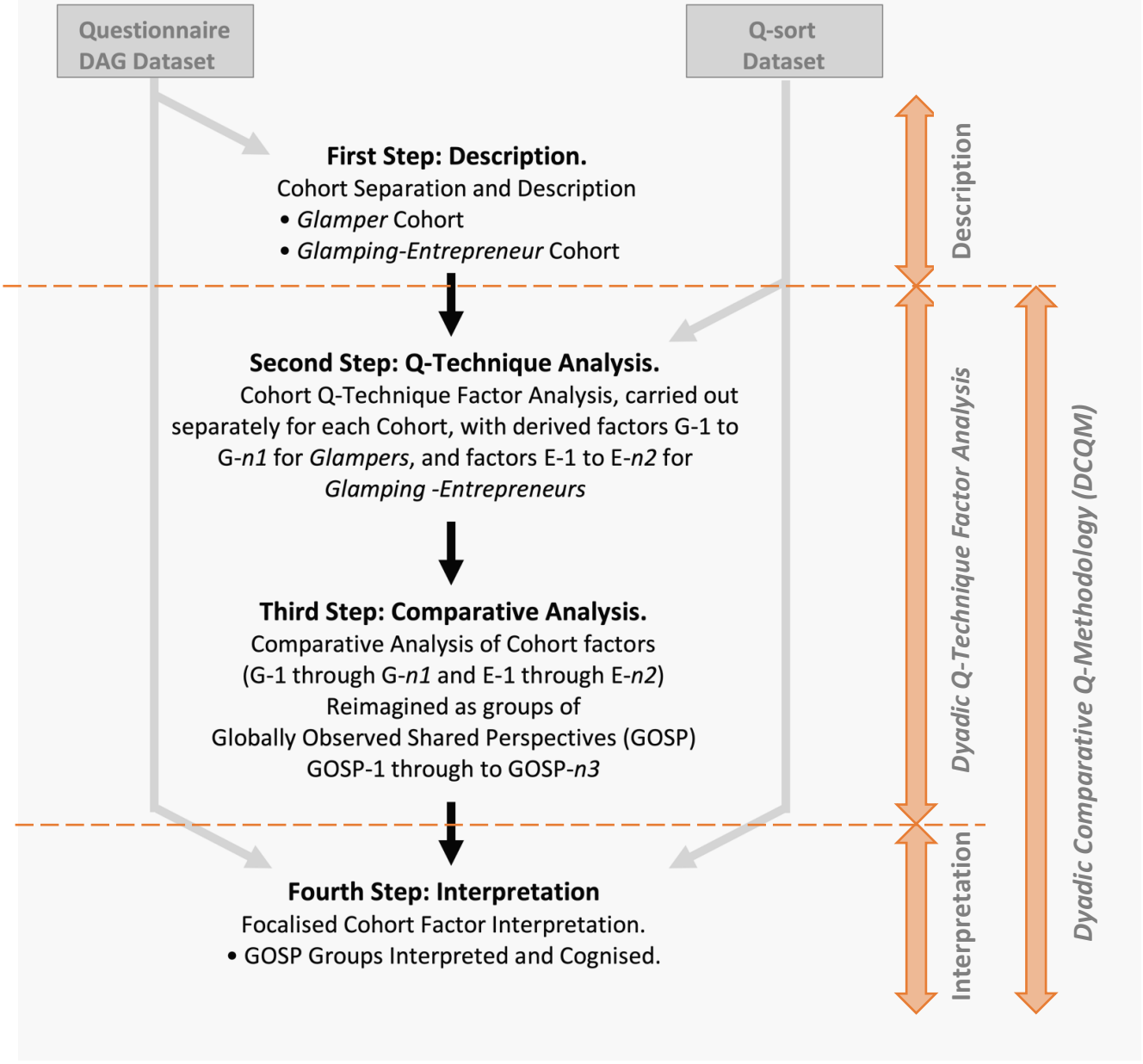
This section considers the processes involved in *DCQM,* consisting of the combination of *Dyadic Q-Technique Analysis (DQTA),* the sequential *'Comparative Analysis', along with the 'Interpretation'* of outcomes. The outline is shown in Figure 4.11. For this study, the distinction between *DQTA* and *DCQM* is important as the former is constituted by an analysis that possesses a more quantitative stance, while the latter consists of the full method, including '*interpretation'. Here, the 'Interpretation'* possesses a more qualitative stance*.* A generalised discussion of *DCQM* is included in Section 3.8.4, with its constitutive *DQTA* detailed in Section 3.10 with its sequential '*Comparative Analysis'* detailed in Section 3.11. The '*Interpretation*' forms the basis of Chapter 5.0. These distinctions appear pedantic; however, they are significant in delineating research approaches when using a blended/hybridised research methodology.

For this study, two aspects of *DCQM* are peculiar and have significance;

- The study concerns the investigation of two *cohorts: glampers* and *glamping-entrepreneurs*. It provides greater breadth and depth of information about perspectives towards glamping while also helping substantiate its *trustworthiness* through stepwise replication (refer Section 3.11.1). *Cohort* data-sets are considered separately but combined once their respective *factors* are identified. It investigates their commonalities and differences. The study presents glamping as a phenomenon through a number of glamping *depictions* so that comparisons between the two *cohorts* can be analysed. Contemporaneously, the comparison process also validates these glamping *depictions*.
- The study includes two data-sets, promoting data and methodological triangulation (refer Sections 3.7.4, 4.1.8 and 4.1.9). Incorporating *DAG-D* and utilising *comparative analysis* enables flesh to be put on the bones of the structural results (refer Section 4.6).
  The research approach utilises two data-collecting methods. *Q-Sort* data is crucial to understanding the subjective thoughts and opinions of the *contributors* and is the primary method in *DQTA*. *DAG-D* provides demographic, attitudinal and glamping data. It offers crucial contextual information, allowing *cohorts* and *factors* (grouped perspectives) to be cognised and understood.

Figure 4.11

The four-step process of DCQM



Four distinct steps are involved, as shown in Figure 4.11. The first step, denoted 'description', involves identifying and separating data for the *glamping-entrepreneur* and *glamper cohorts* from the *OCG* and subsequently developing an understanding of each. Through anonymised identifiers, *contributors* can self-identify their affiliation. An overall picture of each *cohort* and how they relate to each other is obtained using *DAG-D*.

As shown in Figure 4.11, the *DQTA* process includes both the second and third steps. The second step involves the analysis of the *Q-Sort data-set* for each cohort independent of each other using the

standard *QTFA* process common to all *Q-Methodology* research. These independent analyses provide generalised *Composite Q-Sorts* for each *factor* belonging to each cohort. *Composite Q-Sorts* are statistical models of how *factors* rank photos (*expressions*) representing their shared perspectives. The analysis produces positive and negative *outer-arrays,* along with *distinguishing expressions.* These are used in the third step, which reviews outputs and investigates similarities and differences. A rationalised set of *Globally Observed Shared Perspectives* (*GOSP*) are obtained through a *comparative analysis*. In comparing two *factors*, a *GOSP group* is realised when the degree of similitude between them is greater than the degree of difference. Conversely, where the degree of difference is greater than the degree of similarity, they remain separate *factors*.

'Interpretation', the fourth step shown in Figure 4.11, uses *focalised interpretation* to understand each *GOSP group*. Here, detailed understandings of each group are obtained from the output of the *QTFA*, comments by *contributors* concerning the choices they made during *Q-Sort*ing, and answers from *DAG-D* filtered according to each group's makeup. The relationship between these global groups and the glamping *depictions* can then be investigated and discussed.

4.4 FIRST STEP: DESCRIPTION

Examining and dissecting *DAG-D* is included in the first step, as it provides context for each *cohort* before the structural processes of *DQTA* are enacted. Moreover, during the fourth step, further comparisons are made using *DAG-D*, focusing on a different comparison aspect. The *DAG* questionnaire is included in Appendix B and is a printout of the original 'google-forms' questionnaire. Of the 202 contributors who completed the *Q-Sort* satisfactorily, 90 were *glampers*, and 112 were *glamping-entrepreneurs*.

4.4.1 Statistical Sufficiency

It is contended that *DAG-D* has an essential and substantive role in the study and fulfils a greater function than the ancillary role traditionally assigned. The marginalisation of its research potential surrounds whether or not *contributor* sample sizes are adequate to statistically infer characteristics back to the 'population' it purports to study. Lincoln and Guba's *Goodness* Framework (Lincoln & Guba, 1985, 1988) would assess the *applicability* of *DAG-D* in quantitative terms. That is, *generalisability* in a quantitative sense *occurs* through *statistical inference.* That being said, the statistical assessment of *DAG-D* does not seek to determine contributor characteristics to a specified degree of significance (i.e. significance levels of 0.01 or 0.05). While descriptive statistics are employed in this study, they focus on relative proportions between characteristics and discernible similarities and differences between *contributor* groupings. Consequently, numerical values and

percentages should be viewed accordingly. That being said, statistical sufficiency must also be demonstrated to provide confidence regarding the figures in terms of Lincoln and Guba's *goodness* framework. In this regard, it is asserted that any assessment must consider the particular target population concerned and any patterns of characteristics that manifest within that population.

In the first instance, sample size holds considerable weight. Larger samples minimise errors, maximise accuracy and increase *generalisability* (Osborne & Costello, 2004). However, for this research, the relevant *contributor population* is neither the general population nor even the population of tourists, but instead, the population of glamping *insiders*. The number of characteristics associated with the *contributor population* is considered more tightly bound than more generalised populations, and a smaller sample size is likely to be adequate.

Moreover, in the second instance, mathematical principles become modified when *contributor* samples are purposefully selected, and when groups of characteristics are likely to be banded together, such as discerned by *FA*. Importantly, while the *DAG* and *Q-Sort* datasets are discrete from one another, they are collected from the same *contributor sample.* Consequently, it is reasonable to infer that patterns identified through *FA* of the *Q-Sort* data-set will also manifest in *DAG-D*. In fact, it is the basis of data/source and methodological triangulation carried out in this study and is discussed elsewhere in detail. In *FA*, sample size sufficiency (amongst other things) occurs when a "sample component pattern becomes stable relative to the population pattern" (Guadagnoli & Velicer, 1988, p. 265). Accordingly, it is asserted that demonstrating sample sufficiency for *FA* will also demonstrate sufficiency for *DAG-D*.

While *FA* is used in a blended/hybridised sense in *Q-Methodology*, *R-Methodology (*analogous to 'exploratory factor analysis') manifests as a recognised qualitative method. The latter has been used in Section 4.5.7 to identify depiction categories in this study (same sample). As such, the latter entails larger sample sizes than that necessitated for *Q-Methodology.* It is reasoned that sample sizes can be conservatively estimated using those used in *R-Methodology*. Significant research has been carried out over some decades, and minimum sample sizes between 100-200 are recommended (Comrey & Lee, 1992; Gorsuch, 2015b; Hair et al., 2010; Watkins, 2018). Guadagnoli and Velicer (1988) found that sample sizes of 150 were sufficient under certain situations. This is supported by Mundfrom, Shaw and Ke (2005), who found that even with other factors being unfavourable;

> The minimum necessary sample size for excellent agreement is never greater than 180, and in most cases, less than 150. (Mundfrom et al., 2005, p. 166)

The sample size consists of 202 contributors in this research, falling within the bounds recognised as sufficient to carry out quantitatively based *FA*. It is therefore asserted that it is sufficient to make *generalisations* concerning *DAG-D*. It is also sympathetic to the notion of 'specimen and type' generalisations made qualitatively (refer Section 3.4.4)

4.4.2 *Contributor* Demographics

While *DAG-D* investigated several demographic characteristics, gender, generation, relationship status, relative income, and region of domicile were singled out as having the most relevance.

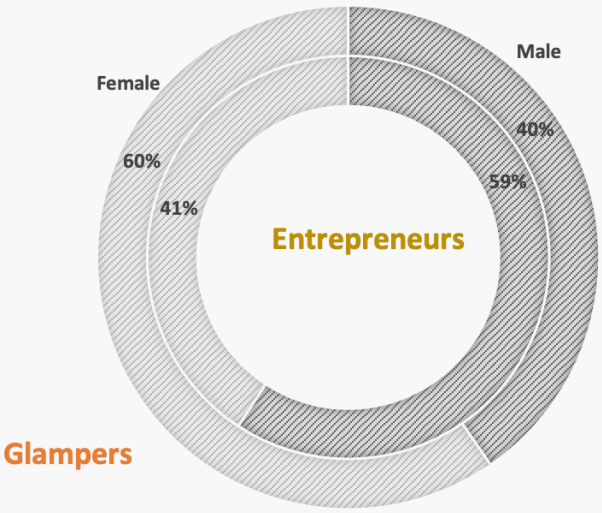
While the *OCG* possesses a gender balance, representation within the *cohorts* is somewhat different. Figure 4.12(a) shows males comprising 59% of *glamping-entrepreneurs*, with females 41%, while the reverse applies to *glampers*. This may introduce bias in the producer/consumer groupings. Notably, 72% of *contributors* were either married or in de-facto relationships and while not stated, their association with glamping likely occurs in tandem. If any gender bias (regarding glamping) is present, it may be moderated through their shared experiences.

In this research age groupings have been grouped into recognised *generations*. Figure 4.12(b) shows that glamping is a millennial and Gen-X world, with these two age groups making up 70% of *glampers* and 81% of *glamping-entrepreneurs*. Interestingly, the participation of Gen-Z is almost non-existent, indicating that they have little interest in this form of tourism. Understandably, Baby-boomers are more highly represented as *glampers* as many are reaching retirement and seeking to expand on their leisure, thereby willing to try different forms of vacation.

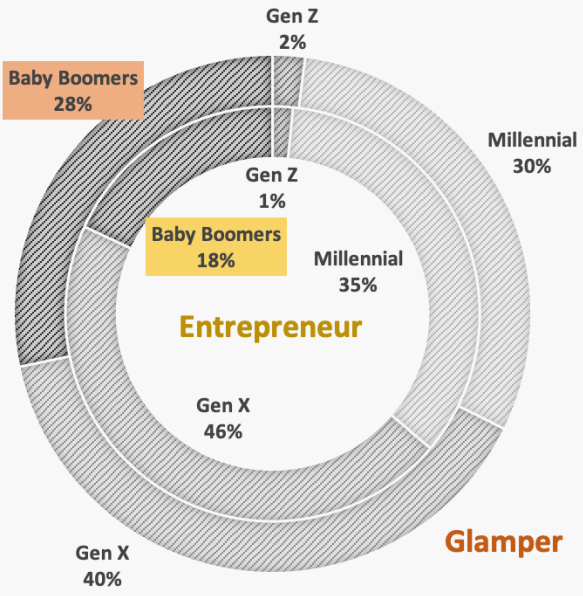
As shown in Figure 4.13(a), Glamping is manifested in a differentiated fashion regionally. The largest contingent of 66 contributors is based in the UK/Europe, where glamping originated, with 41% of *contributors* being *glamping-entrepreneurs* while only 22% are glampers. This may be because more people are involved in the industry's business side, with many guests coming from outside the region. Appearing later in North America, glamping has grown exceptionally, and makeup is evenly split, indicating that glamping is at mid-maturity.

Figure 4.12

(a) Gender breakdown of cohorts



(b) Generational breakdown of cohorts

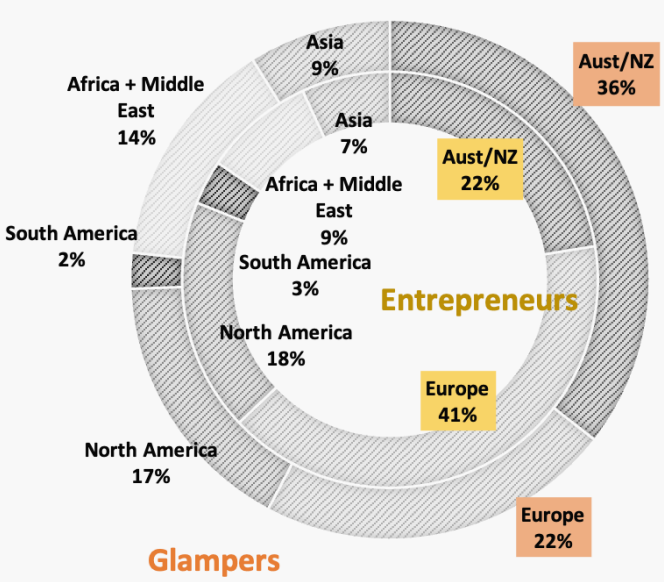


Significantly, Anzac countries are the second largest group in this study, likely because the researcher is domiciled there. Glamping has been introduced more recently, and contributor proportions are inverted from that of the UK/Europe, with 36% of *glampers* and only 22% *entrepreneurs*. It is surmised that guests are mainly domestic tourists and that glamping has yet to attain an international following. Asia showed interest in glamping due to its diverse and authentic tourist accommodations, with some notable resorts. However, smaller glamp-sites have yet to find their place, resulting in a more fragmented contributor base. Africa, home to Safari tents, is

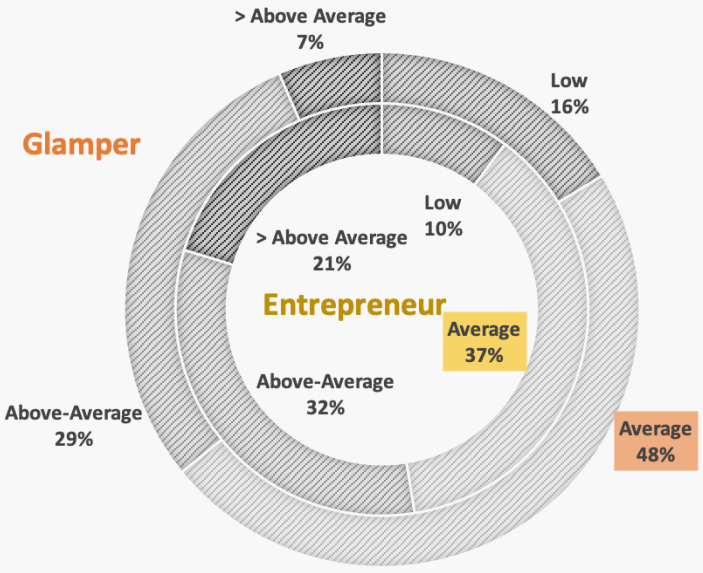
synonymous with glamping, but *contributor* numbers were relatively thin. Despite considerable interest from glamp-site owners, there was slightly more input from *glampers*. Lastly, South America's responses could have been better, despite efforts to obtain adequate numbers from this region. Language differences hindered contact with *respondents* in this region.

Figure 4.13

(a) Regional breakdown



(b) Relative disposable income



Income questions are more subjectively put, seeking to determine the relative level of affluence of respondents within their community. While significant proportions earn greater than average incomes, *entrepreneurs* appear to have better progression through income ladders. Despite this, as shown in Figure 4.13(b), both *cohorts* appear to glampers possess significant disposal income relative to others in their community.

4.4.3 *Contributor* Attitudinal Perspectives

Attitudinal perspective provides insight into *contributors*' worldview conceptions. *Contributors* were asked a series of questions to assess the breadth of opinion; however, as shown in Table 4.6, *respondents* displayed remarkable similitude. There is genuine concern for the environment and a strong belief that global warming is not a myth. An overwhelming majority of *respondents* believe that conservation of the environment and protection of wildlife is more important than economic development.

Table 4.6

Generalised attitudinal perspectives

Attitudinal Question	Entrepreneurs	%	Glampers	%
Is economic development more important than conservation of the environment?	Somewhat believe Somewhat disbelieve Strongly disbelieve	11 % 37% 48%	Somewhat believe Somewhat disbelieve Strongly disbelieve	8% 47% 43%
Should society prioritise and fund wildlife welfare and protection?	Somewhat believe Strongly believe	33% 64%	Somewhat believe Strongly believe	22% 78%
Is global warming a myth?	Strongly disbelieve	77%	Strongly disbelieve	80%
Is tourism a positive influence on society?	Somewhat believe Strongly believe	47% 45%	Somewhat believe Strongly believe	45% 40%

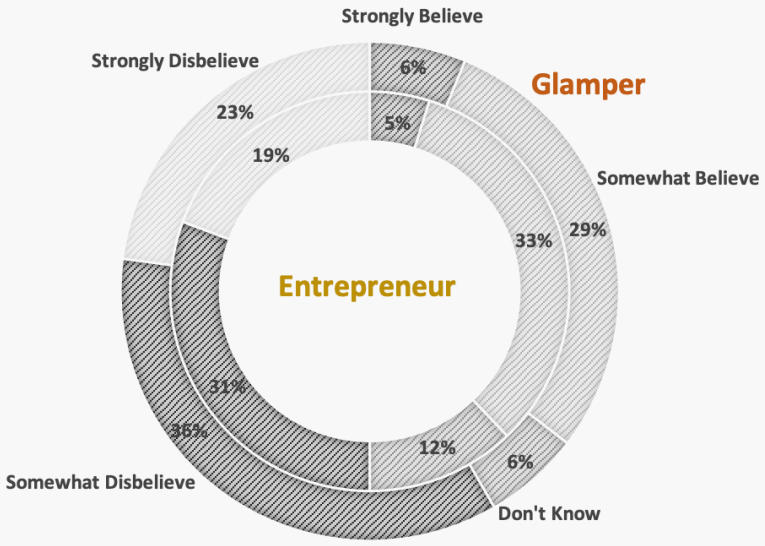
Tourism is generally held to be a positive influence on society. However, diving deeper, there is more division. Questioned about the relative financial benefits of tourism when stacked up against its negative impacts (Figure 4.14), opinion was split, with 59% of *glampers* and 50% of *glamping-entrepreneurs* believing that concern for tourism's impacts was more important. The difference in perspective between *cohorts* may be due to *entrepreneurs*' commercial concerns.

While *respondents* are sometimes reticent to declare their political perspective openly, this has proven not to be the case here, with only 13% of *entrepreneurs* and 16% of *glampers* preferring not

to answer. Three aspects shown in Figure 4.15 are revealing; firstly, a considerable majority possesses moderate views. If the 'somewhat conservative' and 'somewhat liberal' factions are combined and taken as representative of a moderate opinion, then 61% of *glampers* and 59% of *entrepreneurs* hold this view. However, within this moderate viewpoint, *entrepreneurs* hold more liberal views. Secondly, significant factions hold very liberal compared to very conservative perspectives. This is consistent with views about conservation, wildlife and the impacts of tourism.

Figure 4.14

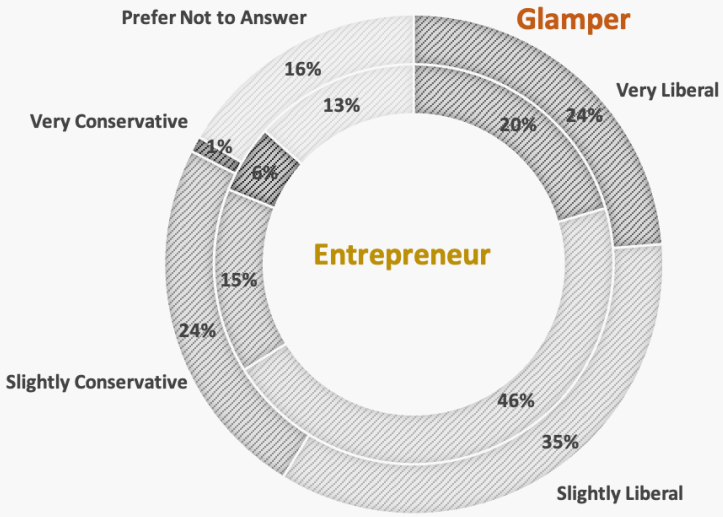
Views of tourism benefit vs impact



Do the financial benefits of tourism outweigh any negative impacts on residents and their surrounding landscapes?

Figure 4.15

Political Perspective



How would you describe your political views?

4.4.4 *Contributor* Glamping Perspectives

Whether *glamping-spaces* or *glamping-experiences* are the most significant part of a glamping stay determines how individuals enjoy and spend their time. Responses for the two *cohorts* were almost identical, with the vast majority (75%) stating that *spaces* and *experiences* were equally important, with around 12% apiece opting for either *spaces* or *experiences*.

The geographical and topographical location of *glamp-sites* is of considerable interest. *Respondents* were asked to select those situations they felt were appropriate places to position *glamp-sites*. Results are included in Table 4.7, with fourteen situational combinations possible and only the most popular combinations included.

Table 4.7

Location preferences

Regarding the location of "Glamping-sites", tick all the checkboxes you think apply. Glamping-sites can be located in .....

	Glamp-site Combinations	Entrepreneurs	Glampers
A	• The wilderness or adjacent national parks; and, • Semi-rural landscapes including farmland mixed with	**11%**	**10%**
B	• **A +** Next to small rural villages.	**33%**	**29%**
C	• **B +** Intensively cultivated farmland	**11%**	**17%**
	• **C +** Within urban areas; and, on rooftops of	**15%**	**12%**
	Totals	**70%**	**68%**

Entrepreneurs and *Glampers* display considerable similitude in their selected combinations, with an apparent preference for locations within *rurality*. Interestingly, of the fourteen different combinations, the most popular included being next to small villages. While *contributors* like the wilderness and national parks, a sizeable fraction think being near cultivated fields and small rural townships also provides suitable backdrops. This portion may primarily consist of urban dwellers whose view of *rurality* includes village life. The last combination includes all the possibilities, and it is surmised that this faction believes that any geographical or topological situation can be moulded appropriately to provide uniquely enjoyable stays. The fact that the combinations shown only cover

68-70% of *contributors* indicates that there is also a perception that *glamp-sites* can be located away from archetypal locations.

The outlook from glamp-sites is another key characteristic. Five were preferred out of twelve possible combinations, as presented in Table 4.8, with strong agreement between *cohorts*. Selections were also more focused, accounting for 86-90% of *contributors*.

Table 4.8

Glamping-site visual outlook

Regarding the visual outlook of Glamping-spaces, tick all that you think apply. Glamping-spaces should have .....

	Visual Outlook Combinations	Entrepreneurs	Glampers
A	• Spectacular views over areas of natural beauty.	5%	4%
B	• Views over any rural and wilderness landscapes.	10%	12%
C	• **A + B**	43%	38%
D	• **A** + **B** + Views over any rural or urban landscapes.	24%	20%
	• **D** or Attractive natural internal facing views but no external views.	8%	12%
	Totals	90%	86%

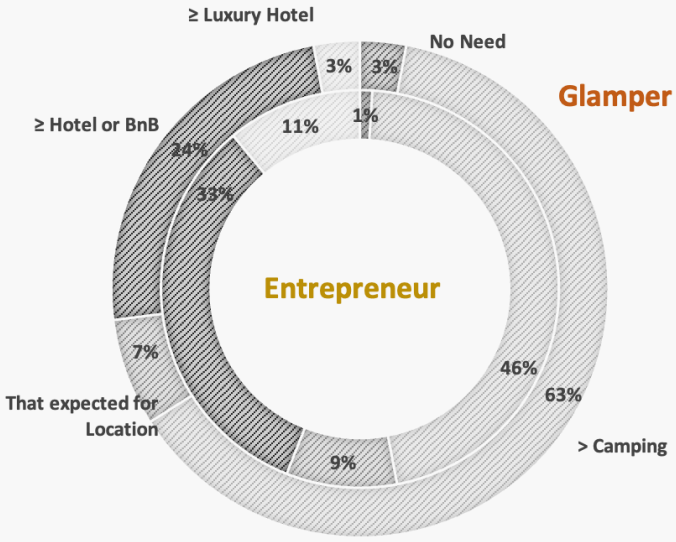
The greatest preference of both *cohorts* is for views over areas of natural beauty, wilderness or *rurality*. The next highest choice included 'views of any rural or urban landscapes'. However, this is treated with some scepticism as it is unlikely that anyone would be happy overlooking an area of heavy industry. Internally focused *glamp-sites* also feature, acknowledging that attractive and amenable environments can be created without any outlook.

Glamping carries the developed notion of glamorous camping. However, little research has investigated the level of comfort considered relevant or necessary. *Respondents* were asked what level of comfort *glamp-sites* should provide. There is, of course, a pragmatic answer linking the appropriateness of luxury to where the isolation of *glamp-site*s. The argument asserts that it is unreasonable to expect a high level of luxury in remote or rugged locations. In this case, there is a belief that, as long as the *glamping-space* is comfortable, it should be considered luxurious. The

counter-argument holds that the juxtaposition between luxury and remote/rugged locations makes glamping unique; a luxurious *glamping-space* would not be expected and is, therefore, memorable.

Figure 4.16

Luxury Perspective



What level of "luxury" do you think Glamping-spaces should provide? Glamping-spaces .....

Pragmatics aside, some divergence between *cohorts* occurs, illustrated in Figure 4.16. For both , the dominant luxury level must exceed that manifested by camping. A minimum comfort level will be adequate for those wanting time away so they do not have to drag camping equipment around. However, camping standards are unlikely to be memorable for those seeking more. For *glampers*, around two-thirds believe that it is acceptable for *glamp-sites* to provide 'better than camp-site' comfort, with only a third believing that it should be better. This contrasts with *entrepreneurs*, who are equally divided and, on average, demand better levels of luxury and comfort.

Privacy goes hand-in-hand with luxury, providing a sense of exclusivity. The motivation is to experience something memorable and unique. The occasion can provide instagrammable moments, enabling the occasion to be revisited through social media and photo albums. Having others around can either add or detract. A second motivation concerns being away from it all. It may be reconnecting with nature, having time to collect one's thoughts or experiencing a moment of escape from everyday life. In the latter, privacy is a vehicle enabling people to be transported away from normality to another place, different and alien. Therefore, the presence of others destroys the imagery and pulls down the façade.

At the other end of the scale, others enjoy a campground context. Campgrounds have a certain amount of vibrance in which people can get caught up in. Here, there is a sense of camaraderie between campers. For those that thrive in such environments, staying in the glamping equivalent provides all the interaction without any set-up or pack-away routines.

Views concerning privacy are included in Table 4.9, showing that having no one around is essential for 18% of *entrepreneurs* and 27% of *glampers*, perhaps for different reasons. However, *entrepreneurs* are more forgiving in this respect, with 43% happy to see people in the distance, while for *glampers*, this reduces to 35%. The first two rows, accounting for around 61% of the opinion of both cohorts, can be considered as *privacy-seekers.* The bottom row is likely to consist of camping-ground regulars and, and can be considered as *privacy-avoiders*. The third row points to a sizeable transitional grey area between camping and glamping.

Table 4.9

Privacy

When glamping, is privacy important?

Level of Privacy	Entrepreneurs	Glampers
• Yes, glamping units should not be near each other, I want to feel that no one else is there.	18%	27%
• Yes, but I'm ok with seeing others in the distance.	43%	35%
• Yes, but no one within talking distance, and everything screened off from each other.	22%	18%
• I'm ok with others being nearby and visible, as long as I can't hear snoring or other noises at night.	16%	20%
Totals	99%	100%

Socialising and privacy are related but also not the same. The difference lies in the degree of choice and intrusion involved in each. Loud noise and music at night are classic examples of intrusion. Conversely, socialising often occurs in the more public or shared areas where people can join in or retreat at times that suit them. It occurs through the mutual willingness of people to get together over a meal, discuss something of interest, have a drink, or get to know each other.

For *social-seekers*, those who thrive in the company of others, the type of *glamping-space* can facilitate people getting together. Two factors may act as socialisation drivers. Firstly, the space is

differentiated and can seem other-worldly, creating neutral ground. With no power imbalances, people can be more open and amenable. Secondly, going glamping is distinguished from other vacation forms, and people are likely to be curious why others are also going glamping. Further, for anyone in an interest group or club, there is usually a genuine interest to know more about the others who also belong and going glamping may be the same.

Socialisation of *friends-and-family* is also relevant. Certain types of *glamp-sites* are amenable to stays of groups. Keeping within natural surroundings, tents are arranged around campfires, providing areas where people can get-together. Such glamping configurations offer an optimum balance between privacy from outsiders and intimacy for tight social groups. Further, *friends-and-family* gatherings may occur regularly, and choosing somewhere different keeps get-togethers fresh and vibrant.

Table 4.10

Socialising

What is your attitude to socialising with others, when glamping?

Level of Socialising	Entrepreneurs	Glampers
• I go glamping to be by myself.	0%	1%
• I really just want to be alone with my partner.	11%	8%
• I would rather keep to myself, partner, family and/or close friends.	33%	41%
• I prefer to socialise with others in the wider group of friends that have come glamping with me.	14%	21%
• I find it enjoyable and interesting to get together with others staying at the glamping-site.	42%	29%
Totals	100%	100%

Opinions around socialising are included in Table 4.10, and three socialisation typologies are included; *social hermits*, *social seekers* and *friends-and-family.* It is surmised (refer Section 4.4.2) that most people staying at glamp-sites are couples. If this is true, the low ranking of *social-hermits* (rows one and two combined) at 9-11% is surprising. The *cohorts* appear to agree that *social-hermit* perspectives are minor. For *glampers*, going glamping with close *friends-and-family* is a strong inspiration, while for *entrepreneurs*, meeting other *glampers* is a powerful motivation, perhaps interested in who is visiting *glamp-sites*. *Friends-and-family* (rows three and four combined)

constitute 47-62%, contrasting with the *social-seekers,* who attract 29-42%. Either way, *respondents* have demonstrated that socialisation is a significant part of glamping.

Another consideration is the activity preferences of *contributors*. If the mix between *glamping-spaces* and *glamping-experience* is a critical aspect, so are the activities that are participated in. A wide range of activities can be available when glamping, with location, configuration and emphasis of *glamp-sites* determining the mix. For this study, *contributors* have been divided, using *reasoned conjecture*, into *reflectors*, *passive-relaxers*, *active-relaxers*, and *challenge-seekers*.

Reflectors simply want to get away and take time out from normality. The necessity or reasons to do so may be based on conscious or subconscious factors. *Reflectors* may appear to have something in common with *social-hermits,* but they are not necessarily the same. S*ocial-hermits* may contemplate while participating in activities. On the other hand, *reflectors* may benefit from various socialisations, where talking about things with others may help subsequent contemplation. *Glamping-spaces* provide an ideal environment for *reflectors*, as spaces are generally quiet and comfortable, surrounded by nature, and away from things that are a reminder of home. Additionally, *glamping-spaces* usually possess a positive flow of natural lifeforms getting on in the world.

Reflection is differentiated from *passive-relaxing*, where individuals shut off and chill out, simply enjoying everything in the moment. For people in stressed occupations, having time to turn off, read a book, or do nothing is a luxury. For *passive-relaxers*, it may be no more than that, time out just to relax in a non-physical way. Alternatively, there may be a greater motivation, a need to decompress. In this case, it may not be how thoughts and cognitions are arranged but the sheer scale of everything going on that is problematic. Turning off enables the 'volume' of things to be reduced. The quietness and sounds of the outdoors provide a different environment to that of loud urban settings, removing any reminders of causes and catalysts. *Passive-relaxers* become neutrally disposed to their surroundings, effectively absorbing what is around them, but are not involving themselves or participating. Classic examples are reading a book, playing card games, or simply sitting and watching the view. It is construed that *glamping-spaces* are important to *passive-relaxers*, with *glamping-experiences* less so.

The inspiration for *active-relaxers* may be two-fold. Firstly, the activity is undertaken for purely hedonistic reasons, that is, taking some time to enjoy a bit of leisure and recreation. *Active-relaxers* always want to be doing something, whether taking a stroll, investigating something locally, foraging, lighting a fire, cooking, stargazing, fishing or taking photographs. The activity has a purpose and rewards active relaxers, always giving something back in return. Importantly, activities often differ from everyday life and provide that relaxing break from normality. Ultimately, *active-relaxers*

seek to free their minds and unclutter for similar reasons that *passive-relaxers* might. However, *active-relaxers* are not neutrally disposed to their natural surroundings; instead, they become immersed within it, involving themselves at every opportunity and participating at every chance. For *active-relaxers*, there is a balance between *glamping-spaces* and *glamping-experiences*.

For *challenge-seekers*, the satisfaction of testing oneself against nature or others provides the stimulus during glamping. *Challenge-seekers* are physically orientated and delight in participating in strenuous activities. Extended trail walking, running, mountain biking, kayaking, climbing, archery, shooting, hunting, diving, and swimming are all activities that *challenge-seekers* might enjoy. As with *active-relaxers*, taking on challenges may be purely hedonistic, savouring the time participating, celebrating successes and lamenting missed possibilities. Living in the moment is key, where the challenge becomes the focus, and all other thoughts and cognitions are washed away. There is little time or opportunity to unclutter, reassess or reflect, and such thinking is put on a mental shelf to be considered another day. Indeed, there may be no need, as everything may be balanced and empathetically organised. Alternatively, untangling a daunting mental puzzle might be too difficult at that moment, and the challenges are the ultimate form of time away from the entanglement. For *challenge-seekers*, the *glamping-experiences* carry significance, with *glamping-spaces* of secondary importance. They are immersed within their surroundings, perhaps not in an appreciative fashion as with *active-relaxers*, but more as a canvas on which their exploits are painted. Surroundings are judged in the context of successes and failures rather than by any beauty or soothing atmosphere.

Contributors' views about activities are included in Table 4.11, and opinions between *cohorts* are similar, with differences measured in subtleties. Looking at the typologies separately, it is clear that glamping is not a vehicle attracting *challenge-seekers.* This is understandable as it is likely that *glamp-sites* are not conveniently located to the physical challenges they seek, while the comfort afforded by the glamping abodes is of little interest. Of the remaining three, *reflecting* and *active-relaxing* attain considerably more interest than *passive-relaxing*. However, for most, it is not one single type of activity that is essential but a mix of them. *Contributors* overwhelmingly choose the combination of all three, and *passive-relaxing* may have an essential role within this combined range. In summary, it is inferred that *contributors* seek various activities during their stay, and it is the holistic experience of the combination of activities that is memorable.

Table 4.11

Activity

When thinking about doing things, when glamping, what is the most important?

	Level of Activity	Entrepreneurs	Glampers
A	• *Reflecting*	15%	14%
B	• *Passive Relaxing*	6%	9%
C	• *Active Relaxing*	12%	11%
D	• *Being Challenged Physically*	1%	1%
	• **A** + **B**	7%	0%
	• **B** + **C**	16%	15%
	• **C** + **D**	5%	7%
	• **B** + **D**	4%	6%
	• More than two of **A, B, C** and **D**	33%	29%
	Totals	99%	92%

4.5 SECOND STEP: *QTFA*

The process of carrying out the *QTFA* (*monadic* and *dyadic*) is outlined in Chapter 3.0: Methodology. This section concerns the analysis for this study, including the various criteria used to guide the process, a detailed account of the systemised procedure, and the analysis output. Noting that a *DQTA* analysis has been undertaken, and the two *cohorts* are kept separate.

An initial run using Principal Components Analysis (PCA) extraction and Varimax rotation for each *cohort* enabled a broad-brush content assessment. Subsequently, more considered *Centroid* extractions and *Judgemental* rotations were undertaken.

4.5.1 Preliminary *QTFA* Runs using PCA Extraction-Varimax Rotation

FA can be carried out using different means of factor extraction and rotation, depending on the aim of the research. A *PCA* extraction carried out in conjunction with Varimax rotation (*PCA-Varimax*) has been used in this study as a first pass to obtain an idea of possible factor configurations for a subsequent analysis using *Centroid* Factor Extraction in conjunction with Judgemental rotation

(*Centroid-Judgemental*). *The PCA-Varimax* combination can be carried out quickly to gauge preliminary information and aid decision-making.

The *PCA-Varimax* combination is a popular choice within *Q-Methodology* as it requires little or no effort, introduces minimal researcher bias, and seeks the most efficient mathematical outcome. However, it is heavily critiqued by experienced Q-Methodologists as it overlooks research opportunities to explore relationships within the data. Generally, FA data is extensive, and solutions are indeterminate, making several or many interpretations possible. The *PCA-Varimax* combination is suitable for large data-sets that are more quantitatively conceived. However, accepting a mathematical solution may not provide the best fit of data, particularly when they have been qualitatively conceived, and privileging such a narrow approach over more contextual assessments can result in stilted outcomes. Assessment using *Centroid-Judgemental* combinations allows data-sets to be explored for patterns and relationships that may not follow mathematical formulations. In this regard, contextual information from *DAG-D* inform more appropriate interpretations.

Initial *PCA-Varimax* runs revealed strong relationships between *cohort* data-sets and derived *factors*. This provided an affirmation of the suitability of the data-sets, concerning the representativeness of the *Q-Sample* and its relevance to glamping *contributors*. The Initial runs demonstrated that almost all data correlated with individual *contributors* loading highly onto factors.

4.5.2 *Variance Explained* and Suitability of *QTFA* to Analyse Data

FA is a process that looks at the distribution and patterns of variance within a data-set. There are various forms of *FA*, each particularised about how they are carried out and what they seek to discern. *R-Technique* and *Q-Technique* both have their beginnings within psychological research. The former is referred to as a 'by-variable' *FA* as it looks at discrete characteristics of individuals (atomised approach), and the latter as a 'by-person' *FA* as it seeks to understand the 'whole' of the person (holistic), rather than any specific attribute. For *Q-Technique*, investigating variance provides a means to understand each *contributor's* subjective views and opinions. *Contributors* with similar variance profiles can be grouped together and are said to possess *shared perspectives*. The percentage of *variance explained (VE)* manifested generally determines whether or not there are sufficient groupings of *shared perspectives* (*factors*) to explain the data provided by the *overall contributor group* (*OCG*).

Variance comprises *common-variance*, *unique-variance* and *error-variance*, with *contributors* (variables) possessing varying amounts of each. *As* its name suggests, *common-variance* is shared between *contributors* and can be ascertained through *FA*. *Unique-variance* is that part unique to

each *contributor*, while *error-variance* is simply that which would be expected to occur within a random sample. The amount of variance explained is related to the amount of *total-variance*. As the average amount of *total-variance* increases within a data-set, so does the amount of *variance-explained* for each factor, as well as the complete data-set. The *communality* of each *contributor* is a measure of how much variance possessed by that *contributor* is *common-variance*. The threshold for overall *variance-explained* is a criterion determining whether FA adequately explains how data varies within a data-set. While thresholds for *VE* range around 60% for *R-Technique*, about 50% is deemed acceptable for *Q-Technique*.

In the initial PCA extraction, it was possible to obtain eight relevant *factors*. PCA extraction assumes that all variance is *common-variance* and includes no *unique-variance*. The mathematical extraction process will keep determining *factors*, relevant or not, until 100% of *variance-explained* is achieved. However, it is rare for seven or eight relevant *factors* to be obtained, and it was surmised that a better fit would be achieved with fewer *factors*. Subsequently, the analyses were repeated using the *Centroid-Judgemental* combination to increase clarity around the resolved *factors*. Taking eight *factors* as a yardstick, the latter provided 64% of *VE for the glamping-entrepreneur cohort,* with the eight factors possessing eigenvalues between 41.97 and 2.24, all above the *Kaiser-Guttman criterion*. Figures for the *glamper cohort* were similar, with 67% of *VE,* with eigenvalues between 32.48 and 1.91, again above the minimum criterion.

An examination of the derived *factors* indicated that better resolution was obtained when five *factors* were taken. This provided a final rotated amount of *VE*, after rotation, of 57% for *glamping-entrepreneurs* and 56% for *glampers*. Lower values of *VE* are expected when fewer *factors* are resolved. Despite this, values remained above the nominal thresholds applicable to *Q-Technique*.

Satisfying extraction criteria is a crucial part of factor analysis, and this is summarised in Table 4.12 for the *glamping-entrepreneur cohort* and Table 4.13 for the *glamper cohort*. Complete factor loadings tables are included as Table D1 in Appendix D for *glamping-entrepreneurs* and table E1 in Appendix E for *glampers*.

4.5.3 *QTFA for Glamping-Entrepreneurs*

The glamping-entrepreneur analysis, consisting of 112 individual *contributors*, is summarised in Table 4.12, with five *factors* sufficiently discerned (designated E-1 through to E-5).

Table 4.12

Factor determination using centroid/judgmental for the glamping-entrepreneur cohort

Parameter		Extracted Factors				
Factor		**E-1**	**E-2**	**E-3**	**E-4**	**E-5**
Eigenvalue (λ)		41.51	8.35	6.63	4.64	2.50
Kaiser-Guttman criterion $\lambda > 1.00$		✓	✓	✓	✓	✓
Explained variance (VE) (Un-Rotated)	%	37%	7%	6%	4%	2%
	Cumulative	37%	44%	50%	54%	56%
VE↓ Threshold	VE > 50%	----	----	✓	✓	✓
Maximum Variable Loading (a_i)	1st Max (L_1)	0.816	0.727	0.679	0.540	0.689
	2nd Max (L_2)	0.770	0.679	0.652	0.520	0.646
Humphrey's Rule $2(SE_r)= 0.231$	$L_1 \times L_2$	0.628	0.494	0.443	0.281	0.445
	$L_1 \times L_2 > 2(SE_r)$	✓	✓	✓	✓	✓
Variable Significance (p=0.01)	1st Lowest a_i	0.291	0.356	0.286	0.199	0.389
	$a_i > 0.298$	--	✓	--	--	✓
	2nd Lowest a_i	0.323	0.403	0.314	0.372	0.426
	$a_i > 0.298$	✓	✓	✓	✓	✓
Communality thresholds	High Communality No. $(h^2)\uparrow = 0.60$	42	4	1	3	5
	Moderately High Communality No. $(h^2)\uparrow = 0.50$	9	2	4	3	1
SE_r Calculation.		If N =75, SE_r zero-order correlation = $1/\sqrt{N} = 1/\sqrt{75}$ = **0.115** Significant variable loading at p=0.01 when = 2.58(SE_r)= **0.298**				

Data-set sizes and ***N*/*v*** ratios were in accordance with those typically used in *Q-Technique*. Extraction criteria were investigated, including the *Kaiser-Guttman criterion* λ, *explained-variance VE*↓, *variable significance* (*p*=0.01), *Humphrey's rule*, along with *communalities* (h^2)↑, and (h^2)↓. All five extracted *factors* possessed eigenvalues greater than unity satisfying the *Kaiser-Guttman criterion*, the most common means of discerning factor determination. *Factor* loading of variables also satisfied *Humphrey's rule*, and all except for three of the 112 loaded *contributors* loaded at a level greater than the *p*=0.01 significance level.

Further, every *factor* in the *glamping-entrepreneur* analysis had at least five *contributors* with high or moderately high *communalities*. Consequently, every *factor* possessed a wide spread of *common-variance* across various *contributors*, ensuring that *factor* characteristics are determined by more than just one or two. *Contributors* are generally highly loaded (a_i>0.60), with 36 highly loaded contributors on *factor* E-1, two apiece on *factors* E-2, E-3, and E-5. While *factor* E-4 had no highly loaded contributors, it possesses seven moderately loaded *contributors* (a_i>0.50), ensuring adequacy. The high loading demonstrates strong connections between loaded *variables* and *factors*, indicating high reliability and factor stability.

4.5.4 *QTFA* for *Glampers*

The *glamper cohort* analysis consisted of 90 individual *contributors*. As with the *glamping-entrepreneurs*, five *factors* were discerned (designated G-1 through to G-5). Extraction criteria were investigated and summarised in Table 4.13. All five extracted *factors* possessed eigenvalues greater than unity satisfying the *Kaiser-Guttman criterion*. *Factor* loading of variables also satisfied *Humphrey's rule*, except two of the 90 loaded *contributors* loaded at a level greater than the *p*=0.01 significance level. Further, every *factor* had at least four *contributors* possessing high or moderately high *communalities*. Consequently, every *factor* possessed a wide spread of *common-variance* across various *contributors*, ensuring that *factor* characteristics are determined by more than just one or two. While less than for *glamping-entrepreneurs*, *contributors* are generally highly loaded (a_i>0.60), with seven highly loaded *contributors* on G-1, six on G-5, five on G-3, four on G-2, and three on G-4. All *factors* possessed several moderately loaded contributors (a_i>0.50), ensuring adequacy.

Table 4.13

Factor determination using centroid/judgmental for the glamper cohort

Parameter		Extracted Factors				
Factor		**G-1**	**G-2**	**G-3**	**G-4**	**G-5**
Eigenvalue (λ)		32.03	6.06	5.50	3.81	3.01
Kaiser-Guttman criterion $\lambda > 1.00$		✓	✓	✓	✓	✓
Explained variance (VE) (Un-Rotated)	%	36%	7%	6%	4%	3%
	Cumulative	36%	43%	49%	53%	56%
VE↓ Threshold	VE > 50%	----	----	----	✓	✓
Maximum Variable Loading (a_i)	1st Max (L_1)	0.746	0.761	0.689	0.703	0.700
	2nd Max (L_2)	0.741	0.672	0.616	0.647	0.644
Humphrey's Rule $2(SE_r)= 0.231$	$L_1 \times L_2$	0.553	0.511	0.424	0.455	0.451
	$L_1 \times L_2 > 2(SE_r)$	✓	✓	✓	✓	✓
Variable Significance (p=0.01)	1st Lowest a_i	0.242	0.391	0.297	0.404	0.302
	$a_i > 0.298$	--	✓	--	✓	✓
	2nd Lowest a_i	0.311	0.419	0.392	0.471	0.420
	$a_i > 0.298$	✓	✓	✓	✓	✓
Communality thresholds	High Communality No. $(h^2)\uparrow = 0.60$	17	6	4	3	13
	Moderately High Communality No. $(h^2)\uparrow = 0.50$	3	5	5	1	5
SE_r Calculation.		If N =75, SE_r zero-order correlation = $1/\sqrt{N} = 1/\sqrt{75}$ = **0.115** Significant variable loading at p=0.01 when = 2.58(SE_r)= **0.298**				

4.5.5 *QTFA* Output Presentation

For this study, *QTFA* produces two important outputs, *Composite Q-Sorts* and *distinguishing expressions* for each *factor*. Kade software calculates values for the *Composite Q-Sorts* and then overlays them onto the *Q-Sort grid*, enabling the relative positions of expressions to be grasped quickly. Similarly, *distinguishing expressions* are overlaid over a similar grid where these can be compared to that of the *Composite Q-Sorts*. These outputs are included in Appendix D for *glamping-entrepreneurs* and Appendix E for *glampers* and form the basis for carrying out a *comparative analysis* to ascertain the *GOSP* groupings.

In determining *GOSP groups*, more weight is placed on *Composite Q-Sorts* as these consider the ranking of *expressions* on the *sorting grid*, as perceived by the shared perspectives of *contributors* represented by each *factor*. That is, the commonality between *contributors* in a group is emphasised. Conversely, *distinguishing expressions* may only highlight a few *expressions*, as their purpose is to identify *expressions* unique to each *factor* and which are not prominent in any others. That is, they serve to differentiate. While such *expressions* may be unique to particular *factors*, they do not capture the inherent gestalt within *factors*. Consequently, *Composite Q-Sorts* are considered of primary importance to this study, while *distinguishing expressions* are deemed of secondary importance.

4.5.6 *Contributor Statements*

While the *QTFA* mechanism is a means to group people with similar subjective perspectives, the value of *contributor statements* lies in their explanative value. At first, this may appear casual and carried out in a perfunctory fashion. However, the objective of statement analysis is not to statistically investigate nor code qualitatively to obtain an idea of the saturation of thoughts and opinions but to contribute to understanding the 'why' question. The statistical machinations of *QTFA* provide rigorous analyses concerning taxonomy, typology, and segmentation, along with grouped perspectives of preferences, expectations and understandings. These machinations contribute to understanding the 'what, how, and where' questions. The purpose of *contributor* statements is not to determine absolutes but to investigate and develop notions raised from *contributor* reasoning. That is, to put flesh on the bones, so to speak, to understand the body of the phenomenon.

4.5.7 Assessing Researcher/*Respondent Congruency* of Primary *Depictions*

Constructing the *Q-Sample* involves classifying the photographic expressions into primary depiction categories and, subsequently, secondary categories. They are denoted *depiction categories* in recognition that expressions placed in each are identified as being associated in some fashion. One

of the study's objectives is to investigate *depiction categories* to determine the nature of that association. However, *depiction categories* are not posited as some form of measurement scale or sub-scale. Scales concern research instruments whose items measure and, when combined, provide a composite score (Connelly, 2011, p. 2009), and a classification is made from that score. An analogy is made to types of numerical values; continuous, ordinal and nominal (Navarro & Foxcroft, 2019), where scales can be compared to continuous values and *depiction categories* to nominal values. The notion that photographic *expressions* can be placed within category 'bins' supports this view. Constructing the *Q-Sample* depends on this process, and their use by the researcher is evident. Similarly, independent of the researcher, *respondents* of the *Q-Sorting* process place *expressions* within three bins before placing them on the *Q-Sorting grid*. If it is shown that their viewpoints regarding *depictions* are *concordant*, then it adds significant substantiation to the *truth-value* of the study. That is, if there is rapport between the researcher and *respondents,* then primary depictions exist in reality for the study's boundaries and possess a sense of *objectivity*.

The *Q-Sample* shown to the *respondents* during the *Q-Sort* process is stripped of all classifying information. All they see is a set of photographic images presented randomly. After the *QTFA* procedure, the associated *primary depiction* colour coding for each *expression* is shown on the graphical presentation of the *Composite Q-Sorts*. In this way, patterns and relationships of *depictions* within the *GOSP groups* can be discerned.

The process of identifying *depictions* is actuated in Section 4.2.2. This process results in constructing five primary *depiction categories*; *material*, *outdoor*, *congruence*, *topological*, and *luxury,* shown in Figure 4.8. The researcher carries out the process, and while every endeavour is made to maximise the possible representations from the 'universe' of *expressions*, researcher positionality and bias cannot be discounted. Exploring the *concordance* of the *OCG's Q-Sorts* concerning the five primary *depiction categories* adds weight to the inference that these are generalised categories of "specimen and type" (Brown, 1980, p. 67).

Substantiation of data-sets in this way references the notion of the "*truth-value*" (Lincoln & Guba, 1985, 1988), involving *internal validity* for a quantitative approach and *credibility* for a qualitative approach. *Credibility* has been addressed at length in Sections 3.7.2, 3.7.4 and Sections 4.1.1 - 4.1.10. However, this study uses a blended/hybrised approach, utilising qualitative and quantitative procedures as appropriate. The *Q-Sort* data is recorded as a mathematical data-set amenable to statistical analysis. In this way, the study also seeks to address *truth-value* through assessment using statistical coefficients. Typically, quantitative research utilises Cronbach's Alpha coefficient as a catch-all to confirm 'internal consistency' and 'reliability' (referencing the *goodness framework*).

However, these can be used without any explanation of the meaning of these terms, nor are any discussions relating to calculated values undertaken, thereby making the process meaningless (Connelly, 2011; Hayes & Coutts, 2020; Taber, 2018; Tavakol & Dennick, 2011). Furthermore, figures are often cited without commentary or interpretation and are large compared to arbitrary thresholds (Taber, 2018). Some issues require addressing;

a) Some authors erroneously use 'internal consistency' and 'reliability' as interchangeable. Whereas 'reliability' is concerned with the extent to which a research instrument measures in a similar fashion, 'internal consistency' looks at the extent that items in a test measure the same concept or construct (Tavakol & Dennick, 2011).
b) Aspects around 'internal consistency' are often mistaken for confirmation of the *Goodness Framework's* (Lincoln & Guba, 1985, 1988) notion of *internal validity*. However, Cronbach's Alpha only indicates whether items in an instrument 'hang together' and does not determine whether they measure the attribute they are supposed to be measuring (Connelly, 2011). That is, 'internal consistency' is not a measure of *internal validity*.
c) Cronbach's Alpha is based on the assumption of 'tau-equivalence'. It assumes that each test item measures the same trait on the same scale (Tavakol & Dennick, 2011). However, that can be the exception rather than the norm (Hayes & Coutts, 2020). Tau-equivalence is also violated if the number of items in the test is too small (Tavakol & Dennick, 2011). In essence, if the research instrument considers multiple traits or there are only a few items, tau equivalence is violated, and the value calculated by Cronbach's Alpha will be underestimated (Şimşek & Noyan, 2013; Tavakol & Dennick, 2011). In both circumstances, McDonald's Omega caters to more general conditions and is, therefore, more suitable (Hayes & Coutts, 2020).
d) It is noted that "because of the complexity of phenomena, especially in behavioral and social research, many measurement procedures are based on multiple-factor instruments that require the scales to be multidimensional or composed of many subscales to assure reliability, validity and predictive utility" (Şimşek & Noyan, 2013, p. 2009). Further, an assumption is often made that all items in an instrument measure the same construct, which is erroneous in a multidimensional instrument (Taber, 2018). In fact, a "high value of alpha simply means that every item in an instrument is measuring something similar to some of the other items" (Taber, 2018, p. 18). In all-encompassing assessments, there is value in a high value of Alpha, as it confirms that the constructs are reasonable and *concordant* as a holistic group.

e) Because of the diversity of their items, instruments possessing multiple traits would be expected to have lower alpha values. Hence, striving to have instruments that investigate single traits and possess high magnitudes of alpha should not necessarily be the focus of research. The alternative of investigating multiple traits with corresponding lower magnitudes of alpha can provide greater value and insight (Taber, 2018). In a case-by-case assessment, low values of alpha may well be acceptable.

f) The value of Cronbach's Alpha depends on the number of items in the instrument, with larger numbers generally resulting in a higher value of Alpha (Taber, 2018). Therefore, it would be expected that when full multidimensional instruments are broken down into smaller groupings (to assess smaller groups of traits), the Alpha value is likely to decrease (Tavakol & Dennick, 2011).

g) Acceptable threshold values have been arbitrarily set, with a generalised value of 0.70 being universally accepted (Taber, 2018; Tavakol & Dennick, 2011). While this is attributed to Nunnally (1978), no such universal figure was posited. There is an extensive range of threshold figures for Cronbach's Alpha as attested by Taber's examination of qualitative descriptors used in four leading science education journals in 2015 (Taber, 2018) and is abbreviated in Table 4.14 below. Ranging over a breadth of articles, they provide some guidance of relative benchmarks.

Table 4.14

Qualitative descriptors from articles taken from four leading journals in 2015

Qualitative Descriptors	Cronbach's Alpha Value
Excellent, Strong	0.90 – 0.95
Robust, Reliable	> 0.80
Relatively High, Reasonable	> 0.70
Moderate, Adequate, Satisfactory	> 0.60
Acceptable, Sufficient	> 0.50
Not Satisfactory	< 0.50

Note. Interpreteted from (Taber, 2018, p. 6)

Confusingly, the terminology of 'internal consistency' and 'reliability', used within journal articles concerning Cronbach's Alpha, is somewhat at odds with the language used in Lincoln and Guba's *Goodness Framework* (Lincoln & Guba, 1985, 1988). Consequently, in this study, the notion of 'internal consistency' has been changed to *concordance*. As outlined above, Cronbach's Alpha and McDonald's Omega substantiate the *concordance* between the researcher and *respondents* concerning interpretations of the *primary depictions*.

Calculating these coefficients requires the *Q-Sort* dataset to be inverted, a process not without controversy and vehemently opposed by traditional Q-Methodologists. The basis for objections concerns how data collection occurs. The *Q-Sort* data collection process collects data in a way that is empathetic to a qualitative approach and antipathetic to a quantitative approach. It considers the *contributors* (as wholistic entities) as the variables used in the study, with the items constructed within the *Q-Sample* as the actual sample (hence the terminology). Inversion involves transposing the *Q-Sample* and is thereby taken as the variables, while at the same time, the *contributors* are transposed and considered the sample. While this does not infer that the data has suddenly become quantitative, traditional Q-Methodologists contend that assumptions about the data may be contravened. Despite this, it is asserted here that inverting in this situation is a valid procedure.

The *Q-Sort* data-set was converted using Microsoft Excel. The inverted data was imported into the Jamovi Statistical Software version 2.2.5, developed on top of the R programming language (Sahin & Aybek, 2019). It provides functionality similar to the SPSS statistical package and is particularly powerful in *FA*. As a precursor to *FA*, it calculates both Cronbach's Alpha and McDonald's Omega to ascertain whether correlations are adequately demonstrated. Specifically, calculations for each coefficient were carried out for the full *contributor Q-Sort* data-set, along with each of the five primary *depiction categories* discerned during the construction of the *Q-Sample. These* are shown in Figure 4.17.

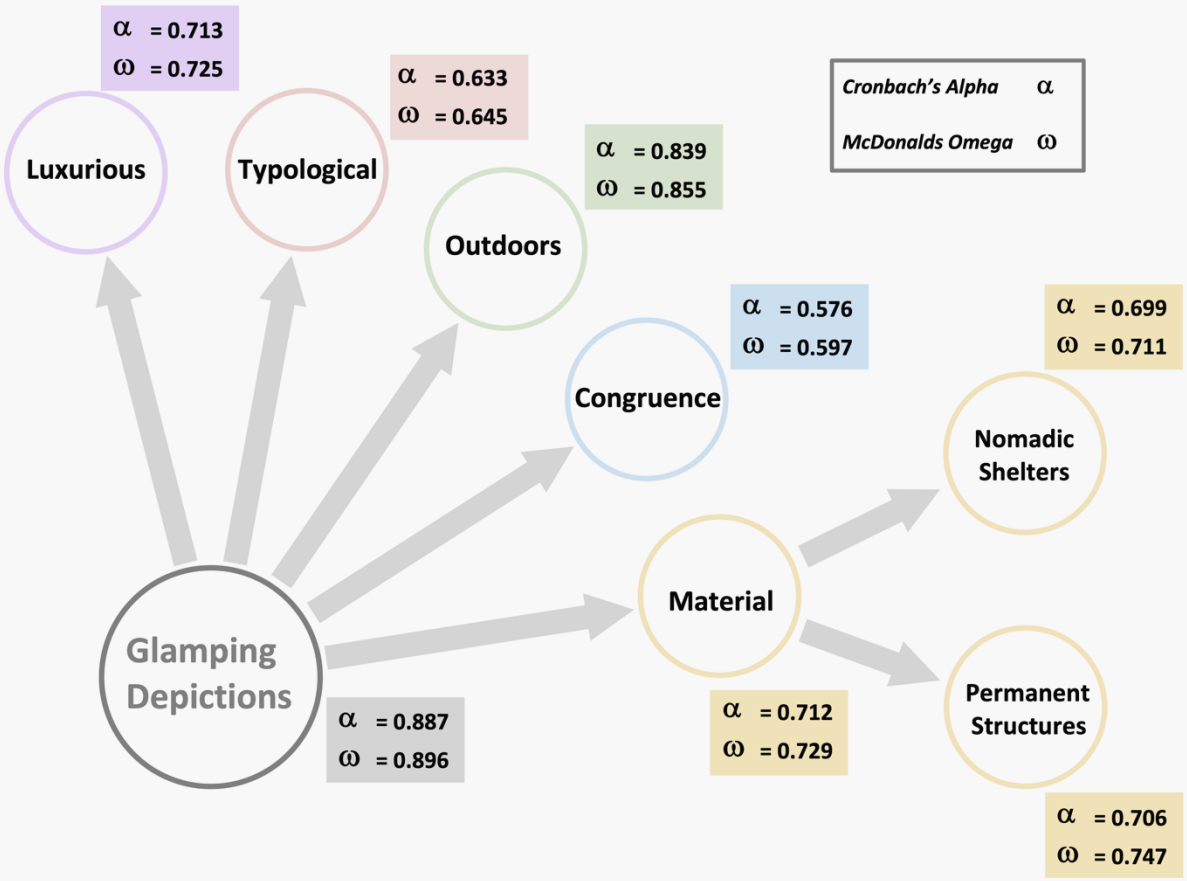
Several aspects are highlighted, demonstrating first and foremost, that both the researcher's and *contributor's* interpretations of item classification into their respective *depiction categories* are *concordant*. This substantiates that these *depiction* categories have a sense of *objectivity* in the minds of all those involved in the research. Consequently, they are viewed in the study in an ontological rather than epistemological sense.

This aside, some features can be underlined. It is recognised that for this study, 'tau equivalence' is, in most cases, violated as most *depiction categories* are multidimensional, and some also have small numbers of items. This being the case, McDonalds Omega is more pertinent and will be used in

discussions. However, it is also noted that, consistent with academic assertions, its value exceeds that of Cronbach's Alpha.

Figure 4.17

Cronbach's Alpha & McDonald's Omega for five primary depiction categories + two sub-categories



Scrutinising the study and following down through its *primary depictions* and some sub-*depictions* provides insights. The complete *Q-Sort* data-set (75 items) has a coefficient value of 0.896 which is clearly above any threshold demarcations and can be described as being 'excellent' and 'strongly' *concordant*. This indicates that every item is recognised as being associated with groups of items. It means there is little in the way of randomness or 'noise' within the data (Hayes & Coutts, 2020), indicating that each item generally adds value to *depiction* representation. However, being the largest data-set with seventy-five items, this may impact the coefficient favourably. Following this, each primary depiction is considered in turn;

Outdoors Depiction

The outdoors *depiction* category includes twenty items, and while this is significantly less than the overall group, it still manifests a 'strongly' congruent group of items. Its coefficient value of 0.855 is the largest of all the *depiction categories* and is deemed to have 'robust' and 'reliable' *concordance*. This is despite its multidimensional nature dropping markedly and only considering those aspects related to the outdoors. It is reasonable to infer that any negative impact of reduced numbers is offset by possessing a firmer set of traits.

Luxury Depiction

While the luxurious depiction has the smallest number of items by a large margin (only five items), its coefficient of 0.725 is still significant and is over the arbitrary threshold of 0.70. This demonstrates that a small set of tightly associated items can still attract a 'relatively high' and 'reasonable' coefficient value.

Typological and Congruence Depictions

These *depiction categories* are discussed together as the manifestation of their coefficients are similar. Each possesses twelve items and cover a broader range of traits per item than any of the other *depiction categories*, thereby increasing their diversity and multidimensional nature. Consequently, these two categories suffer from covering a greater number of traits whilst also having fewer items than the *outdoors* or *material* categories. Despite this, the *typological category* has a coefficient value of 0.645, while the *congruence category* has 0.597. These are considered 'moderate', 'adequate' and 'satisfactory'. However, their level of *concordance* could have been improved by increasing the numbers in each category. Despite this, their values offer sufficient *concordance*, given that the research's priority is to maximise its investigation of diversity and reach.

Material Depiction

This is the largest depiction category, with twenty-six items and if compared with the *outdoor category*, it would be expected to have a similar coefficient. While its coefficient of 0.729 is considered 'relatively high' and 'reasonable', a greater value would have been expected from what is regarded as one of the foremost categories. Further investigation reveals that it suffers from two dominant traits fighting each other. Splitting it into 'nomadic shelters' and 'permanent structures' sub-categories shows that their coefficients remain stable at 0.711 and 0.747, respectively. This is despite the number in each sub-category being halved from its parent. Even within these sub-categories, there is a high diversity.

Their respective scores illustrate a good compromise between capturing the maximum amount of variety and providing sufficient tightness to ensure a high level of *concordance*.

4.6 THIRD STEP: *COMPARATIVE ANALYSIS*

4.6.1 *Comparative Analysis*

Two distinct and separate *FA* were carried out in parallel, one apiece for *glamper* and *glamping-entrepreneur cohorts*. The *comparative analysis* of *cohorts* aims to compare the *factors* obtained for similitude and difference. These manifest in the number of *factors*, their makeup, and the nature of the outcomes. Even where *factors* are related, the order in which they are determined in each *cohort* may contrast. In *FA*, the *factor* having the maximum amount of *VE* is extracted first, with each successive *factor* possessing the next largest amount, and so forth. Even when the *cohorts* are congruent, the variance distribution of their *factors* may differ, changing the order in which *factors* are extracted. In this way, it is possible for the first *factor* extracted from one *cohort* to align with the last *factor* extracted from the other *cohort*.

In this study, five *factors* were discerned for each *cohort*, summarised in Figure 4.18. Those for entrepreneurs have been termed E-1 to E-5, and those for *glampers* G-1 to G-5. The numbering is associated with the order that each *factor* has been extracted. Three *factors* from each *cohort* display similitude and have been extracted in an equivalent order, helping to substantiate their association. The remaining two *factor* comparisons are less clear, their connection more tenuous, and their order of extraction transposed. The derivation and interpretation for the groupings are detailed in Table 4.15.

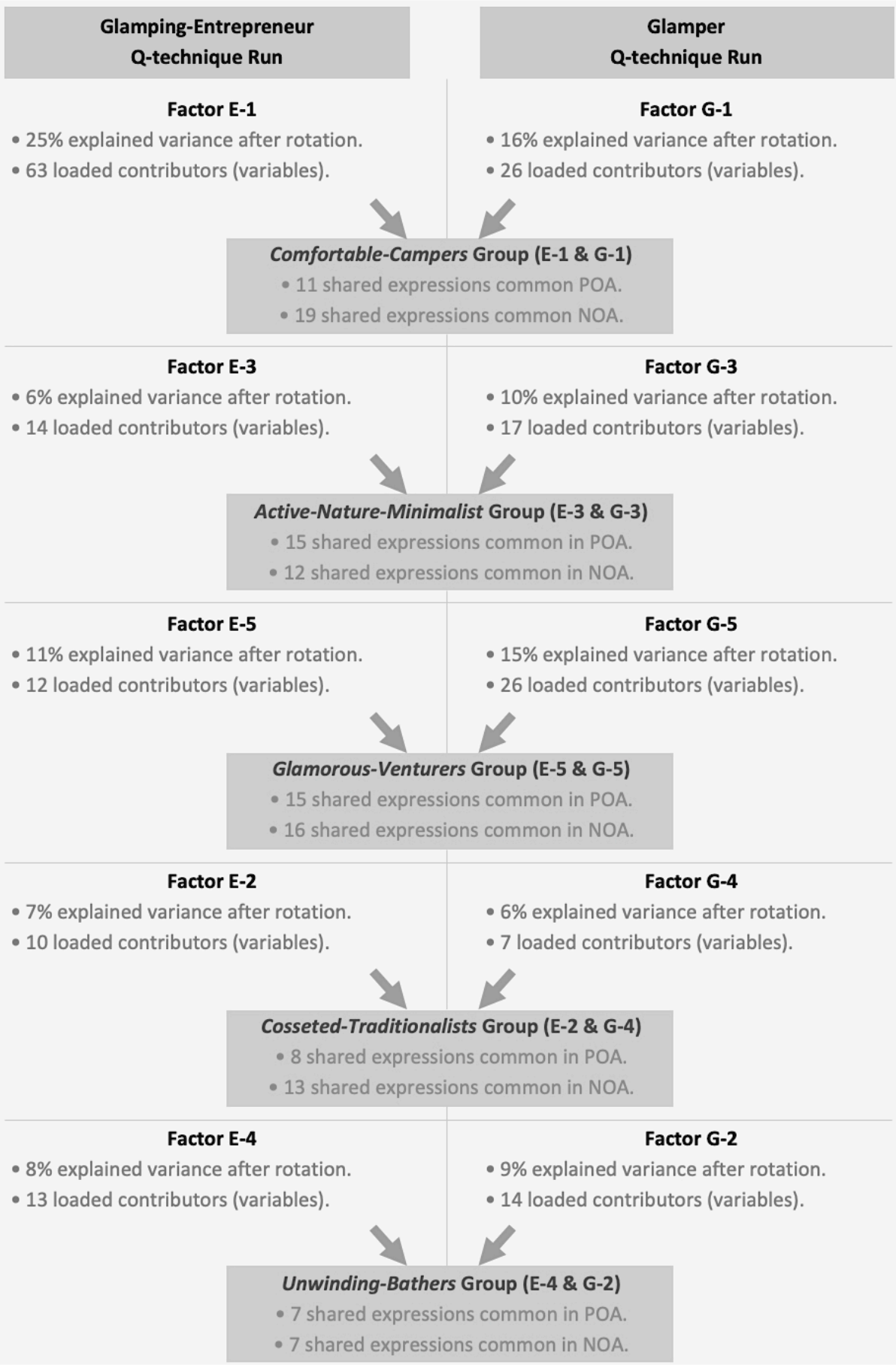
Table 4.15

GOSP groups with their factor combinations, derivation and interpretation sections

GOSP Group	Combination	Derivation Section	Interpretation Section
GOSP-1: *Comfortable-Campers*	E-1/G-1	4.6.2	5.2
GOSP-2: *Active-Nature-Minimalists*	E-3/G-3	4.6.3	5.3
GOSP-3: *Glamorous-Venturers*	E-5/G-5	4.6.4	5.4
GOSP-4: *Cosseted-Traditionalists*	E-2/G-4	4.6.5	5.5
GOSP-5: *Unwinding-Bathers*	E-4/G-2	4.6.6	5.6

Figure 4.18

Translation of glamping-entrepreneur and glamper factors into GOSP groups



4.6.2 *GOSP-1*: *COMFORT-CAMPERS* GROUP *Comparative Analysis*

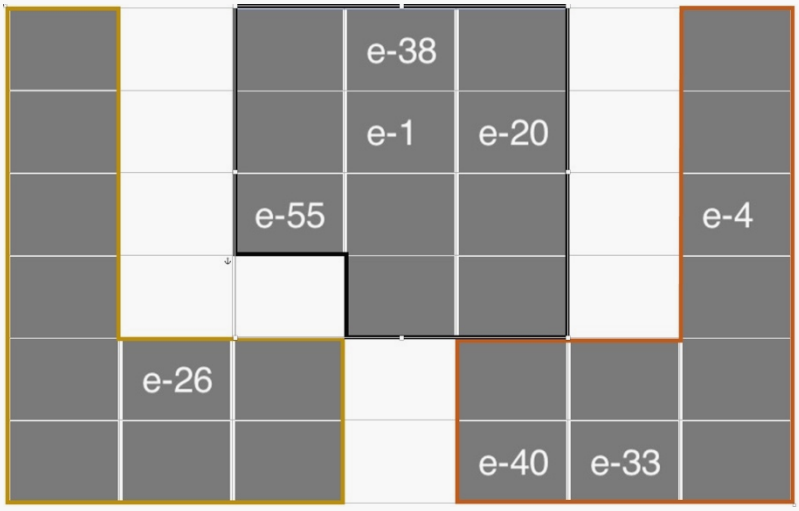
Comfort-Campers represent the largest group in the study, for both *glampers* and *entrepreneurs* and represent people who share the literal understanding of glamping, the ideal of glamourous camping. The *comfort-campers* group comprises sixty-three *contributors* from *entrepreneur* cohort E-1 and twenty-six from *glamper cohort* factor G-1. The group consists of eight-nine *contributors* representing 44% of all *contributors*. Most are highly loaded onto their respective *factors*, indicating an extremely stable *GOSP group*.

Comparison by *POA* Photo Spread and Relational-Table

This shared understanding can be gauged through the degree of consensus between the *cohorts* in the *POA* and *NOA photo spreads*. The detailed POA for the *comfort-campers* is included in Figure 5.5, formulated from the *Composite Q-Sorts* (E-1-**I/II** detailed in Figure D1 included in Appendix D for *entrepreneurs*, and G-1-**I/II** detailed in Figure E1 included in Appendix E for *glampers*)**.** A simplified *POA photo spread* for the *comfort-campers* group is included in Figure 4.19, simplified from Figure 5.5. Of the twenty-one *POA expressions*, in eleven are common between the two groups.

Figure 4.19

Simplified comfort-campers POA photo spread



The POA *relational-table* in Table 4.16 is formulated from the overlay of *distinguishing statements* on the *Composite Q-Sorts* for *entrepreneurs* included as Figure D6 in Appendix D and for *glampers* included as Figure E6 in Appendix E. Relevant *expressions* for which contributors have commented include expressions e-1 and e-38

Table 4.16

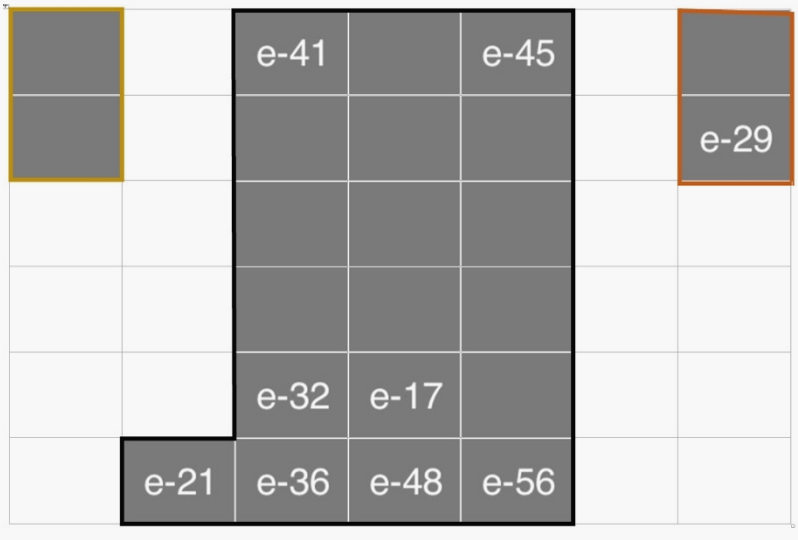
POA relational-table for the comfort-campers group

Expression	Distinguishing Expressions - Positive Outer Array							
	Glamping - Entrepreneurs				Glampers			
	Outer Region II		Outer Region I		Outer Region II		Outer Region I	
	Significant (p < 0.05)	Highly Significant (p < 0.01)	Significant (p < 0.05)	Highly Significant (p < 0.01)	Significant (p < 0.05)	Highly Significant (p < 0.01)	Significant (p < 0.05)	Highly Significant (p < 0.01)
e-20				✓				
e-55				✓				✓
e-26		✓						
e-24			✓					
e-38			✓					
e-33								✓
e-1								✓
e-40						✓		
e-4						✓		

Comparison by *NOA* Photo Spread and Relational-Table

Figure 4.20

Simplified comfort-campers NOA photo spread



The detailed NOA photo spread for the *comfort-campers* group is included in Figure 5.9, formulated from E-1-**III/IV** and G-1-**III/IV** from Appendix D and E, respectively. A simplified POA (from Figure 5.9) is shown in Figure 4.20. Nineteen of the *NOA expressions* are shared and combined with the shared *POA* expressions, constituting over 71% agreement between the providers and consumers of glamping. The prominence of the connection with comfort while camping is aptly demonstrated in the photo spreads.

Additionally, the *relational-table* for the *NOA* is included in Table 4.17, and relevant *distinguishing expressions* for which *contributors* have commented include expressions e-41 and e-32. What is particularly notable is that while there is a good spread of *distinguishing statements* within the shared expressions of the *POA relational-table*, except for one, all shared expressions in the *NOA relational table* are also *distinguishing expressions*. This indicates that while the *comfort-campers* group has a good idea of what it believes is representative of glamping; it has an exceptionally clear vision of what it considers does not.

Table 4.17

NOA relational-table for the comfort-campers group

Expression	Distinguishing Expressions - Negative Outer Array							
	Glamping - Entrepreneurs				Glampers			
	Outer Region II		Outer Region I		Outer Region II		Outer Region I	
	Significant ($p < 0.05$)	Highly Significant ($p < 0.01$)	Significant ($p < 0.05$)	Highly Significant ($p < 0.01$)	Significant ($p < 0.05$)	Highly Significant ($p < 0.01$)	Significant ($p < 0.05$)	Highly Significant ($p < 0.01$)
e-56				✓		✓		
e-45	✓							
e-48	✓					✓	✓	
e-21								
e-36								✓
e-32							✓	
e-17						✓		
e-41						✓		
e-29					✓			

4.6.3 *GOSP-2*: *ACTIVE-NATURE-MINIMALISTS* GROUP *Comparative Analysis*

The *active-nature-minimalists* group are formed from the third derived factors from each *cohort* (E-3 and G-3), forming the third largest *GOSP group*. They are ranked as the second most definitive group based on evaluating *relational-tables*. Fourteen *contributors* from *entrepreneur cohort factor* E-3 and seventeen from *glamper cohort factor* G-3 form a group possessing fairly tightly held views concerning glamping. The group comprises thirty-one *contributors* representing 15% of all *contributors*. They are the group with the closest affinity to the outdoors, immersed in quiet contemplation within natural surroundings and actively enjoying outdoor activities. They also dislike crowded glamping-spaces and sumptuous abodes.

Comparison by *POA* Photo Spread and *Relational-Table*

As with the *comfort-campers* group, there is a reasonable consensus between *cohorts* in both *POA* and *NOA*. The detailed *POA* for the *active-nature-minimalists* is included in Figure 5.20, formulated from the *Composite Q-Sorts* (E-3-**I/II** detailed in Figure D3 of Appendix D for *entrepreneurs*, and G-3-**I/II** detailed in Figure E3 of Appendix E for *glampers*)**.** A simplified *POA* photo spread is included in Figure 4.21 below. Of the twenty-one *POA expressions* included in the positive *outer-array* fourteen are common between the two groups.

Figure 4.21

Simplified active-nature-minimalists POA photo spread

The *POA relational-table* is included as Table 4.18 formed from Figure D8 in Appendix D and Figure E8 in Appendix E for *entrepreneurs* and *glampers*, respectively. Relevant *POA expressions* for which *contributors* have commented include e-3, e-73, e-2, e-56 and e-27.

Table 4.18

POA relational-table for the active-nature-minimalists group

Expression	Distinguishing Expressions - Positive Outer Array							
	Glamping - Entrepreneurs				Glampers			
	Outer Region II		Outer Region I		Outer Region II		Outer Region I	
	Significant (p < 0.05)	Highly Significant (p < 0.01)	Significant (p < 0.05)	Highly Significant (p < 0.01)	Significant (p < 0.05)	Highly Significant (p < 0.01)	Significant (p < 0.05)	Highly Significant (p < 0.01)
e-10				✓				✓
e-3				✓				
e-73				✓				
e-7				✓		✓		
e-2				✓				✓
e-56				✓				✓
e-27			✓					✓
e-41			✓					
e-54			✓		✓			
e-15	✓							
e-43	✓							✓
e-11	✓							
e-17								✓
e-32								✓
e-21								✓
e-47								✓
e-36					✓			
e-61					✓			

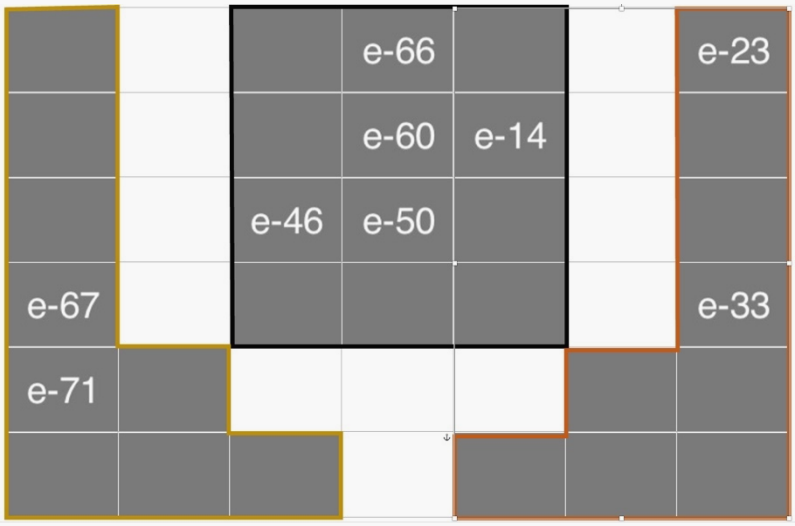
Comparison by *NOA* Photo Spread and *Relational-Table*

The detailed *NOA* photo spread for the *active-nature-minimalists* group is included in Figure 5.28, formulated from E-3-**III/IV** and G-3-**III/IV** in Appendix D and E. A simplified *NOA* photo spread is included here in Figure 4.22. Eleven of the similarly numbered *NOA expressions* are shared respectively, and combined with the shared

expressions from the *POA* spread, constitutes 60% agreement between the providers and consumers of glamping.

Figure 4.22

Simplified active-nature-minimalists NOA photo spread



The *relational-table* for the *NOA* is included as Table 4.19, and relevant *distinguishing expressions* for which *contributors* have commented include expressions e-66 and e-46.

Table 4.19

NOA relational-table for the active-nature-minimalists group

Expression	Distinguishing Expressions - Negative Outer Array							
	Glamping - Entrepreneurs				Glampers			
	Outer Region II		Outer Region I		Outer Region II		Outer Region I	
	Significant (p < 0.05)	Highly Significant (p < 0.01)	Significant (p < 0.05)	Highly Significant (p < 0.01)	Significant (p < 0.05)	Highly Significant (p < 0.01)	Significant (p < 0.05)	Highly Significant (p < 0.01)
e-71				✓				
e-66				✓				✓
e-46				✓			✓	
e-14		✓						✓
e-67		✓						
e-60	✓							
e-50	✓							
e-33						✓		
e-23					✓			

4.6.4 *GOSP-3*: *GLAMOROUS-VENTURERS* GROUP *Comparative Analysis*

The *glamorous-venturers group* form the third *GOSP group* representing the second largest number of *contributors*. They like to travel and experience exotic locations and glamp-sites without stepping outside their immediate glamping space. Twelve contributors from *entrepreneur cohort factor* E-5 and twenty-six from glamper cohort factor G-5 form a group with an idiosyncratic view of glamping. The group comprises thirty-eight contributors representing 19% of all *contributors*, from 32% of *entrepreneurs* and 68% of *glampers*. Consequently, it would be expected that a *glamper* perspective would be dominant. Agreement between *cohorts* is equally divided between positive and negative perspectives and, there is a reasonable consensus between *cohorts* in both *POA* and *NOA*.

Comparison by *POA* Photo Spread and *Relational-Table*

The detailed *POA* for the *glamorous-venturers* is included in Figure 5.35, formulated from the *Composite Q-Sorts* (E-5-**I/II** detailed in Figure D5 included in Appendix D for *entrepreneurs*, and G-5-**I/II** detailed in Figure E5 included in Appendix E for *glampers*)**.** A simplified *POA* photo spread is included in Figure 4.23 below. Of the twenty-one positive expressions in the *POA***,** fifteen are shared between the two groups.

Figure 2.23

Simplified glamorous-venturers POA photo spread

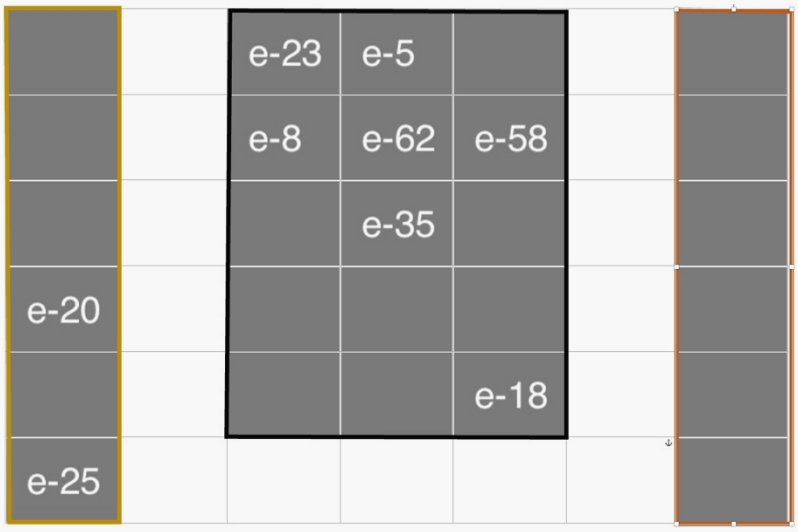


Table 4.20

POA relational-table for the glamorous-venturers group

Expression	Distinguishing Expressions - Positive Outer Array							
	Glamping - Entrepreneurs				Glampers			
	Outer Region II		Outer Region I		Outer Region II		Outer Region I	
	Significant (p < 0.05)	Highly Significant (p < 0.01)	Significant (p < 0.05)	Highly Significant (p < 0.01)	Significant (p < 0.05)	Highly Significant (p < 0.01)	Significant (p < 0.05)	Highly Significant (p < 0.01)
e-58			✓					
e-23			✓					✓
e-20		✓						
e-25		✓						
e-5								✓
e-8								✓
e-62								✓
e-35							✓	
e-18							✓	

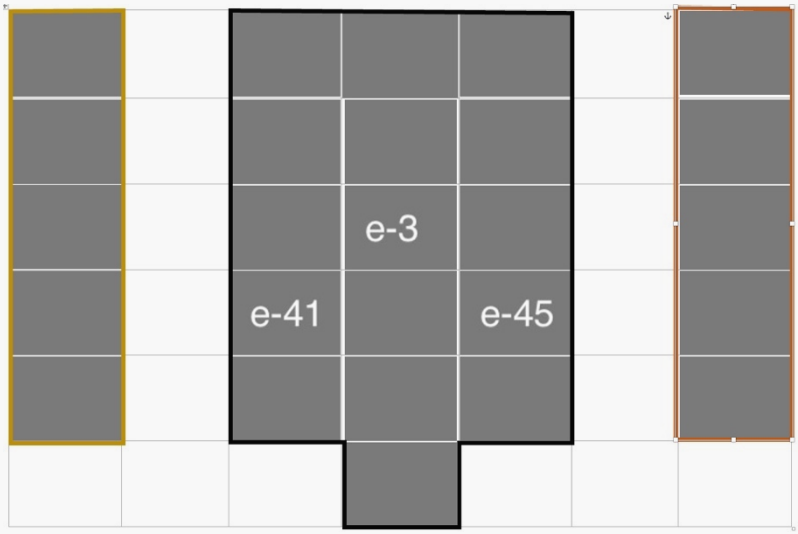
The *POA relational-table* for the *glamorous-venturers* group is formulated from Figure D10 in Appendix D for *entrepreneurs* and Figure E10 in Appendix E for *glampers*, included as Table 4.20, and relevant *expressions* for which *contributors* have commented include expressions e-58, e-23, e-5, e-8, and e-62.

Comparison by *POA* Photo Spread and *Relational-Table*

The detailed *NOA* photo spread for the *glamorous-venturers* group is included in Figure 5.44, formulated from E-5-**III/IV** detailed in Figure D5 for *entrepreneurs*, and G-5-**III/IV** detailed in Figure E5 for *glampers*. A simplified *NOA* photo spread is included here in Figure 4.24. Sixteen negative expressions are shared and when combined with the shared expressions from the POA, represents over 74% agreement between the consumers and providers of glamping.

Figure 4.24

Simplified glamorous-venturers NOA photo spread



Additionally, the *relational-table* for the *NOA* is included as Table 4.21, and relevant distinguishing expressions for which *contributors* have commented include expressions e-45, e-41 and e-3. An inspection of the relational-tables demonstrates that this *GOSP group* has strong views about what they believe represents glamping but have less distinct opinions about what it does not. Of all the *GOSP groups*, the *glamorous-venturers* have the least number of *distinguishing expressions* in its *NOA* region.

Table 4.21

NOA Relational-Table for the *Glamorous-Venturers* Group

Expression	Distinguishing Expressions - Negative Outer Array							
	Glamping - Entrepreneurs				Glampers			
	Outer Region II		Outer Region I		Outer Region II		Outer Region I	
	Significant ($p < 0.05$)	Highly Significant ($p < 0.01$)	Significant ($p < 0.05$)	Highly Significant ($p < 0.01$)	Significant ($p < 0.05$)	Highly Significant ($p < 0.01$)	Significant ($p < 0.05$)	Highly Significant ($p < 0.01$)
e-45				✓				
e-41								✓
e-3					✓			

4.6.5 *GOSP-4*: *COSSETED-TRADITIONALISTS* GROUP *Comparative Analysis*

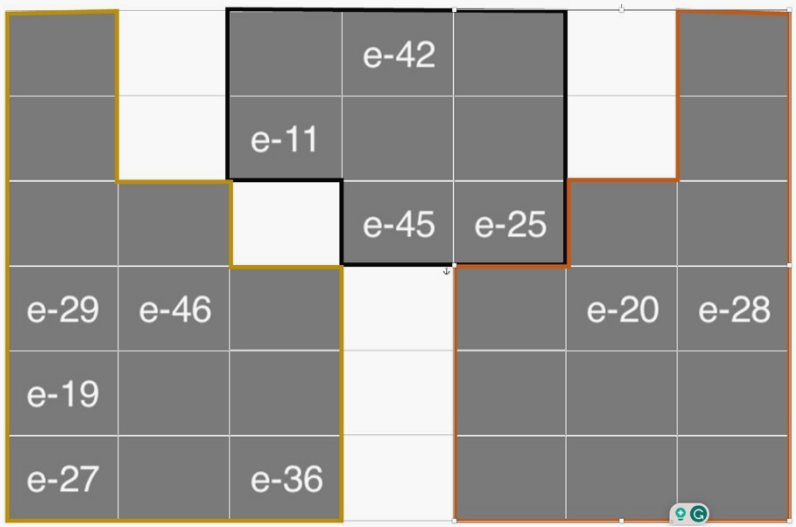
The *cosseted-traditionalists group* forms the fourth *GOSP group* from the smallest number of *contributors*. They are also the first group where two associated *factors* appear to manifest some departure from each other (divided in accordance *cohorts*). It is the first group where the *factors* have not been derived in the same order in both *cohorts*. Ten *contributors* from *entrepreneur cohort factor* E-2 and seven from *glamper cohort factor* G-4 form a group connected through their shared belief in a traditional understanding of glamping. Glamping should embody comfort, and abodes should be set out spaciously. Crowded campground conditions are particularly disliked, as are ultra-modern architecturally designed abodes. The group also feels that hospitality service should be a feature. However, there is also some division concerning what level of comfort is adequate. Two subgroupings are apparent. The *elegant-cosseted-traditionalists* believe interiors should be luxuriously appointed and accommodated in larger spaces. Differentiated from this, the *cosy-cosseted-traditionalists* believe abodes should be smaller but cosy sleeping areas. Overall, the group comprises seventeen individuals representing 8% of all *contributors*.

Comparison by *POA* Photo Spread and *Relational-Table*

The detailed *POA* for the *cossetted-traditionalists* is included in Figure 5.54, formulated from the *Composite Q-Sorts* (E-2-**I/II** detailed in Figure E2 of Appendix D for *entrepreneurs*, and G-4-**I/II** detailed in Figure G4 of Appendix E for *glampers*)**.** Of the twenty-one *POA expressions* included in the *positive outer array***,** eight are common between the two groups. A simplified *POA photo spread* is included in Figure 4.25.

Figure 4.25

Simplified cossetted-traditionalists POA photo spread



The *POA relational-table* for the *cosseted-traditionalists* group is formed from Figure D7 in Appendix D for *entrepreneurs* and Figure E9 in Appendix E for *glampers*. Together, there are many significant *expressions,* along with various comments made by *contributors*. This provides the group more importance than is apparent in its *contributor* numbers. The *relational table* for the *POA* is included as Table 4.22, and relevant *expressions* for which *contributors* have commented include expressions e-46, e-45, e-11, e-25 and e-42.

Table 4.22

POA relational-table for the *cosseted-traditionalists* group

Expression	Distinguishing Expressions - Positive Outer Array							
	Glamping – Entrepreneurs **(E-2)**				Glampers **(G-4)**			
	Outer Region II		Outer Region I		Outer Region II		Outer Region I	
	Significant (p < 0.05)	**Highly Significant (p < 0.01)**	**Significant (p < 0.05)**	**Highly Significant (p < 0.01)**	**Significant (p < 0.05)**	**Highly Significant (p < 0.01)**	**Significant (p < 0.05)**	**Highly Significant (p < 0.01)**
e-46				✓				
e-29				✓				
e-36				✓				
e-45				✓				
e-11			✓					
e-25			✓					
e-27	✓							
e-19		✓						
e-20								✓
e-42								✓
e-28							✓	

Comparison by *NOA* Photo Spread and *Relational-Table*

The detailed *NOA* photo spread for the *cosseted-traditionalists* group is included in Figure 5.65, formulated from E-2-**III/IV** and G-4-**III/IV**. While sixteen of the similarly numbered *NOA expressions* are shared respectively, combined with the *POA* shared *expressions*, constitutes 57% agreement between the providers and consumers of glamping. Crucially, the group is primarily held together through their shared negative perspectives towards overcrowding and ultra-modern abodes. However, the

subgroups possess distinctly different positive perspectives. A simplified *NOA* photo spread is included in Figure 4.26.

Figure 4.26

Simplified cossetted-traditionalists NOA photo spread

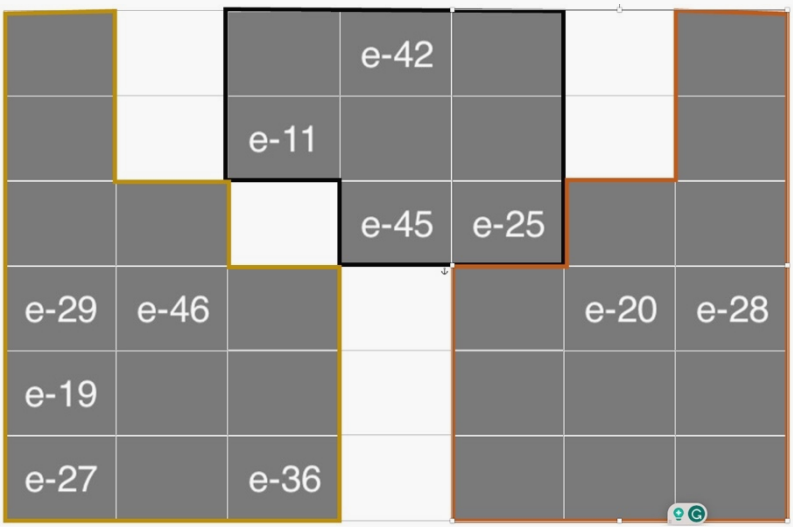


Table 4.23

NOA relational-table for the cosseted-traditionalists group

Expression	Distinguishing Expressions - Negative Outer Array							
	Glamping – Entrepreneurs **(E-2)**				Glampers **(G-4)**			
	Outer Region II		Outer Region I		Outer Region II		Outer Region I	
	Significant ($p < 0.05$)	**Highly Significant ($p < 0.01$)**	**Significant ($p < 0.05$)**	**Highly Significant ($p < 0.01$)**	**Significant ($p < 0.05$)**	**Highly Significant ($p < 0.01$)**	**Significant ($p < 0.05$)**	**Highly Significant ($p < 0.01$)**
e-58				✓				
e-33				✓				✓
e-8				✓				✓
e-62				✓				✓
e-54				✓				
e-53				✓				
e-49		✓						
e-20	✓							
e-6	✓							
e-35	✓							✓
e-30						✓		

Additionally, the *relational-table* for the *NOA* is included as Table 4.23, and relevant *distinguishing expressions* for which *contributors* have commented include expressions e-8 and e-62.

4.6.6 *GOSP-5*: *UNWINDING-BATHERS* GROUP *Comparative Analysis*

The *unwinding-bathers group* forms the fifth and last *GOSP group*. They are the second group where two sub-groups appear; in this case, their separation is more disparate than that displayed by the *cosseted-traditionalists* group. The group comprises a *factor* from each *cohort*; however, it is also the second group where they have not been derived in the same order in both *cohorts*. Thirteen contributors from *entrepreneur cohort factor* E-4 and fourteen from *glamper cohort factor* G-2 form a group connected through their shared views about glamping. Contrasting this, their demographic and attitudinal perspectives are strikingly different. Despite this, they commonly believe that outdoor bathing is an essential part of glamping, that glamping abodes should be luxuriously appointed, and that *glamping-spaces* should be wide apart to ensure privacy. The group comprises twenty-seven individuals representing over 13% of all *contributors*.

Differences are manifested within the two sub-groups of the *unwinding-bathers* group. The *sedentary-unwinding-bathers* believe that more time should be spent *reflecting* and *passive-relaxing*, and there is a dislike for any physical activity. They also like ultra-modern designs, and of all the groups, they believe that *glamp-sites* should provide extremely high levels of luxury. While they are sedentary, they are younger, with a higher proportion of millennials who enjoy socialising. R*eclusive-unwinding-bathers* have similar views; however, they believe in the highest levels of privacy and want to feel as though they are alone in the *glamping-space*. Abodes should be luxurious, but comfort need not be greater than that provided by typical hotels and BnBs. Generally, they are older and prefer to only socialise with their family.

Comparison by *POA* Photo Spread and *Relational-Table*

The detailed *POA* for the *unwinding-bathers* is included in Figure 5.75, formulated from the *Composite Q-Sorts* (E-4-**I/II** detailed in figure E4 of Appendix D for *entrepreneurs* and G-2-**III/IV** detailed in figure G2 of Appendix E for *glampers*)**.** Of the twenty-one POA *expressions* included in the *POA***,** seven are common between the two groups. A simplified *POA photo spread* is included in Figure 4.27.

Figure 4.27

Simplified unwinding-bathers POA photo spread

Table 4.24

POA relational-table for the unwinding-bathers group

Expression	Distinguishing Expressions - Positive Outer Array							
	Glamping – Entrepreneurs **(E-4)**				Glampers **(G-2)**			
	Outer Region II		Outer Region I		Outer Region II		Outer Region I	
	Significant (p < 0.05)	**Highly Significant (p < 0.01)**	**Significant (p < 0.05)**	**Highly Significant (p < 0.01)**	**Significant (p < 0.05)**	**Highly Significant (p < 0.01)**	**Significant (p < 0.05)**	**Highly Significant (p < 0.01)**
e-62				✓				
e-54				✓				
e-65				✓			✓	
e-31			✓					
e-13								✓
e-22								✓
e-67								✓
e-69								✓
e-52								✓
e-5							✓	
e-1							✓	
e-28						✓		
e-7						✓		
e-55						✓		
e-24					✓			

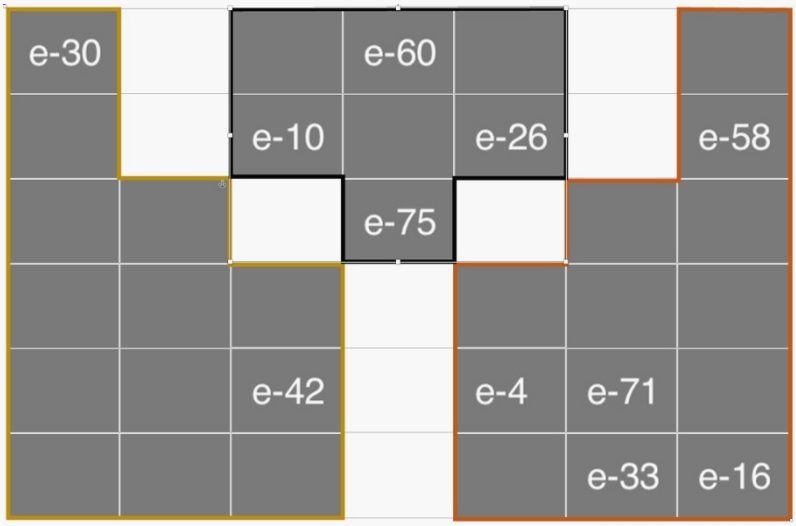
The *POA relational-table* for the *unwinding-bathers* group is formed from Figure D9 in Appendix D for *entrepreneurs* and Figure E7 in Appendix E for *glampers*. The *relational-table* for the *POA* is included in Table 4.24, and relevant expressions for which contributors have commented include expressions e-54, e-65, e-17, e-67, and e-5.

Comparison by *NOA* Photo Spread and *Relational-Table*

The detailed *NOA* photo spread for the *glamorous-venturers* group is included in Figure 5.82, formulated from E-4-**III/IV** and G-4-**I/II**. A simplified NOA photo spread is included in Figure 4.28. Seven of the similarly numbered *NOA expressions* are shared , and combined with the *POA* shared *expressions* constitutes 33% agreement between the providers and consumers of glamping. This makes the links between *contributors* in this group somewhat tenuous. However, the uniqueness of their shared perspective and the accompanying *DAG information* validate the group. A point of note is that *factor* G-2 was negatively correlated and was not inverted at the time of analysis. Consequently, for the correlations to match contributor comments, its *Composite Q-Sort* must be transposed for comparison and interpretation (that is, LHS is to be considered RHS and vice-versa).

Figure 4.28

Simplified unwinding-bathers NOA photo spread



Additionally, the *relational-table* for the *NOA* is included in Table 4.25, and relevant *distinguishing expressions* for which *contributors* have commented include expressions e-60, e-75, e-4, and e-10.

Table 4.25

NOA relational-table for the unwinding-bathers group

Expression	Distinguishing Expressions - Negative Outer Array							
	Glamping – Entrepreneurs **(E-4)**				Glampers **(G-2)**			
	Outer Region II		Outer Region I		Outer Region II		Outer Region I	
	Significant ($p < 0.05$)	**Highly Significant ($p < 0.01$)**	**Significant ($p < 0.05$)**	**Highly Significant ($p < 0.01$)**	**Significant ($p < 0.05$)**	**Highly Significant ($p < 0.01$)**	**Significant ($p < 0.05$)**	**Highly Significant ($p < 0.01$)**
e-26				✓				
e-60			✓				✓	
e-30		✓						
e-42		✓						
e-4								✓
e-75	✓							✓
e-71								✓
e-16								✓
e-36							✓	
e-33						✓		
e-10						✓		
e-58					✓			

4.7 ACTUATION AND ANALYSIS: SUMMARY

This study's research flow and subsequent organisation are aligned with embedded frameworks. As a consequence, the chapter configuration is required to be adapted to suit. Specifically, the flow of research is determined by the series of *analytical frameworks* outlined in Section 1.13, while various *conceptual frameworks* and models are developed in Section 1.12. Within these frameworks, Chapter 3.0 can be thought of as chronicling processes used to orchestrate the study, firstly, in a 'general' sense, followed by further consideration of the same processes in a 'particular'

sense. Subsequently, Chapter 4.0 chronicles the 'actuation' of those processes, followed by the ‘analysis’ of obtaining the groupings of *depictions*, and shared perspectives (*GOSPs*) sought by the research. Their determination enables their subsequent interpretation and discussion in Chapter 5.0.

Chapter 4.0 is presented in two parts; the first, *actuation,* concerns itself with the 'actuation' of research processes involved with the *goodness framework* (Lincoln & Guba, 1985, 1988), *depiction* determination, and that of *DCQM.* In this context, 'actuation' refers to actions involved in the processes rather than any resulting outcomes and is contained within sections 4.1-4.4. The following ‘analysis’ deals with deriving groupings of *depictions* and shared perspectives (*GOSPs*) considered crucial in developing meanings and understandings about glamping. It considers the outcomes from the *DCQM* processes carried out in sections 4.5-4.6.

The first component of *actuation* concerns the notion of *truth-value*, and, in particular, *credibility* is extensively covered, as it is the first dimension in the *goodness framework*, without which the others become irrelevant. The benefit of reporting is that methods and processes involved in the study are scrutinised extensively. The succeeding sections look at *applicability*, *consistency*, and *neutrality*. As such, *actuation* substantiates the study as 'good research'. Notably, within this section, the assertion of 'specimen and type' generalisations (Brown, 1980; Ramlo, 2023) is posited, shaping inferences made within subsequent work sections.

The following component of *actuation* revolves around *DCQM* processes, as outlined in Figure 4.11. While this study utilises *DTFA* as its primary analysis process, there is recognition that it involves standard *QTFA* procedures carried out independently on two separate *cohorts*. It begins with outlining the 'modus operandi' involved in acquiring the *concourse* and constructing the *Q-Sample.* The progressive procedure has a significant role in discerning *depictions* associated with glamping and establishing them as categories within the *Q-Sample*. Five differentiated sets were revealed, with *outdoor*, *material* and *luxurious depictions* identified quickly and *typological* and *congruency depictions* following. The fact that photographic images are used as the research artefacts is an integral part of the study. Its use is discussed, along with the role of the contributor questionnaire (not to be confused with *DAG-D*) attached to the 'VQmethod' software. Discourse concerning the *actuation* of the *Q-Sorting grid* and selection of the *P-Set* rounds out the discussion concerning *QTFA*.

The final component of actuation concerns step-1 of the processes outlined in Figure 4.11, involving describing and disseminating information from *DAG-D* concerning the *OCG.* Using rationalisations posited around 'specimen and type' generalisations, it is posited that this group can be used as the baseline for the study and that it is inferred that they hold signification for the larger population

of *glampers*/*glamping-entrepreneurs*. Because of this, considerable discourse surrounds the demographic, attitudinal and glamping perspectives of the *OCG.*

The second part of Chapter 4.0 that associated with analysis concerns the processes and outcomes resulting from the *DCQM* analysis detailed in steps 2-3 in Figure 4.11. Considering the hybridised methodology, this work is perhaps the most quantitative. As a part of this, a correlation analysis is carried out using both Cronbach's Alpha and McDonald's Omega. This confirms *concordance* between the *depictions* constructed by the researcher, contained within the *Q-Sample*, and perceptions of *contributors* during the *Q-Sorting* process. Importantly, *concordance* provides confidence that the *depictions* can be reified in a general sense. Furthermore, they show that within the *material depiction*, *nomadic shelters* and *permanent structures* were viewed as distinct *sub-depictions* in themselves.

Following this, the subsequent steps are more mechanical and focus on determining the *contributor* makeup of each *GOSP* group. *DCQM* showed that five shared perspectives are discernible. The analysis of each *cohort* is considered separately, with a range of criteria used to determine the thresholds for *factor* determination. Following this, the *factors* from each *cohort* are compared and combined through the *analytical framework* outlined in Figure 4.18 and included in Table 1.3. The resulting *GOSPs* are discussed further within Chapter 5.0.

Chapter 5.0 – Interpretation/Discussion

This section concerns research interpretations obtained through the lens of the procedures and processes associated with the philosophy, methodology and methods, along with the actuation, analysis, and outcomes. It must be read contemporaneously with chapters 3.0 and 4.0, which form the framework enabling the interpretation of results subsequently obtained. The former provides the methodological framework, discussing concepts in a general sense before particularising these for use in this study. The latter considers *actuation* and details the outcomes of analyses. By the end of Chapter 4.0, five *GOSP* groups have been identified, with *contributors* and their associated data assembled into groups of holistic perspectives or *Gestalten*. This Chapter seeks to scrutinise, decipher and understand the data (both *Q-Sort* and *DAG*) for each glamping Gestalt (*GOSP* group). Following this, a framework is conceived concerning the manifestation of *glamping-spaces* and *glamping-experiences*. Moreover, how these relate to the literature review in Chapter 2.0 is discussed.

5.1 GENERALISED CHARACTERISTICS OF *OCG*

Glamping *characteristics* obtained from *DAG-D* can be separated into two distinct threads, those associated with the physical *space* (related to *glamping-space*) and those related to *subject* (related to *glamping-experience)*. *Space* includes preferences around *glamp-site* location, the associated outlook, and the level of luxury. Conversely, *Subject* includes preferences around privacy, socialising and activity.

Figure 5.1 below provides a summary overview of the *space-subject* characteristics of each particular grouping. Each question in the *DAG* questionnaire offers a minimum of five multichoice options. Figure 5.1 groups these into a scale of three categories for each question for ease of interpretation (except for 'activity', which is divided into four).

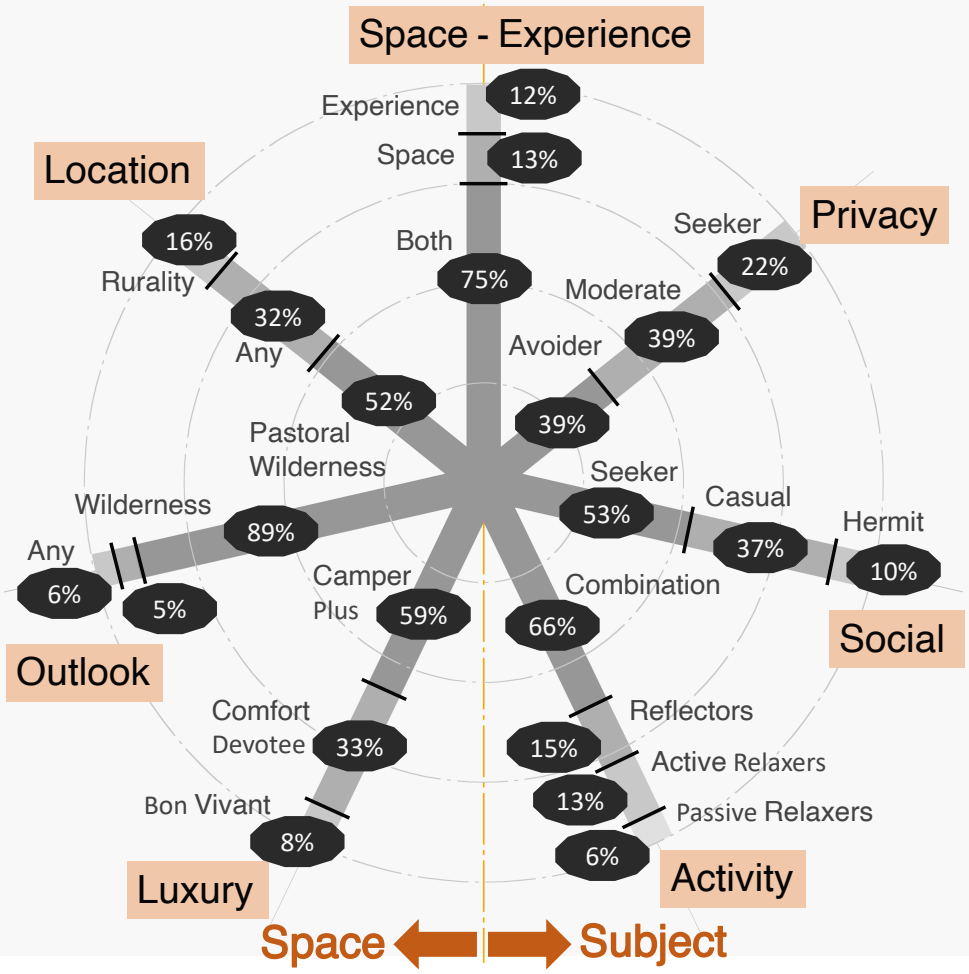
Generalised *Space* Preferences

The *space* characteristics are shown on the left-hand side of Figure 5.1. The essence of glamping presumes that *glamp-sites* would be located in remote wilderness or semi-wilderness areas. Of the *contributors*, Two-thirds of *contributors* prefer glamping sites located in rural areas or wilderness settings. Surprisingly, a third are content with glamping sites located anywhere, including urban areas or even on top of multi-story buildings. However, they are more demanding regarding the outlook, with virtually all believing that sites should have views over wilderness or pastoral-wilderness areas. Unexpectedly, the separation between the comfort levels between glamping and camping demands was less striking. That is

not to say that standard camping conditions were acceptable, and around 60% of campers prefer higher comfort levels. However, only a third believe they should be better than hotels and BnB accommodations, while 8% believe glamp-sites should be luxurious.

Figure 5.1

Glamping characteristics for OCG (from DAG-D)



Generalised *Subject* Preferences

Subject characteristics are shown on the right-hand side of Figure 5.1. Privacy is considered to be a vital quality of glamping. While close to a quarter of *contributors* identified as *privacy seekers,* they are vastly outnumbered by *privacy avoiders* (39%) and those at least comfortable with others being nearby. Over half of the *contributors* identify as social-seekers, actively seeking connections with others. A further 37% are happy to socialise with a small group of friends and family, while only 10% identified as *social-hermits*. Outdoor behaviour appeared to vary, with most *contributors* indicating that they preferred a combination of activities. However, none indicated they sought hard physical challenges associated with extreme

wilderness adventure sports. Instead, activities enjoyed are presumed to depend on the attributes of glamp-sites that they frequented. Interestingly, two relatively opposing types, *reflectors* and *active-relaxers* were equally represented. Only those identifying as *passive-relaxers* were significantly less.

5.2 *GOSP-1*: INTERPRETATION OF *COMFORT-CAMPERS GESTALT*

While there are distinct differences, *comfort-campers* are bound by the belief that glamping is manifested through the immediate space surrounding the glamping abode, with anything beyond this being largely irreverent. The degree of commonality is striking, with ten of the eleven shared *expressions* depicting isolated tent structures or their interiors. Nine of the eleven are associated with the *materials dimension,* where categorisation focuses on the glamping abode's material, fabrication and configuration. Building structures centre around canvas construction set over lightweight framing. *Comfort-campers* are traditionalists, believing that glamping has evolved from its namesake, entrenched in the belief that glamping abodes should have an affinity with the notion of *nomadic shelters*. The context is also framed, with tents situated in natural surroundings.

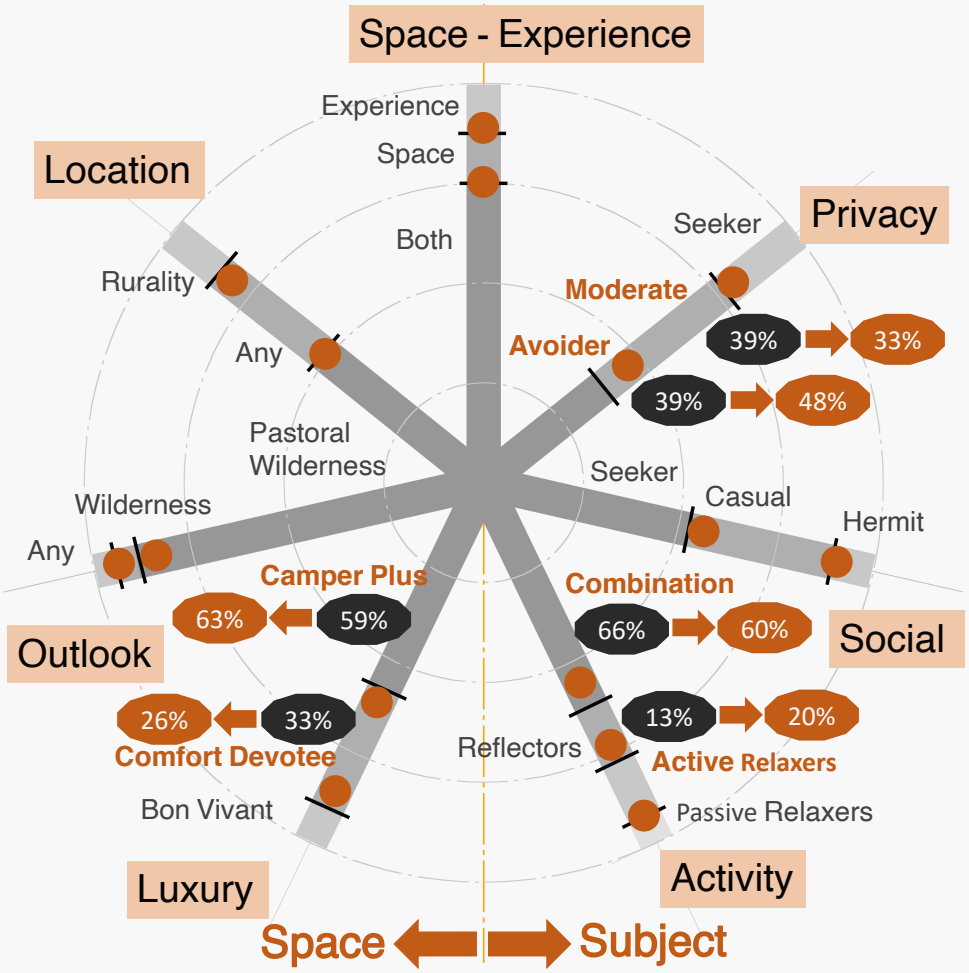
5.2.1 Generalised Assessment of *DAG-D* for *Comfort-Campers*

Comparing the characteristics of each *GOSP* group to that of the OC contributor group provides insights into how they relate, providing a better understanding of each group's qualities and subjective perspectives. For the *comfort-campers,* this is carried out in a generalised sense through Figures 5.2 and 5.3, and Section 5.2.2, and in a particularised sense in Section 5.2.3.

Being the largest *Gestalt* obtained from the *DQTA* analysis, departures from *OCG* characteristics would be expected to be minimal. Regarding *space,* both location and outlook characteristics align strongly with the *OCG*, while comfort levels lean more closely to that of camping rather than hotel/BnB accommodation. However, departures from the OCG are most apparent in aspects of *subject*. Despite similar levels of socialisation, the degree of privacy sought is significantly different. Moreover, while the proportion of *privacy-seekers* remains unchanged, there is a significant shift of *moderates* towards *privacy-avoiders.* Consequently, it is interpreted that *comfort-campers* have an affinity with camping grounds, and their interaction with glamping may be through upgraded facilities that include glamping. Further, more *comfort-campers* identify as *active-relaxers*, compared to the *OCG*.

Figure 5.2

Comparison of glamping characteristics for comfort-campers Gestalt to that of the OCG



5.2.2 Generalised Assessment of *DCQM* for *Comfort-Campers*

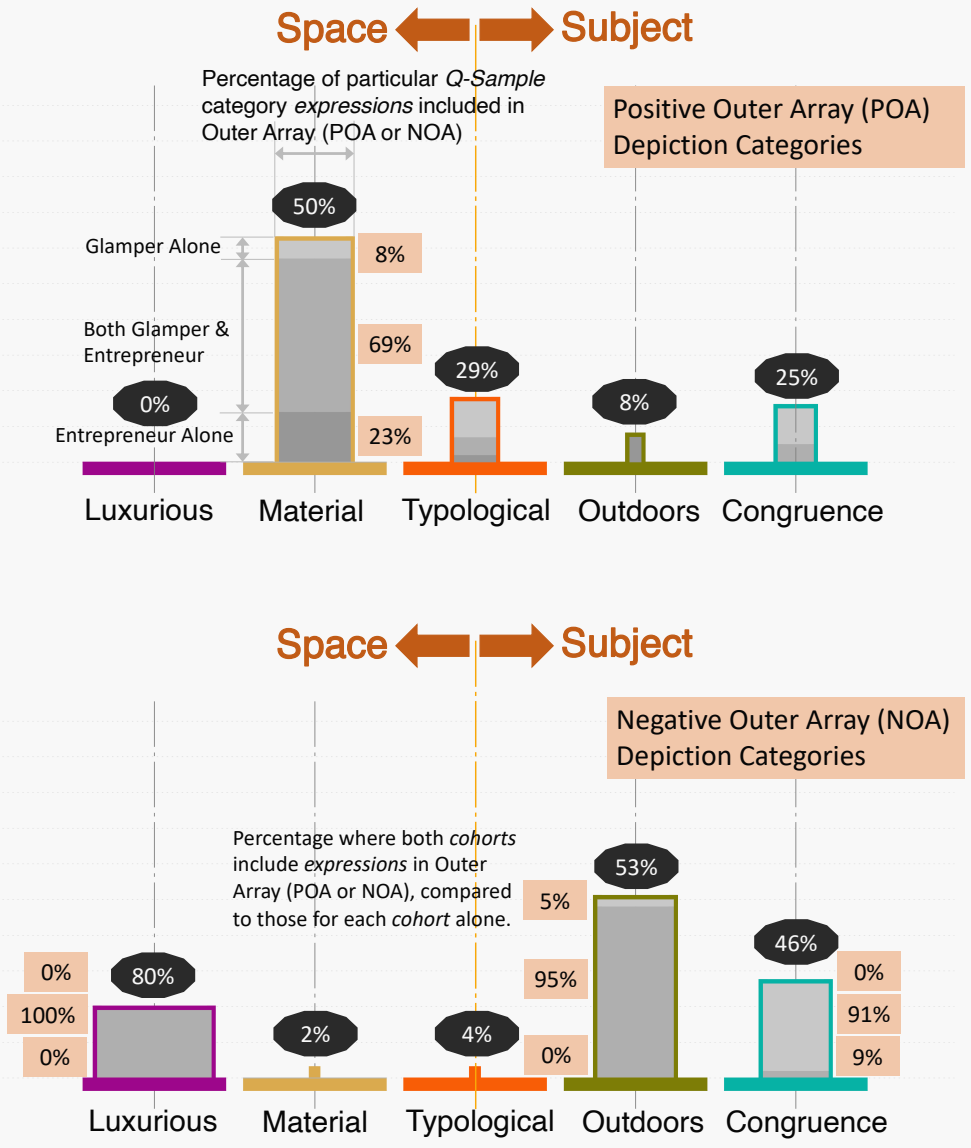
A crucial part of interpreting the results of *DCQM* concerns the relationship each *Gestalt* has with the derived *depiction categories*. In a generalised way, the association is shown in Figure 5.3, denoting *depictions* important to this group and those that are incidental. The *Gesalt-depiction graphics* project the significance of each *depiction*. The top chart represents the makeup of the *POA* and represents the group's positive attitude. Conversely, the bottom chart represents the makeup of the *NOA,* concerning aspects perceived negatively.

Within the charts, each *depiction* is presented in two dimensions. Firstly, the horizontal dimension reflects the proportion of *expressions* from the *Q-Sample* contained within that *Outer Array* (*OA*). The wider the *depiction* bar on the chart, the more significance that *depiction* has to the positive or negative perspective of the *Gestalt*. Secondly, the height of each bar represents the proportion of

expressions contained in that *OA* related to that *depiction*. The higher the *depiction* bar on the chart, the more significance that *depiction* has within the *OA* itself. Taken together, the two dimensions illustrate the importance of each *depiction* to the *Gestalt*. A further attribute is the three different shadings included vertically within each bar. Each represents the number of *expressions* relating to choices of the *glampers* alone(top), both *cohorts* (middle), and e*ntrepreneurs* alone (bottom). *Depiction* bars possessing larger proportions of middle shading demonstrate a greater certainty of a singular perspective towards that *depiction*. Conversely, where two or more dominant shading areas occur, a polarised perspective may be present.

Figure 5.3

Generalised Relationship of Comfort-Campers Gestalt to Depiction Categories



Once understood, the graphic provides the ability to quickly understand the kernel of the *Gestalt*, providing a rigorous means of interpretation while also simplifying the process. The *POA* graphic for

comfort-campers shows that the *material depiction* is the dominant positive *depiction*. The constructional and functional aspects concerning the glamping abode are paramount. Here the *depiction* captures 50% of its total number of *expressions* within the *POA* and possesses a dominant position within the POA itself. Furthermore, having 69% of both *cohorts* making the same choices *POA* demonstrates the singular positive perspective.

Consistent with this*, subject* aspects are viewed negatively and take centre-stage on the *NOA* chart. The *outdoors* and *congruence depictions* are viewed negatively, with both possessing around 50% of their total expressions (of the *Q-Sample)* in the *NOA,* with each forming a significant proportion of the *NOA* itself. This demonstrates little interest in the social aspects of glamping nor in what activities are available. The *concordance* in each is shown through the middle shading making up 95% and 91% of each depiction bar, respectively. Notably, the *luxury depiction* indicates that this *Gestalt* has an aversion towards the trappings of luxury.

One aspect common to all *Gestalten* is the lack of importance attached to the *luxurious depiction*. This mirrors the lack of *expressions* depicting luxury found on *glamping-entrepreneur* websites. It is also *concordant* with that displayed within *DAG-D*.

5.2.3 Particularised *Comfort-Campers DAG-D* Assessment

Because the *comfort-camper* group is considerable, its *DAG* characteristics most resemble the *OCG* and need not be overly evaluated here. Its makeup is shown in Figure 5.4, consisting of 29% *glampers* and 71% *glamping-entrepreneurs,* and it would be expected that this group's opinions would be skewed towards the latter.

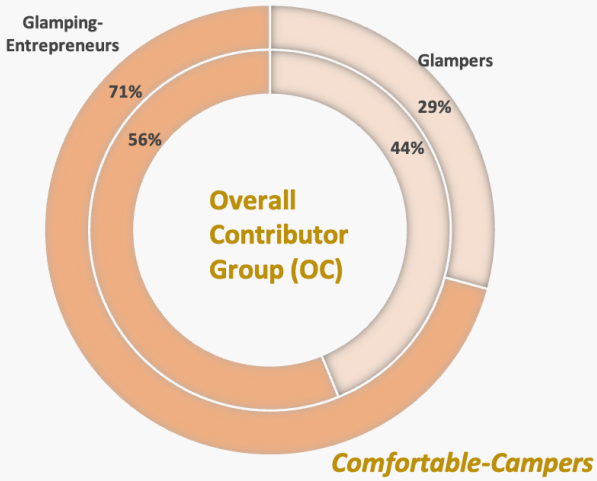
Demographically, there are only minor departures from the *OCG*, none of which have any consequence. Attitudinal perspectives also largely follow that of the *OCG*. Views about economic development, the positive role of tourism worldwide, and global warming all parallel the initial assessments, with both *cohorts* holding similar views. Some differences were apparent, with the group being slightly less assertive regarding wildlife protection, more moderately disposed concerning the benefits/impacts of tourism, and possessing more conservative leanings than the *OCG*. However, the shifts displayed are not divergent, just held slightly less tightly.

Views concerning glamping characteristics were more revealing. *They* overwhelmingly regarded the combination of *glamping-spaces* and *glamping-experiences* as equal in importance. Regarding the location of glamp-sites, opinions mirrored the *OCG's* view that wilderness areas, semi-rural landscapes and small rural villages were appropriate locations. They were less enthusiastic about

urban glamp-sites, particularly those on top of multi-storied buildings. Interestingly, they were slightly less interested in the outlook.

Figure 5.4

Cohort makeup of comfort-campers



Comfort-campers supported the idea that the level of luxury only needs to be better than that experienced while camping (58%, up from 53% for the *OCG*). Sympathetic to this is the group's attitude to privacy, where greater tolerance of neighbouring people is manifested. Compared to other groups, *comfortable-campers* were less worried about only seeing people in the distance (33%, down from 40% for the *OCG*) and had a greater tolerance of having them nearby as long as everybody was screened off (28%, up from 21%). These views are congruent with people who enjoy holidays in campgrounds and are prepared to put up with a few inconveniences to enjoy the atmosphere afforded by such facilities. Like the OCG, *comfort-campers* thought glamping was particularly interesting because they could meet and get together with like-minded people. Staying with groups of family, friends, and even a wider circle of friends was also popular, but few thought glamping alone or with one's partner was inspirational.

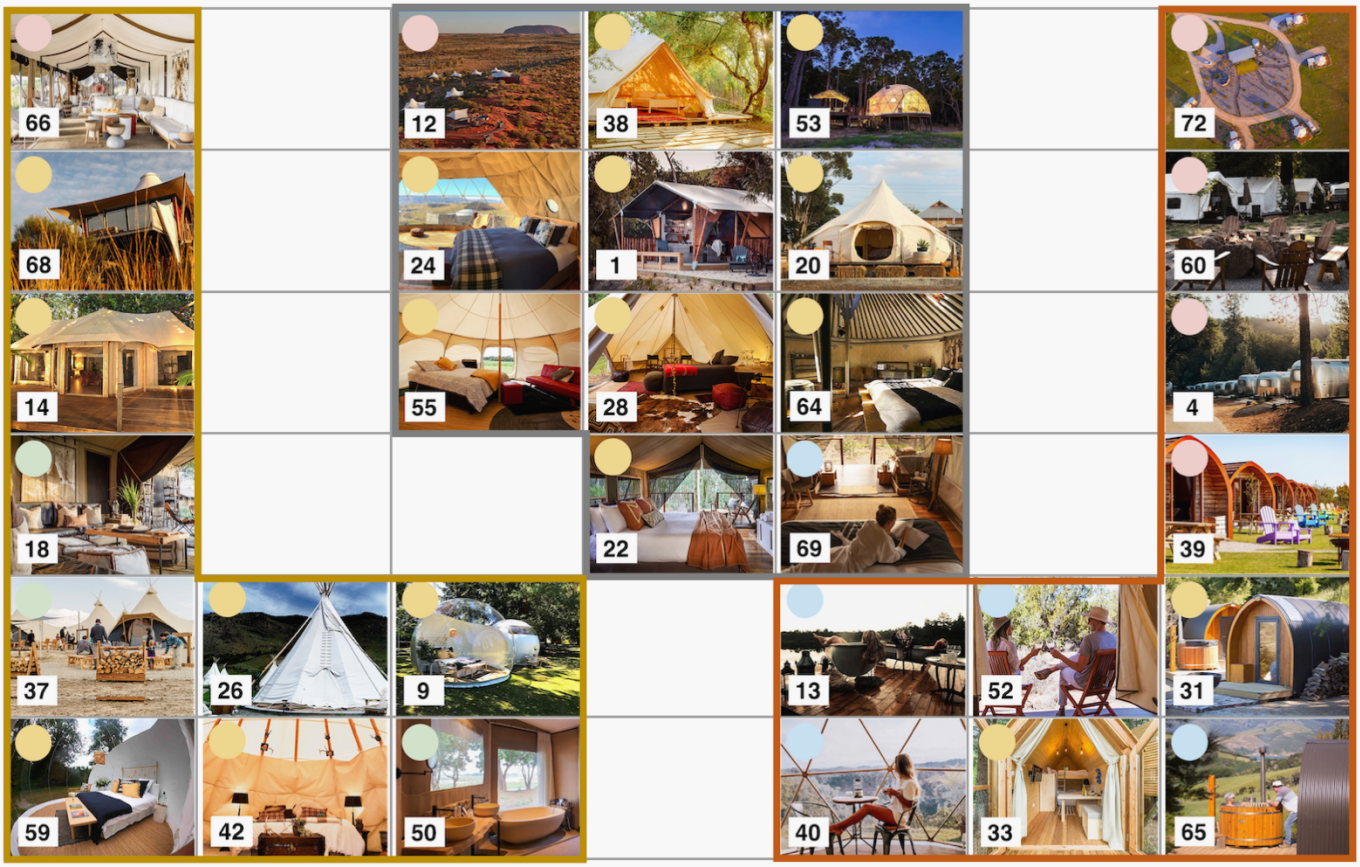
5.2.4 Particularised Description of *POA* Photo Spread for *Comfort-Campers*

The *POA* associated with *comfort-campers*, shown in Figure 5.5, contains thirty-one *expressions.* There is a relatively even split between those shared between *glampers* and *glamping-entrepreneurs* (eleven *expressions*) and those unique to each (ten apiece). This diverges from that displayed within the *NOA* photo spread shown in Figure 5.9, where there is an almost universal agreement of *expressions*. It is clear that they are clear about what they don't perceive as glamping but are more divided about what they do.

There is no doubt that a strong theme throughout the *POA* is connected to *materials*. Seventeen of the thirty-one *expressions* are associated with this *depiction*, with nine relating to the exterior of glamping abodes, and eight about their interiors. For *comfort-campers*, the primary perspective about what constitutes glamping is directly involved with the glamping abode itself. Despite glamping being associated with nature and the outdoors, only two out of the thirty-one expressions are associated with the *outdoors*.

Figure 5.5

comfort-campers: POA photo spread



Within the central shared perspective of the POA photo spread, *space* is limited to the immediacy around the glamping abode itself. The notion of rurality appears as a secondary consideration, implied in interior views and variously depicted in exterior ones. However, it is in the unique selections where perspectives between *glampers* and *glamping-entrepreneurs* branch.

For *glamping-entrepreneurs*, consideration around *materials* remains strong, with six out of the ten chosen expressions associated with this *depiction*. While three of the remaining selections concern *congruence* (e-18, e-37, e-50), and one *typological* (e-66), these also revolve around the interiors and exteriors of abodes. Tents utilising canvas construction permeate all the images.

Glamper's perspectives deviate from the *entrepreneurs*, with only two selections associated with *materials* (e-31, e-33), both linked to construction made from permanent materials, not canvas. Four *expressions* are *typological* (e-72, e-60, e-4, e-39), involving the spatial arrangement and configuration of groups of abodes. They portray abodes close together, affording little privacy and are situated on engineered topography and manufactured surroundings. The remaining four *expressions* are coupled to *congruence,* with two depicting outdoors bathing (e-13, e-65), one of solitary contemplation (e-40) and one of romantic lounging (e-52).

5.2.5 *Contributor* Comments of *POA Expressions* for *Comfort-Campers*

Contributor comments provide insights into group perspectives. They are denoted in the form #P145, where '#P' signifies that it is a *contributor* comment made during the *Q-Sort* process and '145' references the anonymised identifier of the *contributor*. For any group, only the comments of *contributors* in a particular *GOSP* group are used regarding that group.

Figure 5.6

Expression e-1

Expression e-1, shown in Figure 5.6, typifies contemporary canvas construction supported by a rigid timber framework. Contributor statements are included in Table F1 in Appendix F. A recurring theme surrounds the notion of 'home'; the feeling of being at home in one's personal space (#P170, #P38). Functionally, the larger glamping lodges provide a familiar domestic feeling. They have internal layouts not unlike small residential houses, with internal partitioning and amenities similarity disposed. Luxury refers to facilities and amenities expected at home but not typically associated with camping. Ablution areas can be contained within the confines of the tent structure, and most domestic activities can be carried out within the tent footprint. Extremely popular in UK and Europe, these configurations provide the familiarity and functionality of home (#P38) with the sense and feel of living in the wild (#P122). The thin canvas walls allow people to hear, smell and see what is around them, portraying a sense of living in a *nomadic shelter*.

Expression e-38 is similarly framed, although adjacent surroundings are granted more area on the image footprint, signifying that rurality provides more than a contextual backdrop. The *expression* (Figure 5.7) exemplifies the iconic bell tent, typically associated with camping. Contributor comments are included in Table F2 in Appendix F. The notion of living closer to nature permeates the scene while not overly impacting its primary signification (#P113, #168). An important aspect is privacy (#P38, #P101), where there is a sense of having the outdoors to oneself. While it has the semblance of camping, certain elements separate it. The abode is situated on a timber deck, raised above the ground, away from dampness and mud (#P179). Solid, comfortable beds are also shown, not necessarily comparable to high-class hotel standards but certainly a step up from airbeds (#P179).

Figure 5.7

Expression e-38

Concerning the abode itself, single-room configurations are the order of the day. Functionally, the tent provides sleeping and relaxation areas, but guests must transition to other external facilities to carry out ablutions, prepare/consume food, and socialise. Guests must interact with their surroundings, subject to the environment's sights, sounds, smells and feel. Finally, there is a nagging question of whether this is enough? (#P168). The presence of views or activities is left unclear.

Figure 5.8

Expression e-22

Within the *POA*, six of the eleven shared *expressions* directly concern abode interiors. Contributors have chosen Expression e-22 (Figure 5.8) as an exemplar for these (#P7, #P111). While many contributor statements in Table F3 of Appendix F echo comments already made concerning *expressions e-1/e-38*, they reinforce certain aspects. Firstly, the abode should be canvas (#P170, #P171) where it is possible to "hear nature through the thin canvas walls". Secondly, the abode should be protectively set within nature, ensuring privacy (#P111, #P7, P170). Importantly, contributors point to a need to have a sense of luxury (#P170). However, this should be in keeping with the outdoors, not resembling a hotel room situation (#P201, #P170), and it is clear that room appointment is a significant aspect. This theme is carried through shared *expressions e-24, e-64, e-28, and e-69*, constituting all but one of the internal tent situations.

5.2.6 Particularised Description of *NOA* Photo Spread for *Comfort-Campers*

Fig 5.9

Comfort-Campers NOA photo spread

Comfort-campers clearly perceive what does not represent glamping, demonstrated by virtually all selected expressions in the *NOA* photo spread being shared. Nineteen *expressions* are shared, while

only two apiece are unique. Significantly, none of the negative shared *expressions* concerns *materials*. Only one of the twenty-three expressions shown in Figure 5.9 involves *materials.* Of the shared expressions, eleven out of nineteen are related to *outdoors*, with four associated with *luxury* and six with *congruence*. Moreover, 83% of negativity is associated with things to do with the outdoors, with only four related to indoor situations. This is particularly surprising given that one of the pillars of glamping is its empathy with rurality and immersion within nature.

Of the shared *expressions*, one in particular (e-19) received exceptional contributor comments and three others (e-41, e-63, and e-75) only somewhat less. All four *expressions* directly relate to food, bridging the *outdoor, typological and congruence dimensions.* Further, five other expressions are indirectly related to food and drink, involving its service or consumption location.

5.2.7 Contributor Comments of *NOA Expressions* for *Comfort-Campers*

By far, most comments were directed towards *expression e-19*, shown in Figure 5.10, consisting of a chocolate dessert accompanied by nuts and berries. In the comments in Table F4 of Appendix F, contributors associated it with restaurants and resorts. The most commonly held view was that fine-dining was not a part of glamping (#P39, #P122, #P34, #P18), referring to it as hotel/restaurant food (#P49, #P168, #P71) or bakery/patisserie (#P170). There is a sense that there should be something 'rustic' about food (#P101), be in keeping with the environment, and be more organic/wholesome (#P18). One entrepreneur remarked that most guests socialised with nibbles and drinks, with BBQ food following (#P66). There is an expectation that food should be simpler and tailored to be empathetic to glamping's rural setting.

Figure 5.10

Expression e-19

Opposing this are the notions contained in expression e-41 depicting a typical grill or BBQ meal (Figure 5.11). Comments included in Table F5 of Appendix F show that glamping cuisine appears to

be defined by narrow demarcations. Significations contained in e-41 portray cuisine that is too basic, representative of camping (#P34) or a BBQ in the backyard (#P35). There is a feeling that it is too ordinary (#P170). As a result, it is construed that food served at glamping venues should be fresh, preferably obtained locally and from sustainable sources. It should not be 'expected', even if only presented somewhat differently from that typically experienced.

Figure 5.11

Expression e-41

Expression e-75 (Figure 5.12) is an image of a cooking class, an activity perceived as readily available everywhere. Most comments in Table F6 assert that cooking classes could be done from any accommodation (#P161, #P73), at someone's house (#P83), or something offered in an urban situation such as a hotel (#P54, #P15).

Figure 5.12

Expression e-75

The perception that the activity is urban-orientated permeates attitudes (#P83). For some, the activity is just cooking and has little relevance to glamping (#P63, #P15). An alternate perspective

asserts that it is unsuitable for glamping situations as activities should be more private, where couples enjoy solitude (#P3, #P73, #P161). For others, *glamping experiences* "should not necessarily be social times" (#P73). Moreover, cooking should still be done using a gas stove or open fire and still have a camping feel to be authentic (#P147).

Figure 5.13

Expression e-63

In Figure 5.13, a couple are enjoying a meal. While some believe that gourmet eating is a part of glamping culture, it should not have a restaurant feel about it (#P101). There is a sense that serving meals needs a point of difference (Table F7) that incorporates an association with the outdoors (#P32). Enjoying a meal should be organic, not contrived, with each occasion presenting a unique experience (#P179). One suggestion is to set up on the floor with blankets and cushions in a picnic-styled serving (#P63).

Figure 5.14

Expression e-32

Glamping is associated with outdoor activities, and glamp-sites can be located on the doorstep of many, where guests merely have to walk out of their tents to participate. One view in Table F8 of

Appendix F acknowledges outdoor activities' role but feels that cycling (Figure 5.14) does not represent anything done while glamping (#P29). Another suggests that cycling can be done anywhere, such as on cycle trails (#P137). This implies that glamping activities should be memorable, involving experiences not available elsewhere (#P107). An alternative perspective is that glamping activities shouldn't involve "hard work" but lots of rest instead (#P137).

Figure 5.15

Expression e-6

Increasingly, weddings are held in remote picturesque situations where the bridal party ensconces in a fairyland away from the rest of the world (Figure 5.15). Some glamp-sites are ideally situated to host weddings. Where a glamp-site is located in the wild, possesses an outlook over rurality and can provide catering, events can become a significant part of what they do. Alternatively, venues that carry out weddings and other social events sometimes offer limited glamping abodes. Despite this, opinions in Table F9, Appendix F suggest that weddings do not fit with glamping (#P107, #P39). Others believe that while weddings can be carried out at glamp-sites, they are not top of mind (#P151). If weddings are held, they should incorporate and display the character and personality of the glamp-site with distinct glamping elements involved (#P71, #P15, #P83).

5.3 GOSP-2: INTERPRETATION OF *ACTIVE-NATURE-MINIMALIST GESTALT*

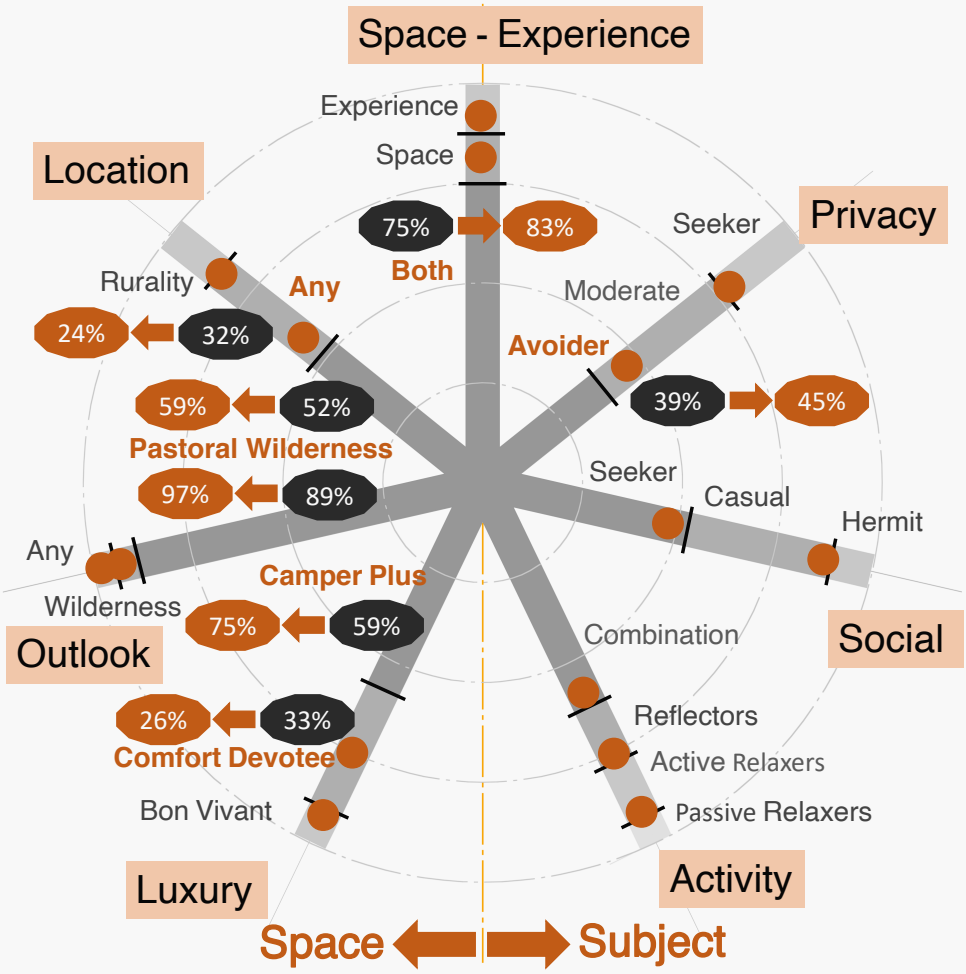
5.3.1 Generalised Assessment of *DAG-D* for *Active-Nature-Minimalists*

The comparison of glamping characteristics of the *active-nature-minimalists with the OCG* is shown in Figure 5.16. The relative movement from the *OCG* is almost the opposite of that manifested by the *comfort-camper* gestalt, with most displacement occurring within *space* rather than *subject*. There is a greater preference for glamp-sites in pastoral and wilderness areas, believing the outlook should be exclusively over the latter. In keeping with their minimalist stance, there is a stronger11 rejection of comfort levels above that typically associated with camping. While they portray a greater desire to

be amongst nature, they are also more at ease with others being around them, although this does not seem to translate into increased socialisation.

Figure 5.16

Comparison of glamping characteristics for active-nature-minimalists Gestalt to that of the OCG



5.3.2 Generalised Assessment of *DCQM* for *Active-Nature-Minimalists*

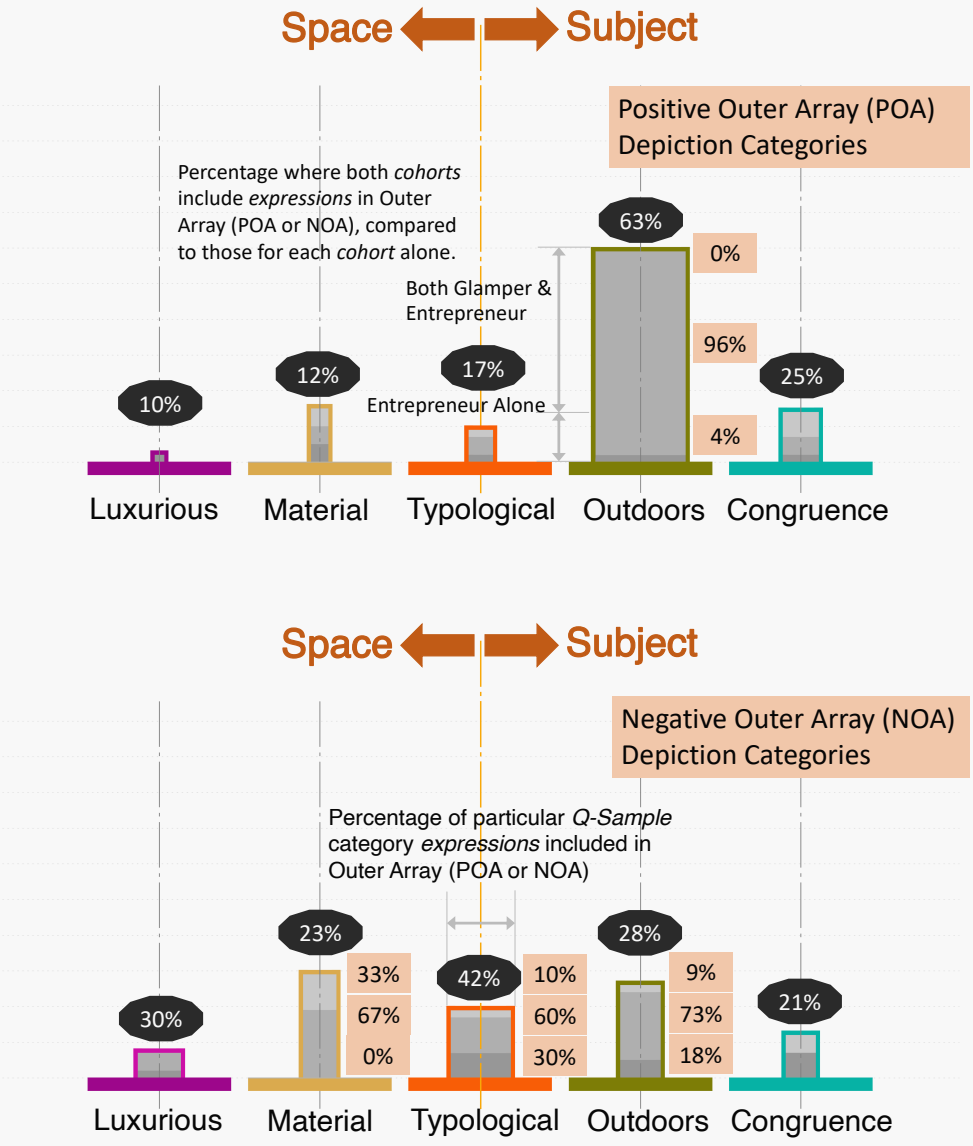
As with the *comfort-campers*, the *active-nature-minimalists* possess a *POA* strongly dominated by one *depiction*. The group's preferences are detailed in Figure 5.17 where the *outdoors* reigns supreme, having almost two-thirds of its *expressions*. It similarly dominates the vertical *depiction* dimension, illustrating that most places in the *POA* are taken up by *expressions* aligned with the *outdoors*. Furthermore, the middle-shaded area dominates the *depiction* bar, with 96% of its *contributors* exhibiting a singular perspective. All other *depictions* are subservient in both dimensions compared to the *outdoors*.

Conversely, no depiction dominates the *NOA* spread, with *material*, *typological* and, interestingly, outdoor *depictions* having somewhat equal contributions. For all *depictions*, relative proportions in

the *NOA* compared to the *Q-Sample* and the *OA* are mixed. Furthermore, their shaded areas show a bipolar behaviour.

Figure 5.17

Generalised Relationship of Active-Nature-Minimalist Gestalt to Depiction Categories



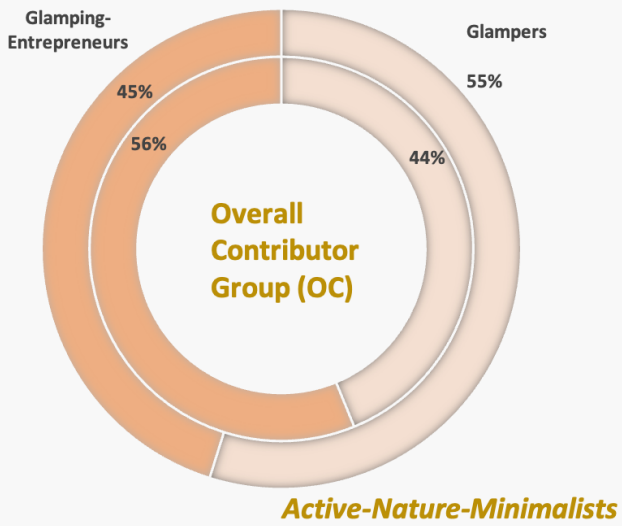
5.3.3 Particularised *Active-Nature-Minimalists DAG-D* Assessment

As shown in Figure 5.18, the *active-nature-minimalists* makeup consists of 55% *glampers* and 45% *glamping-entrepreneurs*, somewhat of a reversal of the *OCG*. Demographically, there are some departures from the OCG. The gender split is more male-orientated, and the group possesses a younger age profile, with fewer baby boomers and more millennials. Regionally, some significant shifts occur, and while the factions from Aust/NZ and Europe follow that of the *OCG*, the portion

from North America increases significantly (29% compared to 16% in the *OCG*). *Active-nature-minimalists* are younger, better educated, and despite earning less, appear to have more disposable income (perhaps having fewer obligatory expenditures). The group may be less inclined to own their home or possess significant material things. While it would be expected that the group would have a more liberal outlook, political perspectives appear to mirror that of the *OCG*.

Figure 5.18

Cohort makeup of active-nature-minimalist Gestalt



Active-nature-minimalists have robust sustainability and conservation views and have formulated firm opinions. Stances regarding global warming, already held by the *OCG*, are even more tightly held. However, animal welfare is a particular example that illustrates this shift. Around 81% of the *active-nature-minimalists* group believe that animal welfare is paramount and should be funded, compared to 69% of the *OCG*. Furthermore, while the *OCG* possess a small percentage who believe economic development is more important than conservation (9%), this is smaller for the *active-nature-minimalists* group (3%). Similarly, there is a hardening of attitude around whether tourism is of positive benefit to society.

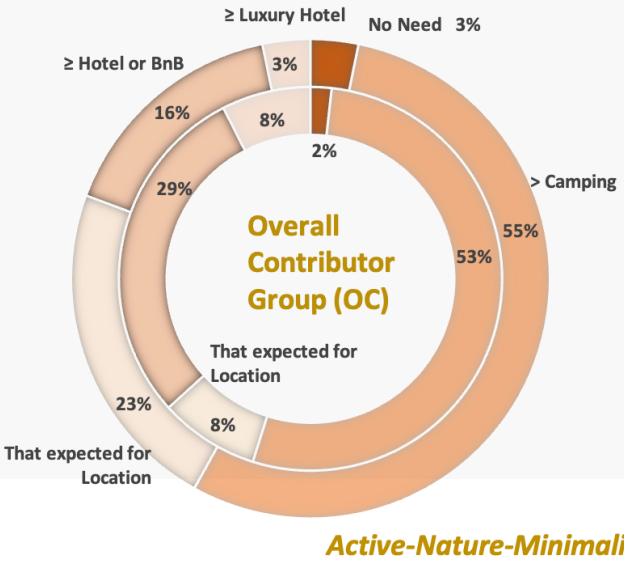
Glamping perspectives are more differentiated in comparison to the *OCG*. The view that *glamping-spaces* and *glamping-experiences* are equally important is even more tightly maintained (81% compared to 74% by the *OCG*). The notion that glamp-sites should be limited to wilderness areas, semi-rural landscapes and adjacent to small villages is also more strictly believed (38% compared to 31% by the *OCG*). Furthermore, the group believes to a greater degree that the outlook from gamp-sites should be over scenes of natural beauty, wilderness, or rurality (63% compared to 52% by the

OCG). These aspects combined, point to the view that glamp-sites should be more embedded within the natural world or rurality than deemed acceptable by the *OCG*.

As shown in Figure 5.19, significant differences towards standards of luxury occur. While other *Gestalten* have fairly solid conceptions of the various comfort standards, the group holds a more fluid view of what is appropriate. This pragmatic view is also reflected in their opinions about privacy. Given that the group believes that glamp-sites should be more embedded within the natural world, it would also be reasonable to assume that personal privacy is paramount. However, this is not the case, and *active-nature-minimalists* possess a greater tolerance towards others being in closer proximity, although there is a preference that abodes are not within talking distance and are screened from one another. In regard to socialisation, the group displays a slight bias to stay just with their partner, or close friends and family compared. Compared to other groups, the *active-nature-minimalists* are the only group where being active and taking on challenges has some prominence.

Figure 5.19

Opinion of Luxury of Active-Nature-Minimalist's Gestalt



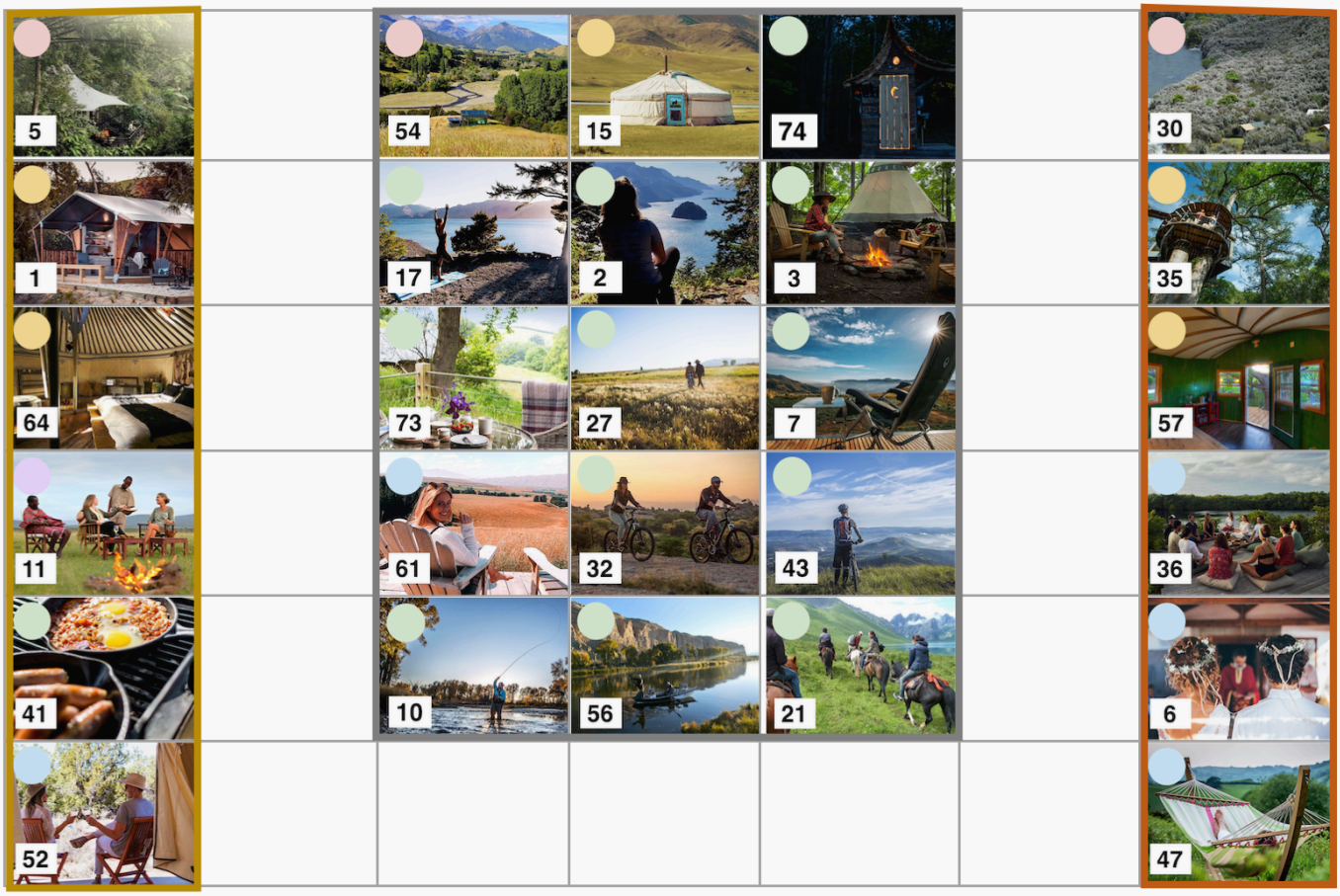
5.3.4 Particularised Description of *POA* Photo Spread for *Active-Nature-Minimalists*

The *POA* associated with *active-nature-minimalists*, shown in Figure 5.20, contains a total of twenty-seven expressions, with fifteen being shared and six apiece being unique to each cohort (making 15+6=21 expressions for each *cohort*). They have a particular view of what they perceive as representing glamping with nature and the *outdoors* clearly expressed. However, there is a psychological aspect to the interaction, that of thoughtfulness (e-2, e-43, e-3), absorbing the natural world through all the senses (e-17, e-7), and being immersed (e-27, e-32, e-10, e-56, e-61). The experiences are fulfilling, many of which are enjoyed singularly (e-2, e-43, e-17, e-3, e-7, e-47).

Encounters are personal, and experiences are somewhat meditative (e-17, e-36). It is surmised that people within this *Gestalt* use the encounter to escape their everyday lives to reflect and re-energise. Glamping represents the ability to take time away from it all. Socialising with others is not abandoned but is constrained by activities and experiences (e-32, e-52, e-36, e-56, e-11). These can vary from taking a bike ride to walking and enjoying a spiritual retreat. Special occasions that have deeply personal meanings are also relevant (e-6).

Figure 5.20

Active-Nature-Minimalist Gestalt: POA Photo Spread



While there are some differences in the unique selections of *expressions* between *glampers* and *glamping-entrepreneurs* compared to their shared choices, this is nuanced. Both *cohorts* perceive that glamping abodes should be located in remote situations away from others (e-5 for *entrepreneurs* and e-30 for *glampers*).

5.3.5 Contributor Comments of *POA Expressions* for *Active-Nature-Minimalists*

Contributors have provided wide-ranging comments concerning the shared *expressions* of the two cohorts. *Expression e-3* gained the most interest, perhaps because it incorporated several

significations important to the group. Similar expressions that speak to the *glamping-space* include *expressions e-2, e-73 and e-74*. Regarding *glamping-experiences*, comments have been directed towards *expressions e-10, e-56, and e-27*.

For *active-nature-minimalists*, *expression e-3* (Figure 5.21) epitomises their ideal of glamping, incorporating three essential aspects. Firstly, the scene is located deep within a wooded area, not just on its fringes, demonstrating a desire to interact with an untouched natural world. *Glamping-spaces* and *experiences* must be real, and not some manufactured *pseudo-wild* environment. Secondly, the adobe has its roots within cultural or historical contexts. Here, nomadic shelters are preferred, depicted with the tipi centred. The third aspect concerns the woman in contemplation beside the fire. The contemplation is not so much one of profound meditation but of respite, rumination, and taking in the surroundings. She is dressed commensurately, being at home in the outdoors. Given the fire, she is showing a degree of bushcraft knowledge.

Figure 5.21

Expression e-3

Comments are included in Table F10 (Appendix F) for *active-nature-minimalists*. For some, it is the type of isolation, comfort, and potential for physical activity/exploration (#P4) that resonates. The notion of being alone, enjoying peace and solace is a recurrent thread (#P87, #P180). Having autonomy over one's routine and activity is another important aspect (#198, #87), something that is perhaps absent in this group's daily life. The fire itself is an important symbol, and the capability and freedom to light one reinforces a closeness to and desire to live in harmony with the natural world (#P160, #P198, #P180). The willingness to have humble lodgings (#P4) is a nod to the minimalist perspective while ensuring that the experience has a low ecological footprint (#P4) reflects the respect given to the natural world.

The notion of contemplation appears strongly with the selection of *expression e-2* (Figure 5.22), denoting a woman sitting by herself on a coastal escarpment overlooking an idyllic coastal scene. The

image contains *representations* meaningful to *active-nature-minimalists*. Firstly, the location is one of untouched natural beauty that, except for the individual, is devoid of human impact or presence. Nature is the dominant theme of contributor comments included in Table F11 (Appendix F). This underpins the perspective of wanting to be in the untouched wilderness (#P75, #P87, #P152). Secondly, the woman is perched on the hillside, sitting on a log or a rock, signifying a desire to appreciate nature on its terms. While some *glamping-spaces* provide comfortable seats on easily assessable decks, this is disregarded as being inauthentic and impacting the natural environment. In the image itself, a strong signification surrounds the act of contemplation. Similar to *expression e-3,* it is one of appreciation rather than meditation, taking time out rather than striving towards transforming one's inner self. Stopping to enjoy nature, its sights and sounds, and connecting more than at a superficial level is an important thread (#P75, #P87, #P152). For some, it is also an escape from normality, including the loud, abrasive sounds associated with city living (#P87).

Figure 5.22

Expression e-2

Figure 5.23

Expression e-73

Expression e-73 (Figure 5.23) also concerns the immediate space around the glamping abode, and its selection speaks to how this space interacts with the surrounding countryside. The scene is one of rolling farmland fringed with enclaves of wooded areas rather than densely covered forest. The Sylvan scene contrasts somewhat with other *expressions* the group favours, where landscapes have been largely untouched by humankind. Regardless, the view from the sitting area is instagrammable (#P102). A glamping lodge can be seen in the distance, although not in the immediate vicinity. The foreground resembles an urban patio setting, separated from the adjacent fields by a simple post and rail fence. The outlook, while rural, has a domesticated feel about it. Despite this, comments in Table F12 (Appendix F) suggest that it is still considered a natural space permeating rurality (#P88, #P102). Furthermore, it is considered comfortable without any overt display of luxury.

Figure 5.24

Expression e-74

Expression e-74 (Figure 5.24) portrays an outside toilet not usually associated with glamping. Further, the image has no secondary signification providing ancillary context. While it is not unusual for ablution buildings to be constructed near tents, they generally include full bathroom facilities. In this case, its size suggests a wc only, leaving the viewer to ponder whether or not any shower or bath facilities exist elsewhere. Despite this, the image is perceived favourably in Table F13 (Appendix F) comments, with its minimalist and low-impact design seen as a strength rather than a weakness (#P160, #P130). The fact that it is constructed from natural materials, with a sense of woodland folklore, is viewed as creative and individual (#P160, #P84).

Figure 5.25

Expression e-5

While *expression e-5* (Figure 5.25) is not a shared expression, it is associated with *expression e-30* (Figure 5.26); therefore, its inclusion here is warranted. Both depict glamping abodes within and surrounded by wild and rugged remote landscapes (#198, #P13, #84). The imagery portrayed is one of being away from civilization and urbanity. There is a juxtaposition involved, where there is a hint of what the glamping abode provides, but the vastness of the wilderness overpowers this. For *active-nature-minimalists* (comments in Table F14, Appendix F), it is both the seclusion (#198, #P13) and the expectation of adventure (#P84) that appeal.

Figure 5.26

Expression e-30

Physicality can be seen as a significant thread within the shared perspectives contained in Figure 5.27. This flows into contributor statements (Tables F15 and F16, Appendix F). There is a belief in getting outdoors and pursuing a physical connection with nature (#P102, #P4). Ideally, glamping spaces should be near outdoor activities (#P102), and enjoying leisure and recreation in a wholesome environment is appealing (#P4).

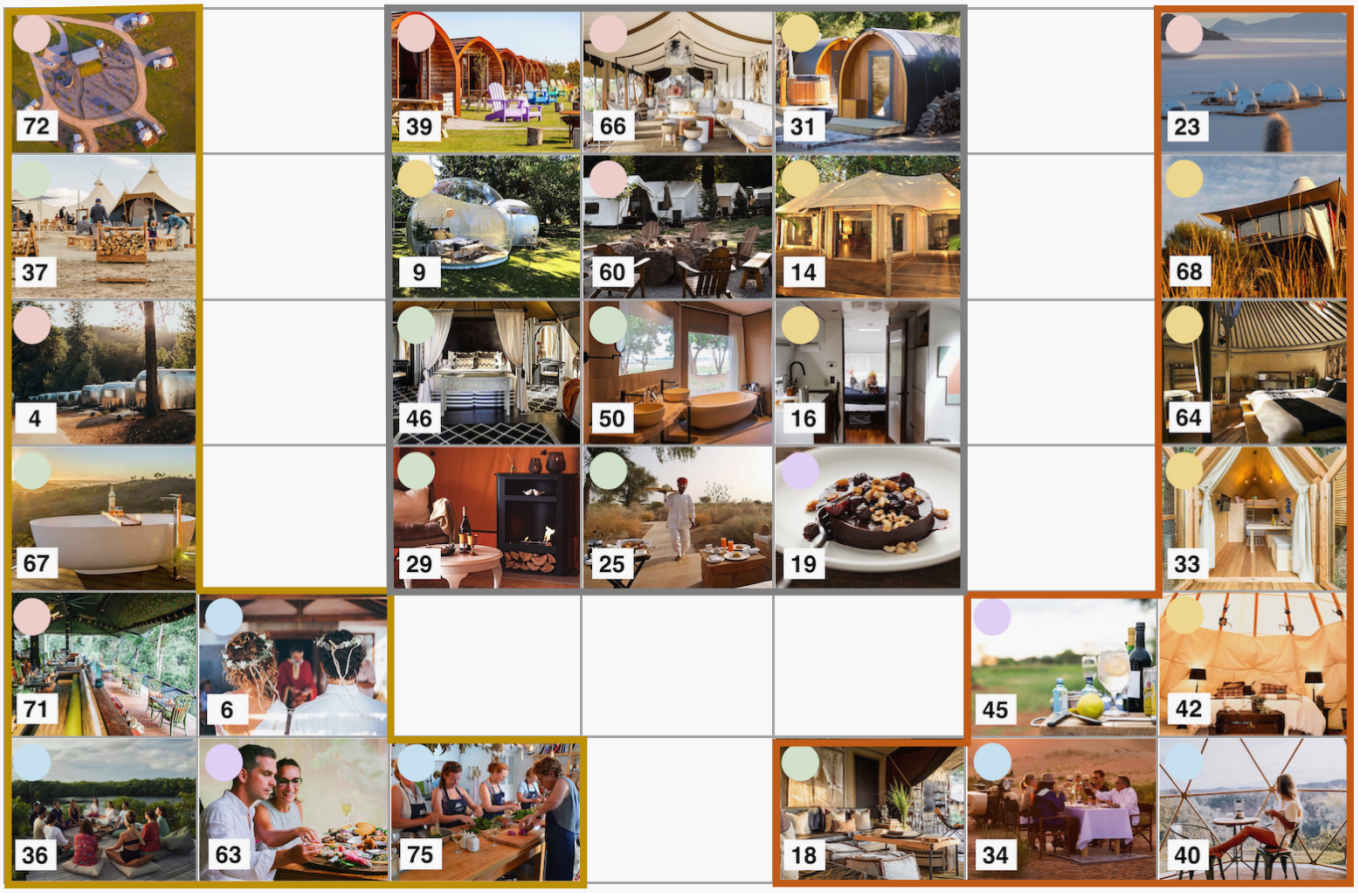
Figure 5.27

Expression e-56

5.3.6 Particularised Description of *NOA* Photo Spread for *Active-Nature-Minimalists*

Fig 5.28

Active-Nature-Minimalist Group: NOA Photo Spread



Compared to the *POA*, the *NOA* does not display any distinctive affinities to a dominant *depiction*. Of the thirty *expressions* in Figure 5.28, twelve are shared, and nine are unique to each *cohort* (12+9=21

for each array). Rather than look at the shared expressions in isolation, it is more useful to consider the full makeup within each *cohort* to discern the underlying threads permeating negative perspectives. Viewed in this manner, two themes emerge. Firstly, the number of *expressions* associated with the *outdoors* is low and can be collected under 'outdoor hotels' (e-29, e-46, e-50, e-25). Except for one apiece (e-67, e-18), the snubbing of hotel lavishness is universal between the two *cohorts*. Further, each *cohort* has selected two luxury *expressions*, which, when combined with similar *expressions*, there is an explicit rejection of sumptuousness within the *glamping-space* (e-66, e-46, e-50, e-19, e-25, e-29, e-67, e-63, e-45, e-14).

The other dominant thread concerns the spatial arrangement of abodes (e-39, e-60, e-4). There is universal scorn of the close placement of abodes as manifested in holiday parks and campgrounds. The thread is more dominant amongst *glamping-entrepreneurs* than *glampers*, even with attempts to mitigate spatial arrangements through careful planning (e-72).

While no predilections of abode types or living spaces come to the fore within the *POA*, there is a definite preference for spaces to be minimalistic (e-74) and in keeping with the surroundings (e-1, e-3, e-54). Looking back at the *POA*, there is a propensity for abodes derived from nomadic shelters such as yurts and tipis (e-15, e-3). However, treehouses are also favoured by *glampers* (e-35, e-57), while safari tents are tolerated by *glamping-entrepreneurs* (e-64). Regardless, abodes are to be surrounded by the wilderness and isolated from other glamping abodes (e-54, e-15, e-3, e-5, e-30, e-35).

5.3.7 Contributor Comments of NOA *Expressions* for *Active-Nature-Minimalists*

Contributors have commented most strongly about their dislike of opulence and living in luxurious spaces, conveyed through the negative perspectives shown towards *expressions e-66 and e-46*. Similar views are held towards glamping spaces being nearby, illustrated by comments about *expression-4*.

Expression e-66 (Figure 5.29) arises as one of the negative focal points for *active-nature-minimalists*. Given the group's propensity to prefer more spartan abodes (Table F17, Appendix F), it is clear that the significations within the image are too grand (#P58) and not in keeping with the reasons people connect with nature. It is out of place (#P58, #P88), particularly with this group's perception of glamping being closer to camping (#P88) than the notion of an 'outdoor hotel'. Catering for larger groups of people also piques the group's perspective (#P88, #P125), who prefer smaller, more intimate spaces. For others, the portrayal is old-fashioned and overpriced (#P78).

Figure 5.29

Expression e-66

Railing against the outdoor hotel concept is more incisive regarding *expression* e-46 (Figure 5.30). The reference to hotel space dominates comments in Table F18 (#P126, #P125, #P13, #P4), and the display of more expensive and glamorous appointments is considered over the top (#P126, #P4). As a part of this, the room is viewed as over-furnished to suit the group's minimalist taste (#P4).

Figure 5.30

Expression e-46

Negative perspectives toward *expression e-4* (Figure 5.31) are physical and mental (Table F19, Appendix F). Being packed together in close confinement contrasts strongly with the group's desire to be alone within the outdoor space (#P78, #P160, #P4). Further, the imagery in this photo is metallic, manufactured and not empathetic with its surrounding environment (#P4). At a deeper level, an essential part of the *glamping-experience* is taking in and savouring the natural world. It is private and personal, regenerative physically, mentally and spiritually. Therefore, the idea of being

squashed together with others in a confined space is both disruptive and intrusive. It is disruptive because the intimate connection with the outdoors is broken by the need to communicate and socialise with neighbours. It is intrusive, as the sights, sounds, and smells associated with people engaging penetrate, distract and hinder a person's thoughts and feelings (#P4).

Figure 5.31

Expression e-4

5.4 GOSP-3: INTERPRETATION OF THE *GLAMOROUS-VENTURERS GESTALT*

The *glamorous venturers* represent the group in which the *typographic depiction* dominates, sympathetically supported by the *materials depiction*. It is the first group where a geographic context provides the focus and reason to go glamping, even though it may involve travel. A part of the excitement is arriving somewhere few people have been to. However, unexpectedly, their journey is not to partake in sporting activities, adventures, or even mild activity. They are not adventurous like the *active-nature-minimalists* and don't particularly seek to immerse themselves in the outdoors or connect with nature. However, If the reason to go glamping is not concerned with adventure, neither is it to savour hedonistic socialising or gourmet food. Instead, preferences are more indulgent, revolving around staying in unusual and quirky abodes. It can be imagined that such glamping trips would provide copious instagrammable moments that could be highlighted during bucket-list discussions at social get-togethers. Alternatively, the encounter could fulfil a personal urge to experience beautiful and exotic places that are unique.

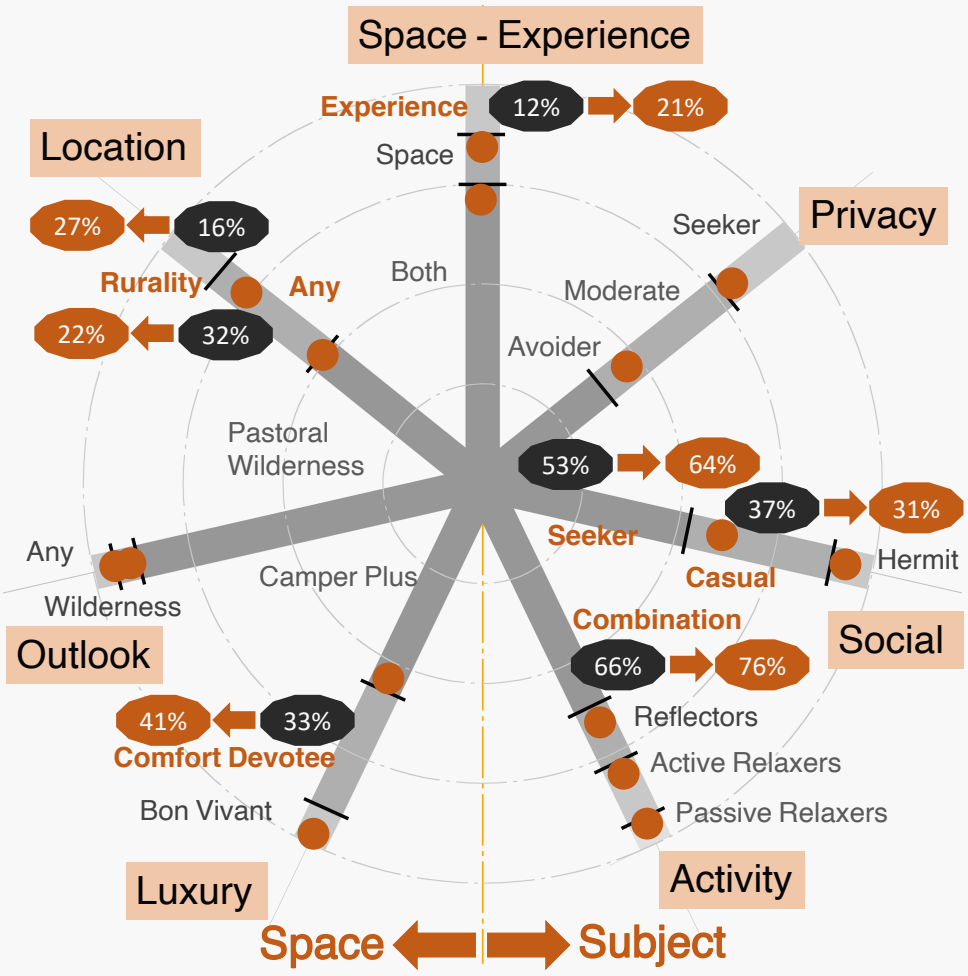
5.4.1 Generalised Assessment of *DAG-D* for *Glamorous-Venturers*

For *glamorous-venturers*, the movement of characteristics relative to the *OCG* is equally divided between *space* and *subject, as shown* in Figure 5.32. Within *space*, there is considerable movement in both *location* and *luxury depictions*. The *glamorous-venturers* are more explicit in the locations where *glamp-sites* should be situated. Being located anywhere is perceived less favourably, and

glamp-sites are preferred to be positioned at least within rurality. The outlook remains firmly towards pastoral-wilderness. However, contrasting to the *active-nature-minimalists*, whose perspective towards luxury shifted towards more utilitarian comfort, *glamorous-venturers* desire considerably more comfort with a shift towards the 'comfort devotee' level. Regarding activeness, the group tends towards combinations of *passive* and *active relaxing, and reflecting*. There is a much greater preference to socialise, and there is a movement away from casual interactions towards actively seeking the company of others. It is construed that socialising governs activities. Consequently, characteristics point to a group that prefers to be surrounded by nature, somewhat participating in what it offers, likely in the company of others. However, they are not minimalists and desire a relatively high level of comfort. It may be that this group perceives themselves to be more venturesome than they actually are.

Figure 5.32

Comparison of glamping characteristics for glamorous-venturers to that of the OCG

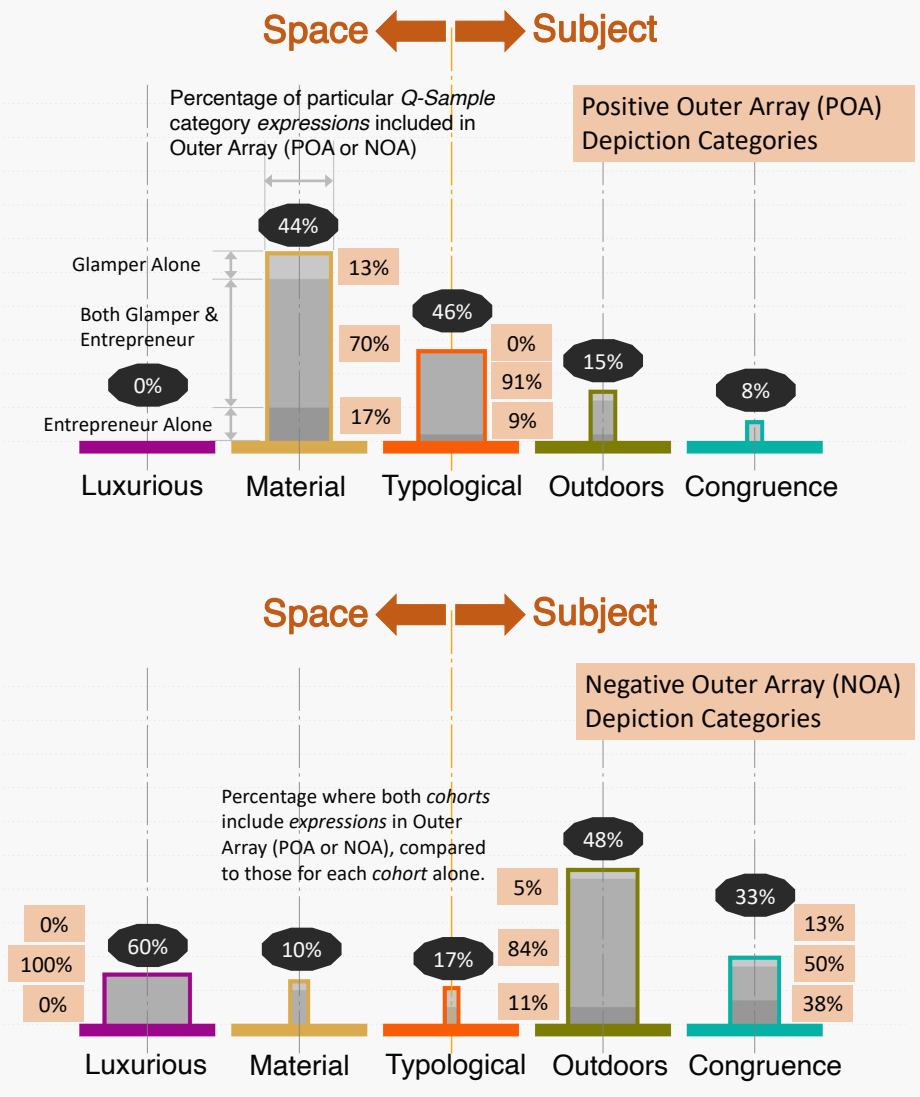


5.4.2 Generalised Assessment of *DCQM* for *Glamorous-Venturers*

The generalised *Gestalt-depiction* graphic provides further insights, as shown in Figure 5.33. In particular, it highlights some contradictions in their viewpoints. Specifically, the POA spread shows that *material* and *typological depictions* are important to this group at the expense of *outdoors, congruence* and *luxurious,* which hardly feature. Similar to the *comfort-campers*, the *material depiction* features strongly, suggesting that the nature of the glamping-abode is important. Significant interest in the *typological depiction* compared to other groups indicates that the area immediately surrounding abodes, along with the theme portrayed by glamp-sites, is also crucial. While the *luxurious depiction* appears unimportant, the luxurious appointment of abodes is. Glamorous-venturers may perceive themselves as hardy 'explorer' types, but their behaviour indicates a more 'bon vivant' lifestyle. This is consistent with their increased identity as 'comfort devotees' in the luxury characteristic (*DAG-D*).

Figure 5.33

Generalised Relationship of Glamorous-Venturers to Depictions



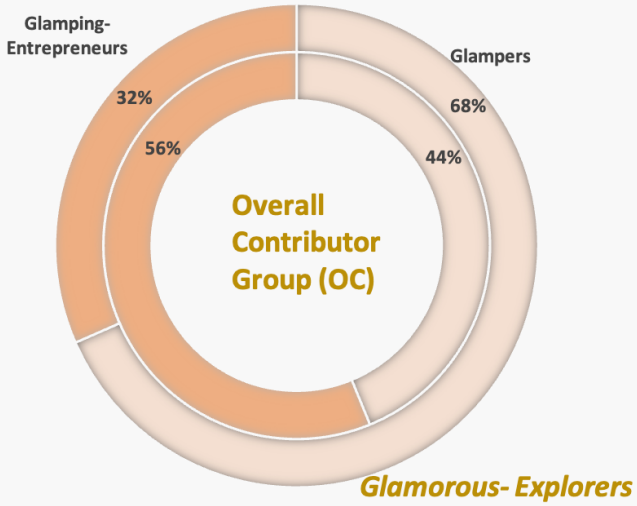
This mismatch between 'perception' and 'actuality' continues with their stance towards the outdoors. While they perceive themselves as immersed in various activities (*DAG-D*), examining the group's stance towards the *outdoors* tends to contest this. It may be that the group tend to be *reflectors* and *passive-relaxers*, but perceive themselves more as *active-relaxers*.

5.4.3 Particularised *Glamorous-Venturers DAG-D* Assessment

The *glamorous-venturers* makeup consists of 68% glampers and 32% glamping-entrepreneurs, in a strong reversal of the makeup of the *OCG* as shown in Figure 5.34. The *glamorous-venturer* group is distinct as it contains a greater portion of glampers. Its gender balance is tipped towards a higher percentage of females (58% compared to 49% in the *OCG*). The other significant shift concerns the age of contributors, which moves towards the older generations. The proportion of millennials decreases (26% down from 33% for the *OCG*) and is largely replaced by baby boomers (26% up from 23% for the *OCG*). The only other notable aspect is an increase in European *contributors* (35%, up from 30% for the *OCG*).

Figure 5.34

Cohort makeup of glamorous-venturers



The group appears to have a more conservative but conflicted attitude towards conservation. The *OCG*'s firm belief that conservation is more important than economic development is weakened amongst *glamorous-venturers.* Further, a more significant portion think that the financial benefits of tourism outweigh the associated impacts. The shift towards a more moderate stance regarding the economy-sustainability nexus is also reflected politically, where the 'strongly liberal' section has moved to the 'somewhat liberal' (51% up from 41% for the *OCG*) and the 'somewhat conservative' (22% up from 19%). Interestingly, views regarding wildlife preservation and global warming are as

strong as those of the *active-nature-minimalists* group. It may be that these two aspects have obtained widespread acceptance and are of universal concern.

Regarding glamp-site location, the group departs from the *OCG* in two respects. Firstly, the link to general rurality is more strongly held, with 38% holding this view compared to 31% of the *OCG*. Secondly, opinions of what constitutes rurality have also expanded with support towards including intensively cultivated land (24% compared to 14% for the *OCG*).

The preference away from urban areas is also reflected in the type of outlook the group believes glamp-sites should have. Here, the specificity of rurality becomes focused, where the group believe more strongly that views should be over spectacular areas of natural beauty or any rural and wilderness landscape. Conversely, fewer believe that views should be over urban areas or internally facing.

Two other aspects of *glamorous-venturers* are significant. Firstly, a greater percentage believe that the level of luxury should be equal to or greater than the level displayed by typical hotels or BnBs (40% compared to 29% to OCG). This appears to be at the expense of believing that the level of luxury should be commiserate with the location (remoteness) of the glamp-site. Preferences for standards greater than luxury hotels are also snubbed, indicating that the group has narrow thoughts over the quality of stay and service. The second concerns the types of socialisations the group believes are appropriate. There is less support for just being with one's partner (3% down from 10% for the *OCG*), slightly less support for friends, family and broader social groups, but more support for meeting other people while staying at the glamp-site (43% compared to 36% for the OCG).

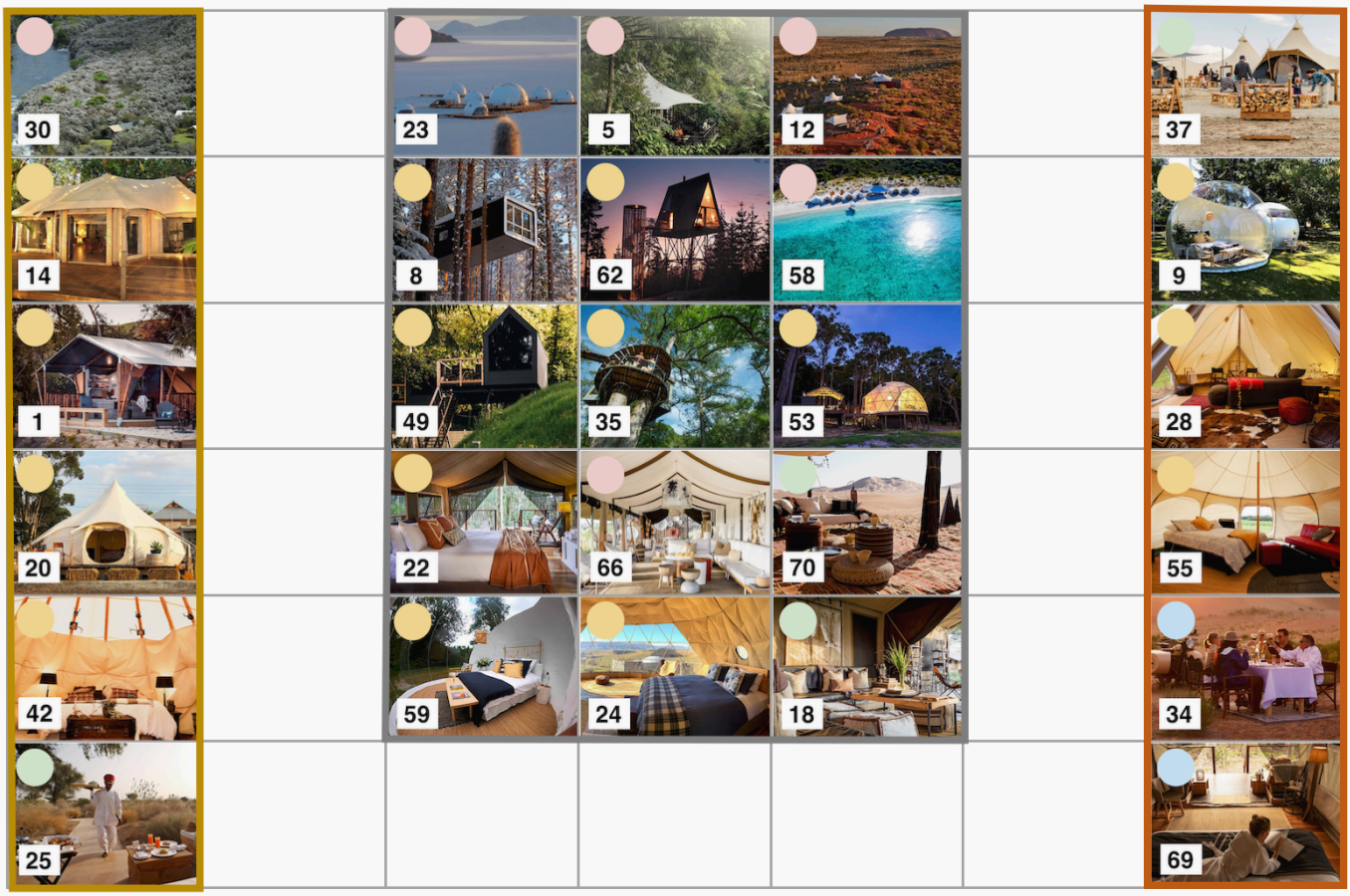
5.4.4 Particularised Description of *POA* Photo Spread for *Glamorous-Venturers*

The POA for the *glamorous-venturers* is shown in Figure 5.35, containing twenty-seven expressions, with fifteen being shared and six each for glampers and glamping entrepreneurs (making 15+6=21 for each *cohort*). Their perspective on what constitutes glamping concerns three threads that empathically interact with each other. The most distinctive of these are aligned with the *typological depiction* and concern the geographical context of the experience. Preferred glamp-sites lie in relatively uncharted and remote regions and provide direct access to particular environments such as ice-plains (e-23), deserts (e-12), or remote seasides (e-58). Such habitats are mainly devoid of humans, providing a sense of exploration and adventure. It updates the notion of experiencing 'the road less travelled' and fulfils the desire to go to places few others have ventured. Analogies can be made to outdoor hotel facilities such as the ice-hotels in Sweden and Norway, and the desert-hotels in Utah, Australia, the Middle East, and Africa.

The second thread, manifested through *materials*, concerns unusual and unique abodes. Specific design is sometimes necessary because of the harsh environment in which they are situated. However, a part of the attraction is to stay in carefully crafted architectural designs or have been placed in extraordinary positions (e-8, e-62). Alternatively, sensitive designs situate abodes into the environment sympathetically (e-23, e-12, e-53). Still, others appeal because they convey a sense of discovery that the early explorers must have experienced (e-58). For those that prefer to stay close to nature, quirky abodes are built right into the environment (e-5, e-35). However, few are constructed from fabric, instead, from permanent materials. For the purists, the move away from fabric structures eliminates them as glamping abodes, while for others, they are simply pioneering future directions.

Fig 5.35

Glamorous-Venturers: POA Photo Spread



The third thread, also allied to the *materials dimension*, looks at the comfort and appointment of abode interiors. While interiors are not excessively 'opulent', they are luxuriously comfortable, with attention given to interior design (e-18, e-66). Sleeping areas are where particular attention is given to comfort rather than lavishness (e-22, e-24), although even here, a sense of quirkiness can prevail

(e-59). The area around the abodes is equally important, and the flow between inside and outside is also carefully considered (e-70).

5.4.5 Contributor Comments of *POA Expressions* for *Glamorous-Venturers*

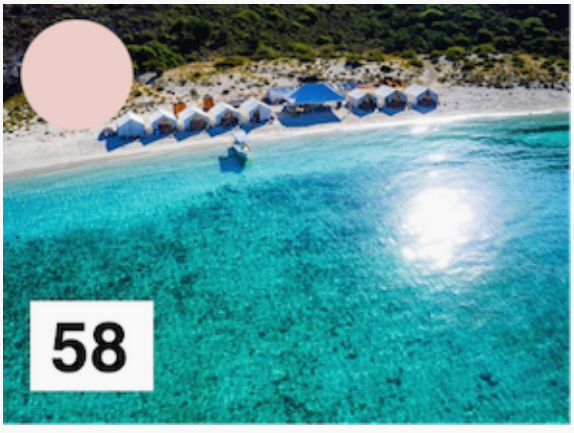
Expression e-5 (Figure 5.36) has previously been included as a positive expression for the *active-nature-minimalist's* group. However, in that case, it served to signify that group's immersion within nature. It was not expressed as wondrous or spectacular but simply an acknowledgement of fact, something done quite often. However, the opposite is true for the *glamorous-venturers* as described in Table F20 (Appendix F), where the prospect of glamping in the jungle is viewed as exotic (#P167). It is novel and exciting, with the expectation that it will contribute to a great *glamping-experience* (#P138, #P47, #P141). Being right in the thick of it (#P46, #P42, #P138) is essential when secluded and immersed (#P42, #P47). Possessing great views is considered a feature (#P46, #P141) and the notion of taking photos is mentioned (#P47). There is also consideration of decompression, restoration and reflection (#P138, #P42).

Figure 5.36

Expression e-5

Figure 5.37

Expression e-58



The scene of a glamping camp on an idyllic beach setting is captivating. Being located in a unique location (#P98) and providing experiences (#P190, #P42), the significations in this image (Figure 5.37) satisfy being somewhere different and exotic (Table F21, Appendix F). Glamping abodes are assembled close together, and while not usually considered desirable, in this case, the 'camp' adds to the sense of adventure and explorer identity. The idea that the camp is a mobile setup, a completely novel one-off with a low environmental impact, is particularly appealing (#P42). A recent advent in glamping is transporting completely mobile glamping complexes into beautiful remote locations for one to two weeks. Such experiences are highly memorable.

Figure 5.38

Expression e-23

Remote topographies have fascinated humankind for centuries, and the idea of experiencing them has piqued curiosity (Table F22, Appendix F). The dominant imagery contained in expression e-58 (Figure 5.38) is one of uniqueness (#P115, #P81). However, a distinction exists between explorers and *glamorous-venturers*. The environment posed a challenge for explorers, and they immersed themselves within the landscape to accept whatever challenge presented. For *glamorous-venturers*, it is not immersion but absorption that is sought. To sense, feel and look at the environment is the objective, to understand it, even if only for a moment. In this case, challenge and hardship are juxtaposed with hospitality and comfort.

More than any other, *expression e-12* (Figure 5.39) personifies the view of *glamorous-venturers*. Perhaps, most importantly, the site overlooking one of the world's great landmarks providing an excellent instagrammable vista (Table F23, Appendix F). The glamp-site is remote, isolated, and far off the beaten path (#P124, #P42), providing an escape from everything (#P42). It is embedded within nature (#P189, #P42), providing the purest glamping experience (#P42). Lastly, the abodes are unique and high-end (#P189, #P42) and in stark contrast to that provided by city hotels (#P124).

Figure 5.39

Expression e-12

Expression-8 (Figure 5.40) is firmly within *materials*, eliciting numerous contributor comments (Table F24, Appendix F). While it appears to float amongst the trees without any apparent structural support, there is more to it. The support is cleverly hidden in the architectural detailing, and the simple and minimalist appearance (#P21) belies the amount of thought that has gone into its design. It is used for visual effect, to astound by defying gravity. For *glamorous-venturers* the abode is unique, innovative and memorable (#P46, #P190, #P200, #P115), distinguishing it from all other glamp-sites (#P21). Luxury is mentioned or inferred (#P21, #P141, #P14) without indicating that the interior provides such an amenity.

Figure 5.40

Expression e-8

At a more pragmatic level, its location within the tree canopy signifies that it is implanted deeply within nature, surrounded above, below and around by forest (#P21, #P190) and the feeling of being elevated (#P25). *Glamorous-venturers* constantly seek novel, unorthodox, and even outlandish things that provide ‘something exciting and attractive’ (#P190). At the same time, privacy and solitude are

guaranteed (#P21, #P200), possessing a superb outlook over the adjacent landscape (#P25, #P200, #P115). If there is ever an image worthy of inclusion in the National Geographic magazine, this is it.

Figure 5.41

Expression e-70

Few *expressions* deal with the abode interiors' interface and relationship with the adjacent outside area. *Expression e-70* (Figure 4.41) displays touches of luxury (#P93, #P197) set on the edge of a remote wilderness, with the background providing a sense of adventure (#P108). Associated with the *outdoors* (Table F25, Appendix F), its uniqueness is manifested by framing the outside as another room to the abode, with touches such as thick carpet on the sandy floor and an airy canvas roof flapping in the breeze (#P108). Using furnishings made from rope and woven in basket form is a nod to the natural world (#P108). There is a deep sense of being in the middle of nowhere (#P108) but knowing someone else will take care of everything (#P93). Ultimately, the signification concerns the juxtaposition of being comfortable, even luxurious, while engulfed in a rugged, inhospitable environment. Such contrasts are memorable and epitomise the need for *glamorous-venturers* to quest that which is remarkable.

Figure 5.42

Expression e-66

The comfort and appointment of abodes are important for *glamorous-venturers* (#P36*)*. They feature in five of the fifteen shared *expressions* contained in the *POA*. Style and appointment are key takeaways from Table F26 (Appendix F). For the most part, the *glamping-experience* exclusively involves being in the *glamping-space* itself (Figure 5.42). The encompassing vista is crucial, and viewing it as a backdrop is essential, but they have little interest in venturing out amongst it.

Expression e-66 concerns the interior spaces' design, style and arrangement, in this case, the inside of a communal lounge. The scene portrays a light, high-aspect draped ceiling (#P134), reminiscent of the great tents of the ottoman empire and imbuing the same sense of majesty and opulence. However, the context has been updated and lifted through modern furniture (#P124) accompanied by ethnic furnishings. One side of the room is open, providing a broad outlook of the surroundings. In contrast to *expression e-70,* where the inside is brought to the outside, the reverse is achieved, and a sense of bringing the outside inwards is apparent. Despite this, *contributors*' comments are bland and their language impassive, as if the presentation is somehow expected and necessary (#P11). It presents luxuriously (#P81, #P36, #P124, #P11), is nicely decorated (#P89), and provides a level of comfort (#P30, #P134) that is not overdone (#P134). There is a feeling that providing less would have been a disappointment.

Figure 5.43

Expression e-22

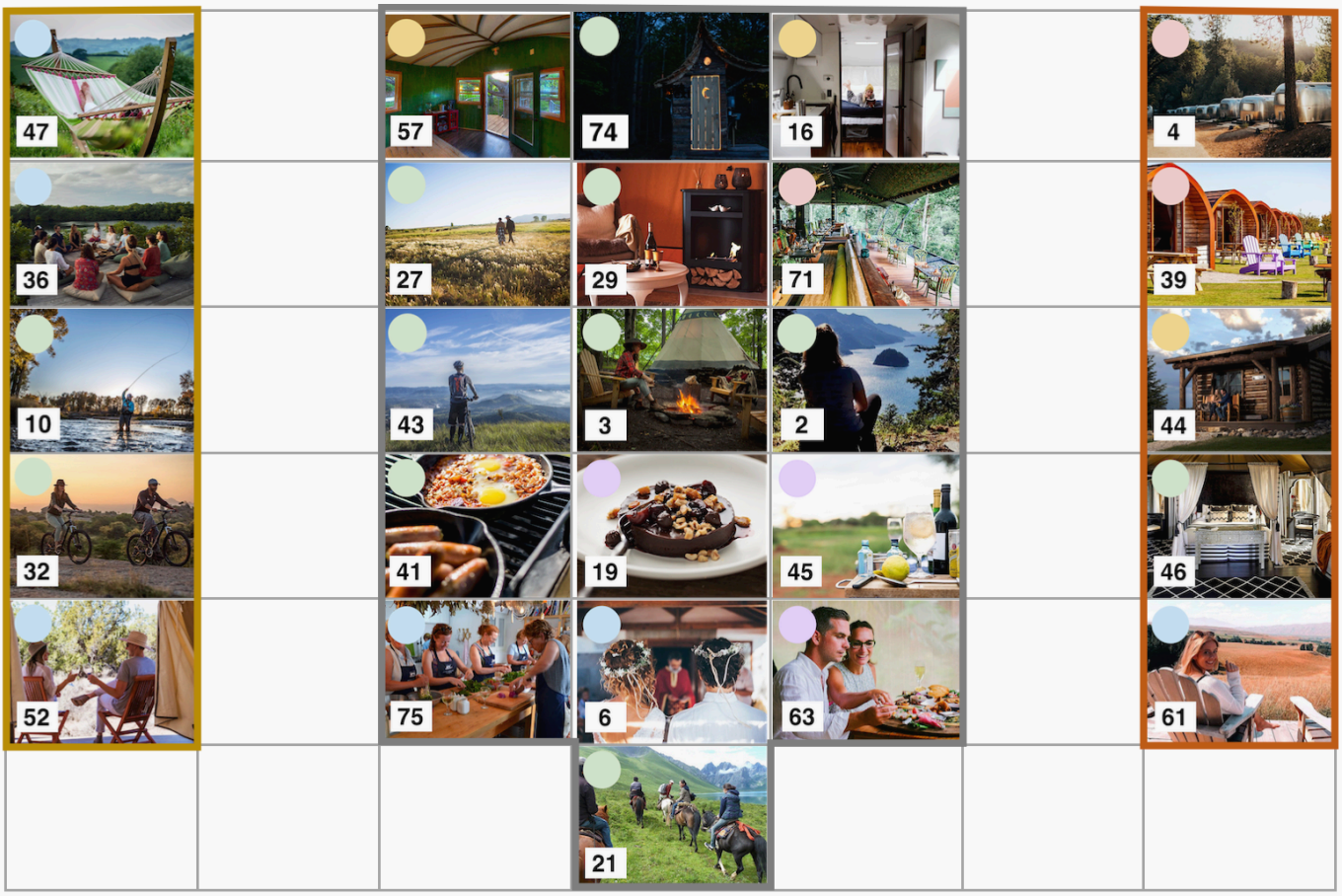
As with *expression e-66, expression e-22* (Figure 5.43) has been of interest for the *comfort-campers* and comments between the two groups can be compared and contrasted. For the *comfort-campers* the experience of comfort and amenity is a discovery in itself and an experience not expected. For *glamorous-venturers*, it is simply a line drawn in the sand. The language used possesses less emotion (Table F27, Appendix F), involving descriptions rather than feelings (#P51, #P14, #P19). The link between luxury and nature is noted (#P51, #P19), as is privacy (#P19). A connection between high

end-tents and full bathrooms is made, (#P14). The attitude towards the level of comfort and appointment is one of expectation rather than wonder, a level demanded rather than appreciated.

5.4.6 Particularised Description of *NOA* Photo Spread for *Glamorous-Venturers*

Fig 5.44

Glamorous-Venturers: *NOA* Photo Spread



The *NOA* manifests six threads occurring across four different *depictions*. There is considerable agreement between *glampers* and *glamping-entrepreneurs*, with sixteen expressions being shared with five unique each (16+5=21). Several *expressions* include more than one signification explaining why there are thematic cross-overs within *depictions*. The threads include personal contemplation (e-43, e-3, e-2), outdoor activity (e-27, e-43, e-3, e-2, e-21), socialisation (e-27, e-71, e-75, e-6, e-63), indulgence (3-19, e-45, e-63), food (e-41, e-19, e-63) and obtuse statements about interiors (e-57, e-74, e-16, e-29, e-71, e-3). The breadth of negative perspectives supports the argument that much has to do with identity and image, and little to do with personal enjoyment, development or transformation. This leads to speculation that personal 'bucket-list' ambitions or obtaining instagrammable moments are important.

5.4.7 Contributor Comments of *NOA Expressions* for *Glamorous-Venturers*

Figure 5.45

Expression e-3

Expression e-3 (Figure 5.45) has previously been positively noted within the *active-nature-minimalists* group. It is a part of *outdoors* but is also empathetic to the *congruency*. Contrastingly, it is considered dismally by *glamorous-venturers*. There are no observations regarding aspects of contemplation, being immersed within nature, nor the cultural context involved with the setting (Table F28, Appendix F). It is precisely these aspects that are considered to be viewed negatively. This lack of empathy illustrates that this group absorb their experiences but are not immersed in them. They are observers rather than actors. The attitude is captured by the remark that it is 'dirty, cold and wet' (#P30). *Contributors* felt that it represented camping rather than any form of glamping (#P96, #P21), where luxurious elements were 'very lacking' (#P21), the tent inadequate, and the lack of a bathroom mentioned (#P96). Likely, *glamorous-venturers* are not interested in nomadic shelters' cultural or historical significance.

Figure 5.46

Expression e-2

The theme of enjoying the *glamping-experience* in a literal way is denigrated in comments directed towards *expression e-2* (Table F29, Appendix F). The *expression* (Figure 5.46) forms one of the pivotal threads of *congruency* and concerns glamping's ruminative and reflective effects. However, *glamorous-venturers* believe that the experience is simply taken at face value. *Expression e-2* showing a woman in contemplation while viewing a beautiful landscape appears to be beyond the comprehension of the group. Perhaps this is reflected most starkly in the comment that 'loneliness is not the reason for glamping' (#P120). Another merely describes the image as someone wanting to be alone (#P89).

Figure 5.47

Expression e-41

Expression e-41 (Figure 5.47) is associated with cooked BBQ food, begging whether this type of food is suitable in a glamping situation. It is associated with *outdoors,* and any link between the imagery in the photo with camping/glamping is tenuous at best, given that there are no secondary significations. The lack of any illustration of a direct connection is problematic for most *contributors* in the study (Table F30, Appendix F). For the *glamour-venturer*s, BBQ food is viewed negatively, as is the gourmet dessert included in *expression e-19*. The most common comment references the fact that the BBQ could be anywhere (#P14, #P167, #P124). There is a sense that food should be extraordinary and not tasted at a restaurant or hotel (#P14). Greater insight is given by the expectation that glamping should include the peculiarity of local cuisine (#P36, P115), perhaps utilising the farm-to-table concept (#P115). Other comments included a dislike of food they perceive as unhealthy (#P115) or just not to their palate (#P134).

The imagery around *expression e-45* (Figure 5.48) is framed in the same way as *expression e-41.* It is left up to the viewer to associate the imagery with glamping (table F31, Appendix F). Moreover, the image concerns a product rather than consumption or service, and there is insufficient information to judge (#P110, #P138). There is also a feeling that alcoholic beverages are not representative of

glamping (#P55, #P27). Had the image been of the preparation of local regional drinks, opinions may have been different. Regardless, it is surmised that the presence of alcohol has a negative impact on whether the experience is considered luxurious or not.

Figure 5.48

Expression e-45

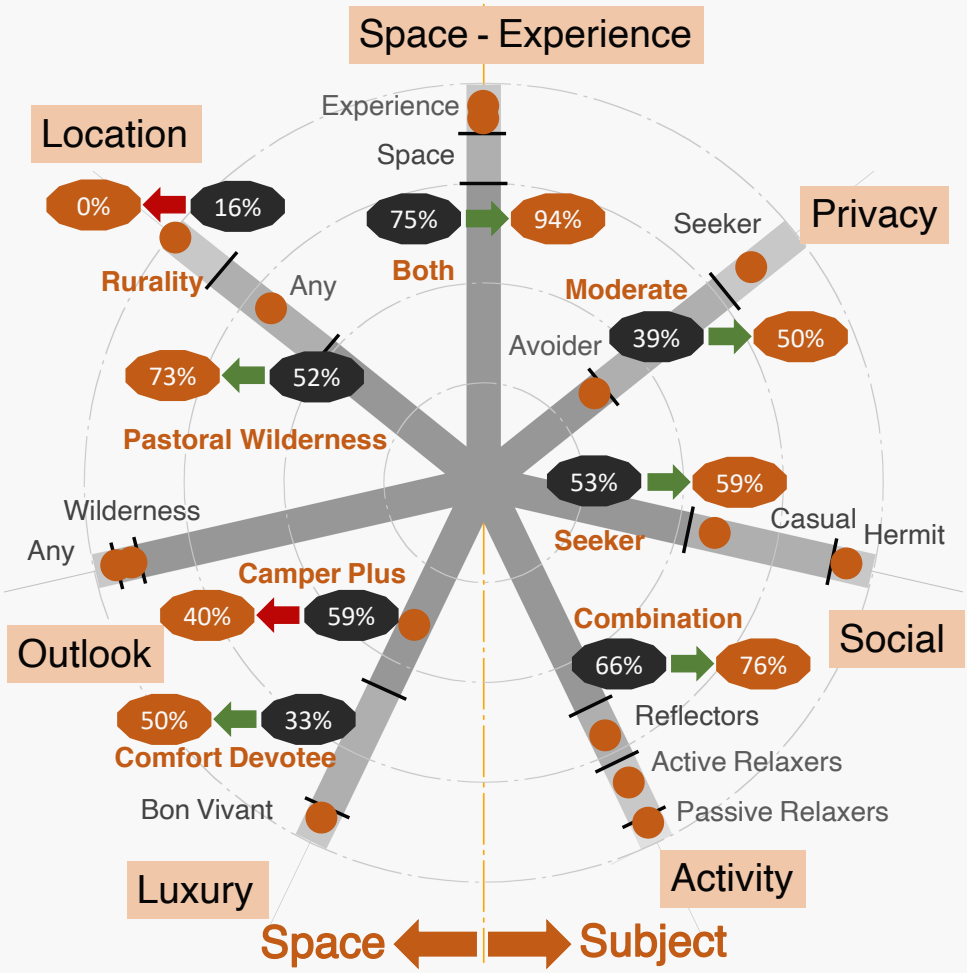
5.5 GOSP-4: INTERPRETATION OF *COSSETTED-TRADITIONALIST GESTALT*

Cosseted-traditionalists are notable for being the first group to possess two sub-groupings. The group is analogous to the double-sided coin, forming part of the same thing but presenting different sides. The two sides consist of the *elegant-cosseted-traditionalists* who enjoy sumptuous *glamping-spaces* that may be juxtaposed with the surrounding environment, and the *cosy-cosseted-traditionalists* who prefer more orthodox and cosy glamping spaces. This striking difference towards luxury separates the two sub-groups into almost an antithesis of each other regarding comfort levels. However, a robust set of common characteristics holds them together, providing a powerful unifying presence. The group share three negative perspectives and one positive. The former includes an aversion to having abodes placed close together, a dislike of permanent materials construction, and shunning modern architecture. The positive perspective concerns the expectation of a level of hospitality and service that is absent from most other groups. The propensity towards pampering also includes outdoor bathing, particularly amongst the *elegant-cosseted-traditionalists*.

5.5.1 Generalised Assessment of *DAG-D* for *Cossetted-Traditionalists*

Figure 5.49

Comparison of Cossetted-Traditionalists Gestalt to that of the OCG



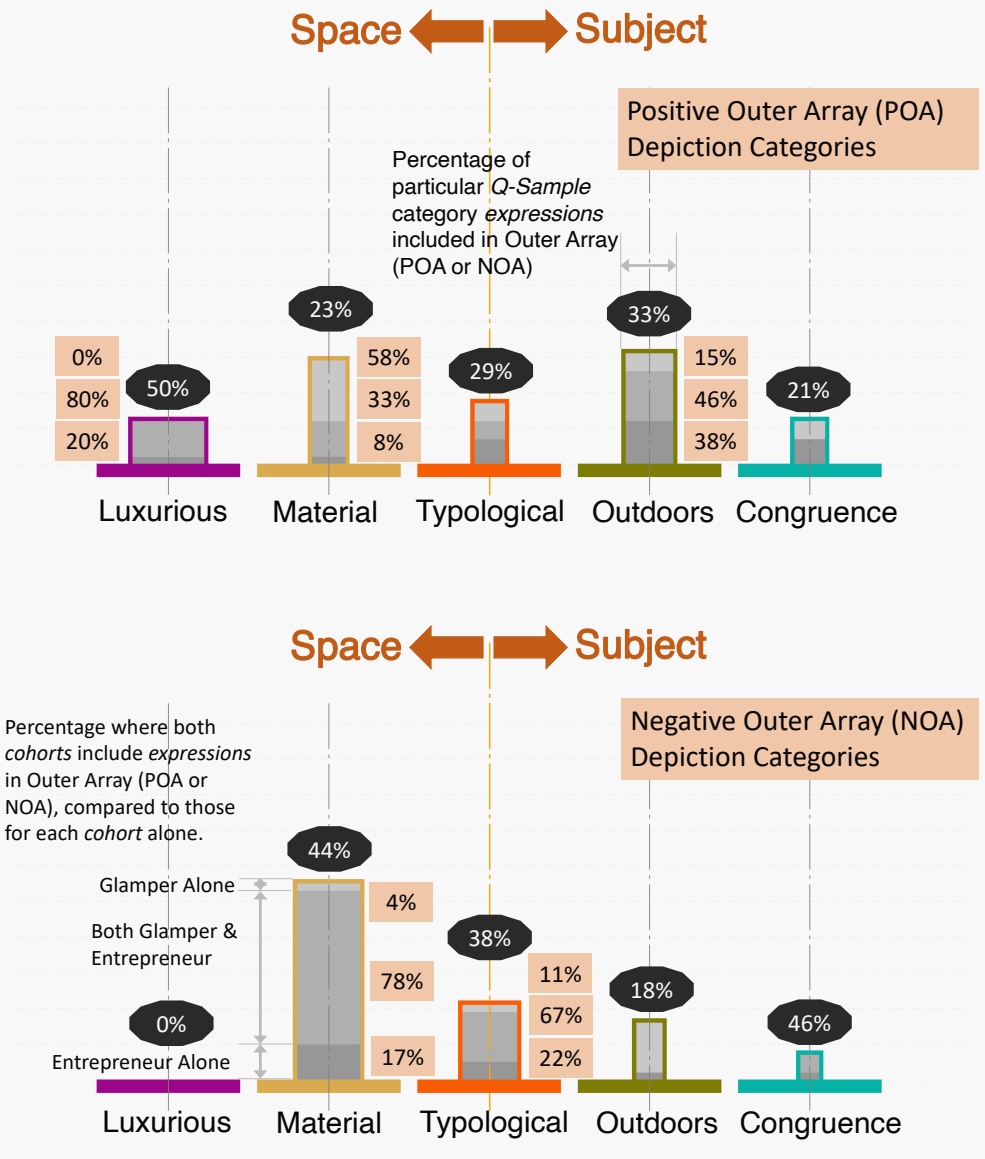
Shown in Figure 5.49, the *cossetted-traditionalists* fit the stereotyped image of 'going glamping' the best. While all five *Gestalten* believe that *glamping-space* and *glamping-experience* are equally important, *traditionalists* think the combination of the two is the only way that glamping can be manifested. This no-compromise attitude extends into the 'location' and 'outlook' characteristics, where the group think that *glamp-sites* can only be sited within a pastoral wilderness or rurality, overlooking similar vistas. In keeping with glamping's namesake, there is a marked shift away from the *OCG*, where camping levels of comfort are considered acceptable, towards the superior levels demanded by 'comfort devotees'. Interestingly, the more extreme level associated with a 'bon vivant' lifestyle is not supported. Further, this group is more active than the *OCG,* soaking up the combinations of things to do at glamp-sites. The group appears to be outward-looking and

gregarious, with the number of social-seekers increasing from the *OCG*. Their attitude towards privacy moves toward a 'moderate' attitude with a consequent decrease in *privacy-avoiders* and *privacy-seekers*.

5.5.2 Generalised Assessment of *DCQM* for *Cossetted-Traditionalists*

Figure 5.50

Generalised Relationship of Cossetted-Traditionalists Gestalt to depictions



The generalised '*Gestalt-Depiction*' Graphic shown in Figure 5.50 substantiates interpretations of glamping characteristics (*DAG-D*). The desire to be connected to the *outdoors* is supported by the *POA* array, although the things the group are interested in may be specific, as there is also an influence within the *NOA* array. The *luxurious depiction* is supported in the *POA*, with half of the

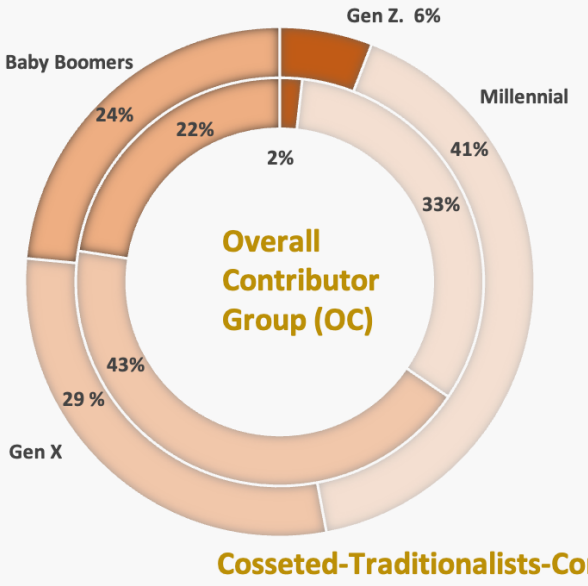
expressions included in the OA, with 80% *concordance* of both *cohorts*. However, compared to other *Gestalten,* the *POA* is notable for its mixed nature, with all *depictions* being supported, but not overly so. Contrastingly, portrayals in the *NOA* show distinctive preferences that are somewhat unexpected, showing a departure from the stereotyped notion of glamping mentioned above. The fact that the stance of both *cohorts* appears to be mostly in agreement makes these departures more puzzling. Most notable is the prominence of *materials* in the *NOA* array, which seems inconsistent with the previous. Just under half of all the *material expressions* in the *Q-Sample* are viewed negatively. However, it becomes more apparent after the group's bipolar perspective towards glamping abodes is discerned. A further aspect worthy of note concerns the negative stance towards *typological elements*. However, this negativity is directed at *glamp-sites* where abodes are crammed together in a fashion typical of densely packed camping grounds.

5.5.3 Particularised *Cosseted-Traditionalist-Core DAG-D* Assessment

Several core demographics are similar and mirror that of the *OCG*, including the cohort mix. While there are slightly more males within the group, the difference is relatively small, and the group is fairly well-balanced. However, several demographic characteristics stand out. The age demographic, illustrated in Figure 5.51, differs and is notable for a larger percentage of Millennials (41% compared to 33% for the *OCG*). The Gen-X portion is considerably reduced (29% down from 43% for the *OCG*).

Figure 5.51

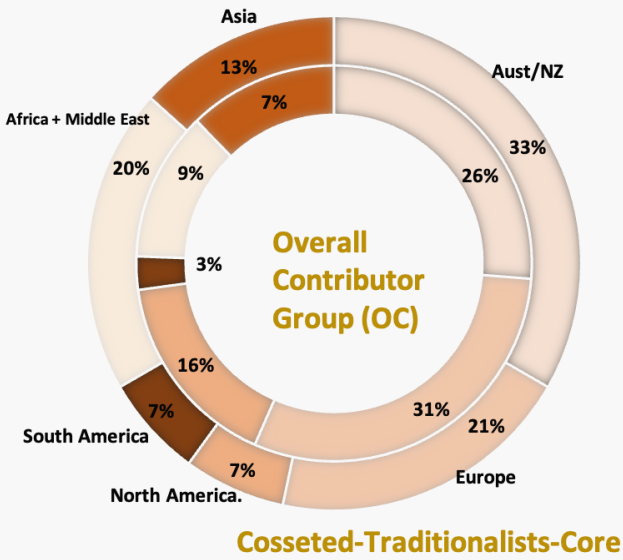
Generational Makeup of the Cosseted-Traditionalist-Core



The region of domicile, shown in Figure 5.52, also differs from the *OCG*. Increases in *contributors* from Aust/NZ, Africa/Middle-East, and Asia are at the expense of those from Europe and North America.

Figure 5.52

Regional Makeup of the Cosseted-Traditionalist-Core



Cosseted-traditionalists-core's attitudinal views are more conservation-minded, with sustainability as a focus. Views regarding wildlife protection (82% strongly believe compared to 69% for the *OCG*) and global warming (88% strongly believe compared to 77% for the *OCG*) have hardened. This may be due to the influence of a greater proportion of Millennials. However, views about economic development mirror that of the *OCG* and a much larger percentage believe that tourism positively influences society (65% strongly believe compared to 42% for *OCG*). Despite this, they are equally uncertain as the *OCG* on whether the financial benefits outweigh its impacts. Having mixed attitudinal views also spills over into their political views, except the number that preferring not to answer almost doubled that of the *OCG* (24% compared to 15%), perhaps signalling an unease to disclose such matters.

The *cosseted-traditionalists-core* possess a more fundamental stance regarding location, and two deviations are apparent. Firstly, there is a marked increase in the view that glamp-sites should be positioned in the wilderness, national parks or semi-rural landscapes, including farmland mixed with woodland (33% up compared to 11% for *OCG*). Secondly, this is accompanied by rejecting being sited near intensively cultivated farmland (0% down from 14% of the *OCG*). This concurs with the generalised view where preferences for locations in 'pastoral wilderness' stands at 73% compared to

that of the *OCG* (52%). Further, the group agreed with the *OCG* regarding site outlook. However, there was a greater emphasis on views over natural beauty, wilderness areas and rurality. This is in keeping with the more traditionalist viewpoint displayed by the group.

How the group interacts while glamping is notable. The group values the immediate private space around their particular abode but otherwise seek out their friends and family to participate in *glamping-experiences*. Attitudes towards privacy largely mirrored the *OCG*, with around 63% being privacy seekers, although they were content to see people in the distance. Socialisation and activity, outlined in Tables 5.1 and 5.2, contrast this desire for privacy.

Cosseted-traditionalists are less inclined to be alone with their partners than socialising with a broader group of *friends-and-family*, which may include work, church, sporting or other interest groups, as well as old school friends (29% up from 17% for *OCG*). However, they are slightly less likely to socialise with others they don't know. In this respect, socialisation is compressed towards the middle, where *social-hermits* and *social-seekers* have less presence.

Table 5.1

Socialising: Cosseted-Traditionalists-Core

What is your attitude to socialising with others, when Glamping?

Level of Socialising	*OCG*	Cosseted Traditionalists
• I go glamping to be by myself.	1%	**0.0%**
• I really just want to be alone with my partner.	10%	**6%**
• I would rather keep to myself, partner, family and/or close friends.	36%	**35%**
• I prefer to socialise with others in the wider group of friends that have come glamping with me.	17%	**29%**
• I find it enjoyable and interesting to get together with others staying at the glamping site.	36%	**29%**
Totals	100.0%	**99.0%**

The group also have a narrow view of what to do while glamping. While they are not *challenge-seekers* they enjoy a full roster of what is available at glamp-sites. As shown in Table 5.2, two areas stand out, the combinations of *passive and active relaxing*, and in particular, taking on more than two types (which may include challenges). Both are generally enjoyed in the company of *friends-and-*

family, and it is surmised that reasons to do things may often surround a desire to get together and enjoy each other's company.

Table 5.2

Activity: Cossetted-Traditionalists-Core

When thinking about doing things, when glamping, what is the most important?

	Level of Activity	*OC* Group	Cosseted Traditionalists
A	*Reflecting*	15%	**12%**
B	*Passive Relaxing*	6%	**6%**
C	*Active Relaxing*	12%	**6%**
D	*Being Challenged Physically*	1%	**0%**
	A + **B**	7%	**0%**
	B + **C**	16%	**29%**
	C + **D**	5%	**0%**
	B + **D**	4%	**6%**
	More than two of **A, B, C** and **D**	33%	**41%**
	Totals	99%	**100%**

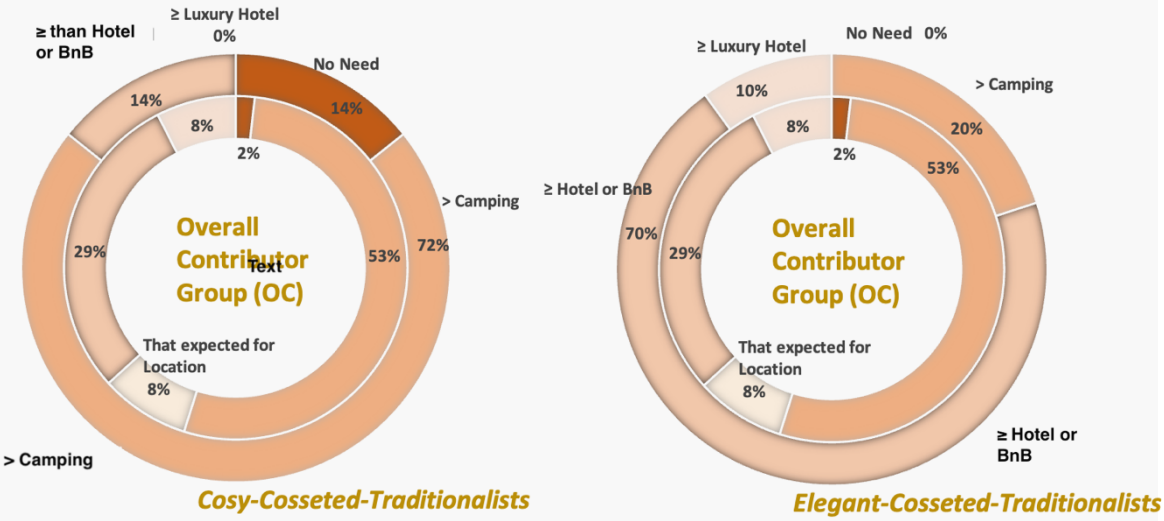
While there is much agreement within the *cosseted-traditionalists-core* concerning glamping perspectives, there is also division. The most significant differences concern the nature of *glamping-abodes* in the context of *glamping-spaces.* Two divergent viewpoints regarding the level of luxury are revealed. Separated into sub-groups, they are termed the *elegant-cosseted-traditionalists* and the *cosy-cossetted-traditionalists*. In many respects, they are opposites, with the difference starkly shown in Figure 5.53. If there wasn't such strong agreement on other aspects, such differentiation would warrant them to be considered as separate groups. Interestingly, the division cuts across the two *cohorts,* with the *elegant-cossetted-traditionalists* being entirely *glamping-entrepreneurs*, while conversely, the *cosy-cosseted-traditionalists* are all *glampers*.

The *elegant-cossetted-traditionalists* strongly believe that the comfort level should be greater than that of typical hotels and BnBs (70%). Correspondingly, it also has the lowest belief that just having a level of comfort greater than camping is sufficient (20%). However, the perspective of the *cosy-cosseted-traditionalists manifests* the complete opposite of this, with an overwhelming

majority believing that levels of comfort just above that of camping are sufficient (72%). This level is an extreme viewpoint, displaying greater than that of the *comfort-camper* Gestalt (58%).

Figure 5.53

Attitudes towards Luxury for Cosy-Cosseted-Traditionalists and Elegant-Cosseted-Traditionalists



(a) (b)

5.5.4 Particularised Description of *POA* Photo Spread for the *Cosseted-Traditionalists*

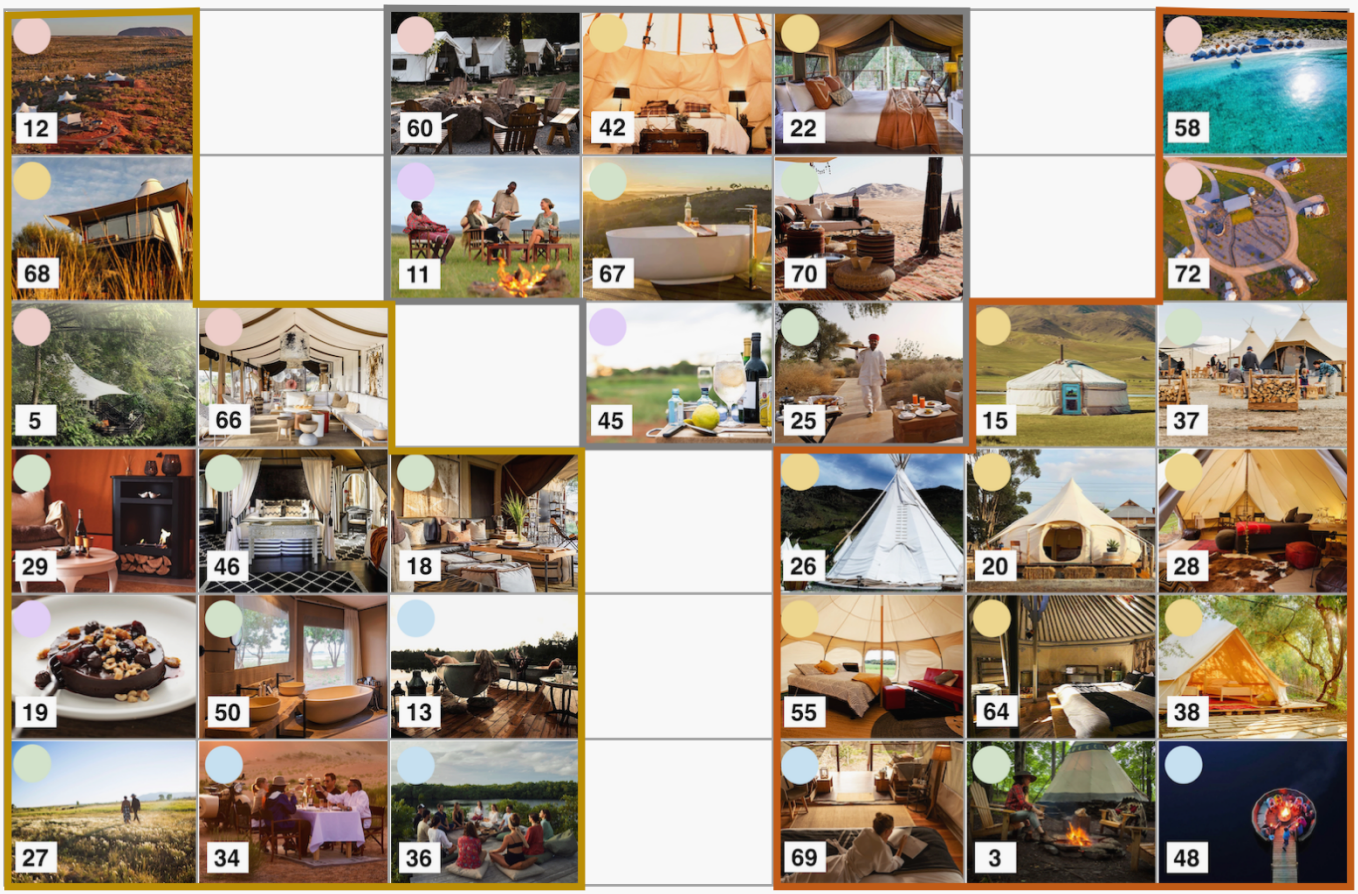
The POA photo spread for the *cossetted-traditionalists group* is shown in Figure 5.54, containing thirty-four expressions, with eight being shared and thirteen unique apiece for *glampers* and *glamping-entrepreneurs* (making 13+8=21 for each *cohort*). While the number of shared expressions is less than for some other groups, they present a different perspective that is significant. Their shared view on what constitutes glamping concerns one primary and two secondary threads. The *POA* also shows differences between *entrepreneurs* and *glampers*.

The most distinctive thread of the shared perspectives concerns the level of service and hospitality that is believed to be a part of a glamping stay. No other group manifests this to the same degree. This is aligned with the *luxury depiction* and concerns the hedonist experience of being served by servers in what is more typically a hotel or resort setting. Perhaps the juxtaposition of the hospitality makes it extraordinary. The contrast between the wilderness is glaringly highlighted, with some of the larger glamp-sites offering bush-butler services. A nod towards outdoor service is displayed (e-11, e-25), while there is an implicit hedonist feeling (e-45). A phantasmagorical effect of outdoor bathing carries over into one of the secondary threads (e-67), cementing the sense of escape from normality.

The final shared perception is more subtle. While there are considerable *expressions* concerning glamping abodes in the *POA* photo spread, they are all constructed out of canvas. This underlying thread reflects the traditional opinion that glamping abodes should be built similarly to the nomadic shelters from which glamping originated.

Fig 5.54

Cosseted-traditionalists: POA Photo Spread



For *elegant-cosseted-traditionalists*, the differentiation is associated with the glamping abodes. Here, it is *typological and outdoor* aspects that are highlighted. Much is symbolic, where glamping abodes are located in the wilderness (e-5, e-12), are lavishly appointed (e-46, e-66), containing elements that would be more at home in an outdoor hotel (e-29). Considerable interior design has been incorporated within building interiors (e-18, e-50, e-66) to ensure that a level of sumptuousness is portrayed. For this sub-group, 'glamour' is crucial. There is a strong desire to socialise in larger groups (e-34, e-36), although having time with partners also appears important (e-13, e-27).

The *cosy-cosseted-traditionalists* contrast glaringly. While *typological and outdoors* are present, they are trumped by the functional aspects of *materials*. That is, abodes should be the same size as camping tents (e-26, e-20, e-38), constructed out of canvas and primarily used for sleeping (e-28, e-

55, e-64). Nomadic-styled shelters are featured (e-15, e-26, e-37), and the interior appointment varies from basic (e-55, e-38), to comfortable (e-69, e28), including an understated cultural theme (e-64). For this sub-group, the abode serves as a temporary respite from being outside in the natural world rather than within an enclosed sanctuary from which the outside is viewed.

5.5.5 Contributor Comments of *POA Expressions* for *Cosseted-Traditionalists*

Figure 5.55

Expression e-11

Figure 5.56

Expression e-25

The contrast between the service being provided and the contextual setting becomes important in the display of luxury in expressions *e-11* and *e-25* (Figures 5.55 and 5.56). At first glance, the service may not appear extraordinary. Indeed, it may be something expected in a hotel or resort; however, the unexpectedness in such remote locations makes it luxurious (Tables F32 and F33, Appendix F). In both situations, service is provided outdoors. The furniture is comfortable and different from camping equipment (#P56), and early explorers, along with present-day safaris, are acknowledged

(#P79). The servers are well-dressed in both cases and appear to have practised service skills (#P56). Ultimately, tourists enjoy great food and beverage hospitality during their stay (#P177).

Expressions e-42 and *e-22* (Figures 5.57 and 5.58) provide a meeting point for the two sub-groups of the *cosseted-traditionalists*, embodying important features to each (Tables F34 and F35, Appendix F). The structures are both tents (#P25, #P123, #P159, #P177) where framework and canvas constructions are clear to see. There is a need to portray a feeling of camping (#P25) while also providing a sense of comfort (#P123, #P177) and glamour (#P177). There is the ability to have a broad view from within the abode to the outside (#P159), ensuring that occupants feel close to the wilderness (#P159). The symbolism of a proper bed and amenities as an essential requirement of glamping is noted (#P144, #P177, #123).

Figure 5.57

Expression e-42

Figure 5.58

Expression e-22

5.5.6 Particular *POA* Comments about Expressions for *Elegant-Cosseted-Traditionalists*

Four threads (Table F39 and F40, Appendix F) permeate within *expressions e-46* and *e-66* (Figures 5.59 and 5.60). Firstly, the buildings are tents (#P46, #P100, #P56). Secondly, the interiors portray glamorous/luxurious fit-outs projecting a high-end atmosphere incorporating modern facilities (#P156, #P100, #P56). Thirdly, they are spacious, portraying a feeling of expansiveness (#P56). Finally, there is a connection to the outside, with one having a side open to the outside (#P48, #P56).

Figure 5.59

Expressions e-46

Figure 5.60

Expressions e-66

Expressions e-13 and *e-67* (Figures 5.61 and 5.62) concern outdoor bathing, conveying a sense of freedom (#P159). Bathing in the home is performed in private, surrounded by walls with little in the way of windows. Outdoor bathing signifies an escape from this, where normality is thrown out, and the sense of privacy stripped away (Table F41 and F42, Appendix F). For many, this provides a sense of excitement and adventure. Once settled into the bath, there is the surreal feeling of relaxing,

enjoying nature in serious luxury (#P193), with a beautiful view (#P159). The sense of wanting to be one of the people in *e-13* is pervasive (#P159).

Figure 5.61

Expressions e-13

Figure 5.62

Expressions e-67

5.5.7 Particular *POA* Comments about Expressions for *Cosy-Cosseted-Traditionalists*

Comments are somewhat similar to that used by the *elegant-cosseted-traditionalist* subgroup (Table F43 and F44, appendix F), which is interesting since expressions *e-38* and *e-28* (Figures 5.63 and 5.64) provide different *representations*. As well as tents being mentioned (#P38), there are direct references to canvas (#P146, #P65). In contrast with the other sub-group, descriptions are not of luxury; instead, comparisons are made with “typical camping” (#P38). Here, comments such as “The décor is quality and adequate, but not overtly luxurious and ostentatious” (#P38) explain this sub-group’s perspective.

Figure 5.63

Expression e-38

Figure 5.64

Expression e-28

5.5.8 Particularised Description of *NOA* Photo Spread for the *Cosseted-Traditionalists*

The NOA photo spread is shown in Figure 5.65, containing twenty-nine expressions, with thirteen being shared and eight each for *glampers* and *glamping-entrepreneurs* (making 13+8=21 for each *cohort*). It is in the *NOA* that the group is most unified, exhibiting strong collective attitudes towards three threads that the group believe have little to do with glamping. These include a dislike to having abodes placed close together (*typological*), an antipathy towards them being constructed out of permanent materials (*material*), along with the use of modern architectural designs (*material*).

The group dislikes the crowding of abodes together in camping-ground-styled configurations (e-4, e39), and this is also reflected in the unique view of the *elegant-cosseted-traditionalists* (e-58, e-72) despite one showing a small glamp-site set in a beautiful setting. It is noted that there is some

conflict between *POA* and *NOA* expressions as e-60 in the shared views of the *POA* also shows crowded abodes. However, given that photos often show several significations, it is construed that the primary signification in this expression references the canvas tents rather than their spacings. It is also noted that while e-58 and e-72 are viewed negatively by the *elegant-cosseted-traditionalists,* they are viewed positively by the *cosy-cosseted-traditionalists.* This fits the juxtaposition of their unique perspectives.

Of significance is the aversion of abodes being constructed out of permanent materials, with ten of the shared negative perspectives displaying solid building forms. These include caravans (e-4, e-16), pods (e-39, e-31, e-49, and e-33), treehouses (e-8, e-35, e-57) and architectural structures (e-62, e-8). A further distinction is the shunning of ultra-modern architecturally designed structures (e-62, e-8) which, despite their novelty appeal, are construed to depart from the notion of tents.

Fig 5.65

Cosseted-traditionalists: NOA photo spread

5.5.9 Contributor Comments of *NOA Expressions* for *Cosseted-Traditionalists*

Figure 5.66

Expression e-4

For the *cosseted-traditionists,* three negative significations are associated with expressions *e-4* and *e-39* (Figures 5.66 and 5.67). The significations are plain to see (table F36 and F37); firstly, the arrangement of abodes in densely packed formations contradicts the group's idea of what constitutes glamping. Being placed too near to each other (#P56, #P159), in sardine cans (#P48) is a major thread. Secondly, there are too many (#P70), with comparisons being made to mass tourism (#P48), and camping grounds (#P193, #P159). Finally, there is a sense that there is no connection with nature (#P159) nor any open outlook to the surrounding landscape (#P56).

Figure 5.67

Expression e-39

The crucial points made (Table F38, Appendix F) about *expressions e-62* and *e-8* (Figures 5.68 and 5.69) concern the fact that the buildings are not tents (#P177, #P100), or more particularly, they are "a one-off treehouse and not a temporary camping structure" (#P146), making the point that the structures should have an affinity with camping. Reference is made to the buildings being "unique-stays", considered a more commercial consideration (#P100).

Figure 5.68

Expression e-62

Figure 5.69

Expression e-8

5.6 *GOSP-5*: INTERPRETATION OF THE *UNWINDING-BATHERS GESTALT*

The *unwinding-bathers* of all the groups are the most difficult to discern as they have many traits also found within other groups, particularly the *cosseted-traditionalists*. Various attempts were made to amalgamate the two groups as a single group (including factors E-2, E-4, G-2, G-4) and as *cohort*-separated groups (E-2, E-4 and G-2, G-4). However, significant disparities occurred in each case, with differences ultimately outweighing similarities.

Interestingly, during the DCQM process, as each factor consecutively revealed itself, characteristics became broader and more abstruse. *Factors* contributing to the first group, the *comfort-campers* are narrow, well-defined, with good agreement between *cohorts*. The *active-nature-minimalists* and *glamorous-venturers* exhibited broader attributes, with subtleties between *cohorts*. The next group, the *cosseted-traditionalists,* were the first where differences were sufficient to discern sub-groupings. Notably, these differences are most pragmatically deciphered through variations manifesting each *cohort*. In considering the *unwinding-bathers* group, variations increase again, and the spread of characteristics is even more manifest. Despite this, it is believed that the bones of a group exist, but that two sub-groups, pragmatically discerned along *cohort* lines, do present themselves.

The *unwinding-bathers* are held together by two positive threads that are sympathetic. Firstly, the notion of *unwinding* permeates through the group. Its presence is holistically discerned throughout the characteristics uncovered by the analysis, occurring in both cohorts. The second thread involves the penchant for outdoor bathing, a notable activity that is memorable for those experiencing it. Often considered a quirk, its manifestation appears to have a more significant impact on glamping than previously thought. Indeed, bathing has also featured within the *POA* of the *cossetted-traditionalists* to a lesser extent, and to a much lesser extent, the *comfort-campers*.

A further thread associated with unwinding provides scaffolding for the *unwinding-bathers*. The group has a negative stance towards getting out and doing things. However, reasons differentiate the two *cohorts*. Of the two sub-groups, the *sedentary-unwinding-bathers* are the most dissimilar to any of the other groups. Made up from the *entrepreneur cohort,* they believe that glamping is not a time for physical activity, but instead, time that can be taken to reflect and enjoy passive relaxation. By comparison, the *reclusive-unwinding-bathers,* consisting entirely of *glampers,* feel that time should be spent away from it all, with little interaction with others.

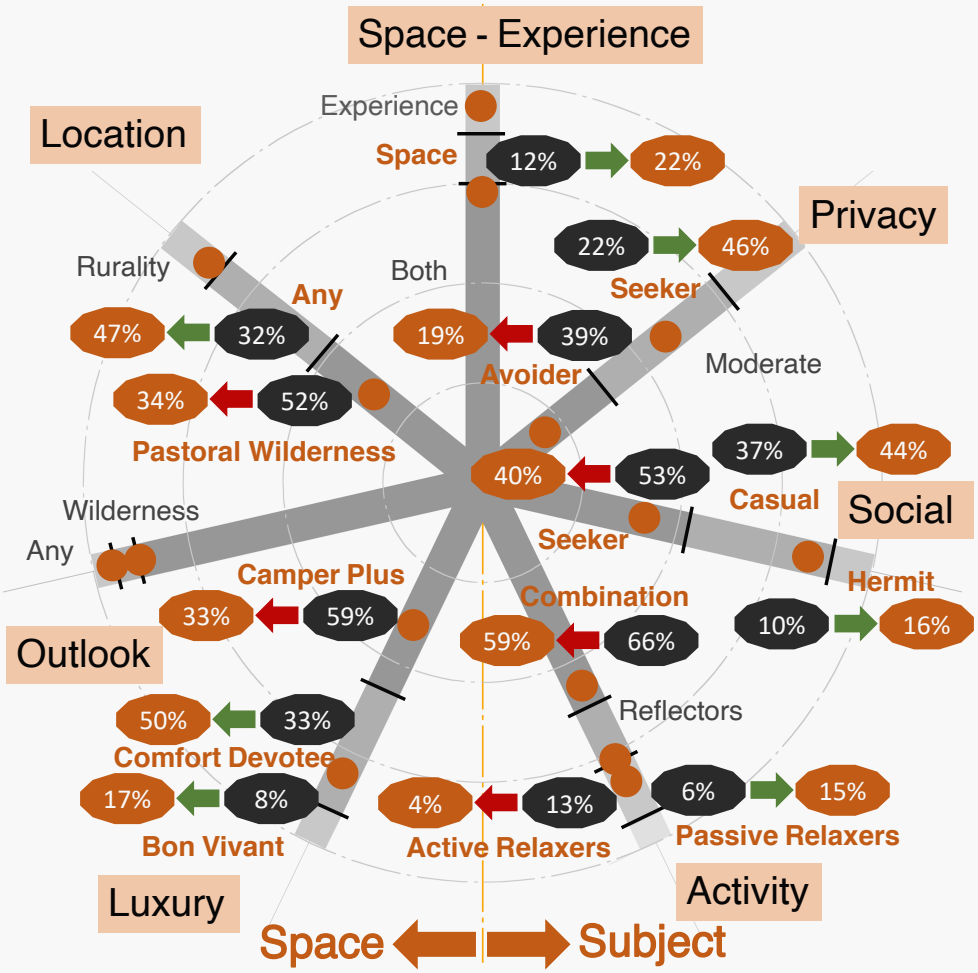
5.6.1 Generalised Assessment of *DAG-D* for *Unwinding-Bathers*

Figure 5.70 points to the *unwinding-bathers* being the most distinctive group of the five *Gestalten*. They are the only group where views regarding *glamping-space* have increased relative to the *OCG*. The increased positivity towards *glamping-space* over *glamping-experience* permeates in an idiosyncratic fashion throughout the group's glamping characteristics (*DAG-D*). Individuals are more at home within and immediately around their abodes. Regarding *subject* characteristics, the group are considerably more private, with *privacy-avoiders* shrinking from 39% in the *OCG* down to 19%, and correspondingly, *privacy-seekers* increasing from 22% in the *OCG* up to 46%.

Socialisation is also significantly diminished, with *social-seekers* decreasing from 53% to 40%, and casual socialisation increasing accordingly. Furthermore, the proportion of *social-hermits* increased from 10% to 16%, the only group where such an increase has occurred. This lack of engagement also occurs within prevalent activities. While the combined activity (more than two activities) has fallen away, this is overshadowed by the marked decrease in *active-relaxers* and the comparable increase in *passive-relaxers*. As with socialisation, this is the only group where this has occurred.

Figure 5.70

Comparison of *unwinding-bathers* Gestalt to the *OCG*



Similar trends appear within *space*. For luxury, comfort levels akin to camping are shunned, shifting towards the more comfortable level desired by 'comfort devotees'. However, the 'bon vivant' lifestyle is also perceived favourably, increasing from 8% up to 17%, and similar to other characteristics, this trend is unique to this group. Further, the group's focus on the area close to and immediately around the glamp-site also translates to them being less concerned about where the

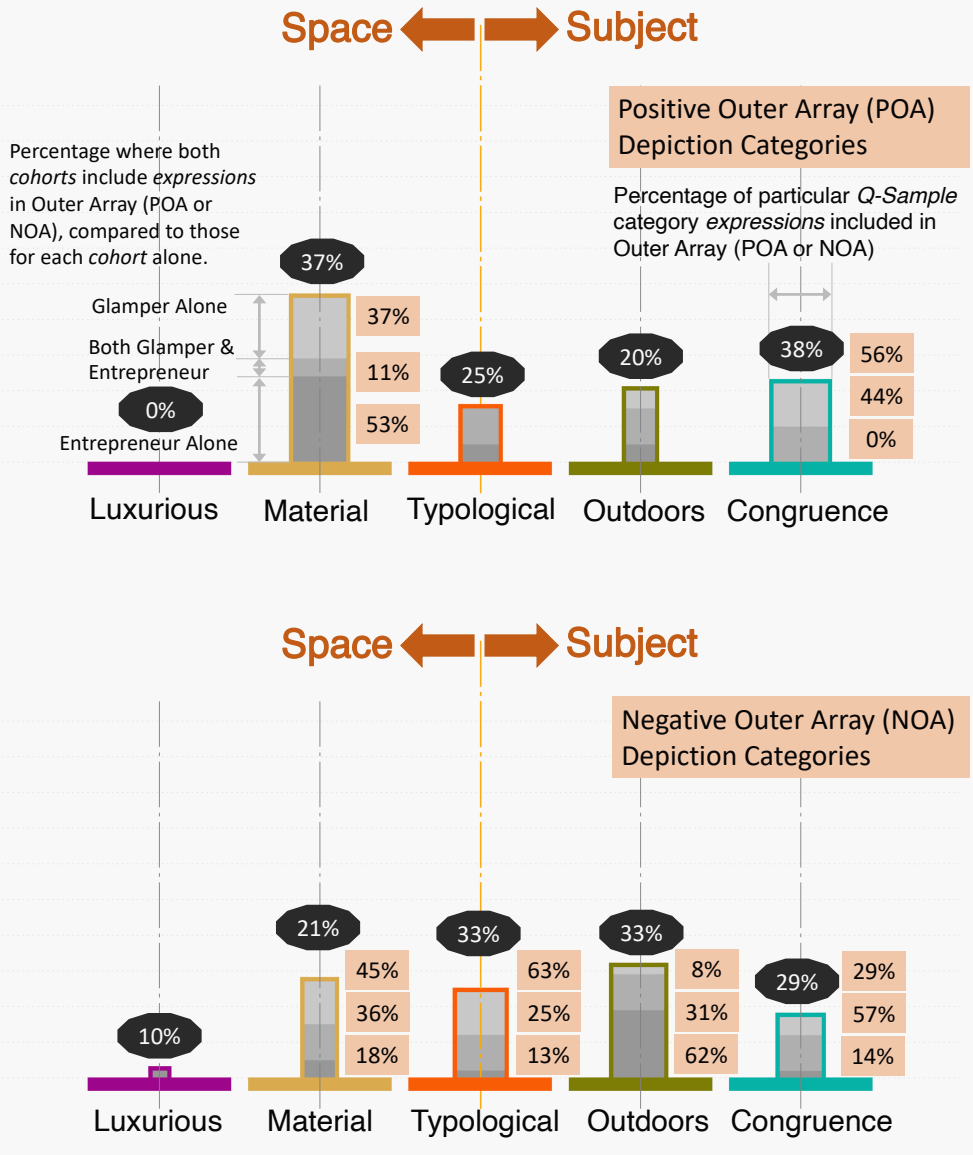
glamp-site is located. However, there is still the aspiration to have views over wilderness and pastoral wilderness areas.

5.6.2 Generalised Assessment of *DCQM* for *Unwinding Bathers*

The generalised '*Gestalt-depiction'* graphic shown in Figure 5.71 is the most confusing of all the *Gestalten*, pointing to the difficulty of *generalising* from *depictions* rather than looking at more particularised interpretations. Part of the reason is that all *depictions* (except for *luxurious*) feature in both *POA* and *NOA* arrays, frustrating attempts to discern strong trends. Furthermore, the shaded areas of *depiction* bars are significantly bipolar, indicating that there may be sub-groups within.

Figure 5.71

Generalised Relationship of Unwinding-Bathers to depictions



However, *material* and *congruence* are slightly more prominent in the *POA* array. Contrastingly, *typological* and *outdoors* are more pronounced in the NOA. The *outdoors* stance substantiates the interpretation gained from the characteristics (*DAG* Dataset) that the *unwinding-bathers* are more inclined to be *passive-relaxers* than other *Gestalten*. Furthermore, given their propensity to stay around their immediate area, being negatively disposed to the *typological depiction* will most likely concern those glamp-sites where abodes are densely packed together. In this fashion, this group has similar perspectives to that of the *cossetted-traditionalists*.

However, for *unwinding-bathers*, *glamp-sites* must possess the 'right stuff'. As seen in the particularised interpretation, one such attribute concerns private outdoor bathing surrounded by nature, preferably with spectacular views. It is surmised that this explains the high positive status of *congruence,* the highest in any *Gestalt*. The *POA* contains 38% of all the *congruence expressions* in the *Q-Sample.* However, the fact that the *NOA* also has some congruence points to the likelihood that the perceptions of this group are very narrowly focused.

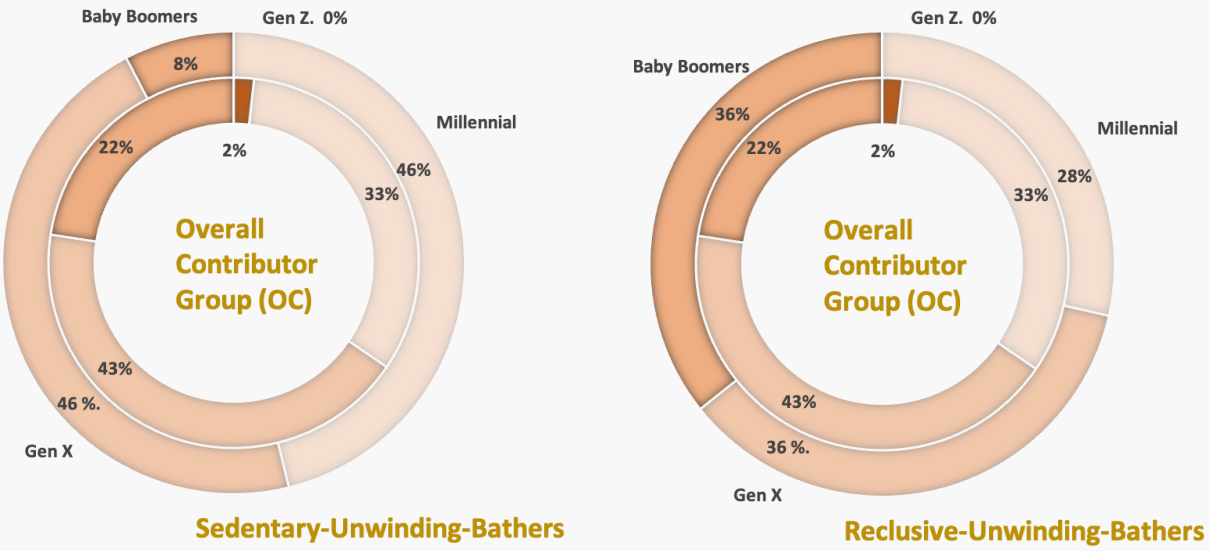
5.6.3 Particularised *Unwinding-Bathers DAG-D* Assessment

While significant links bind the members of the *unwinding-bathers* together, in many ways, *DAG-D* reinforces the differences between the two sub-groups. The sub-groups are aligned along *cohort* lines with different gender proportions. The *sedentary-unwinding-bathers* consist of *glamping-entrepreneurs* and are two-thirds male. Consequently, this subgroup may exhibit more masculine behaviour. Looking at generational makeup, the sub-group (Figure 5.72(a) has considerably more Millennials (40% increase over the *OCG*) at the expense of baby-boomers, who are reduced to around a quarter of that present in the *OCG*. Here, Gen-X has a slightly greater proportion than the *OCG*. There is an expectation that views would more likely echo the concerns of younger people striving to make their place in the world.

Contrasting this, the *reclusive-unwinding-bathers* are all *glampers* and possess a balanced gender. Furthermore, it has over 60% more baby-boomers than the *OCG* (Figure 5.72(b)) at the expense of the other generations. It is notable that both Millennial and Gen-X proportions are reduced. This may result in the sub-group possessing a more conservative, passive approach that would be expected from an age group that is less physical and more observational.

Figure 5.72

Unwinding-bathers sub-group generational makeup

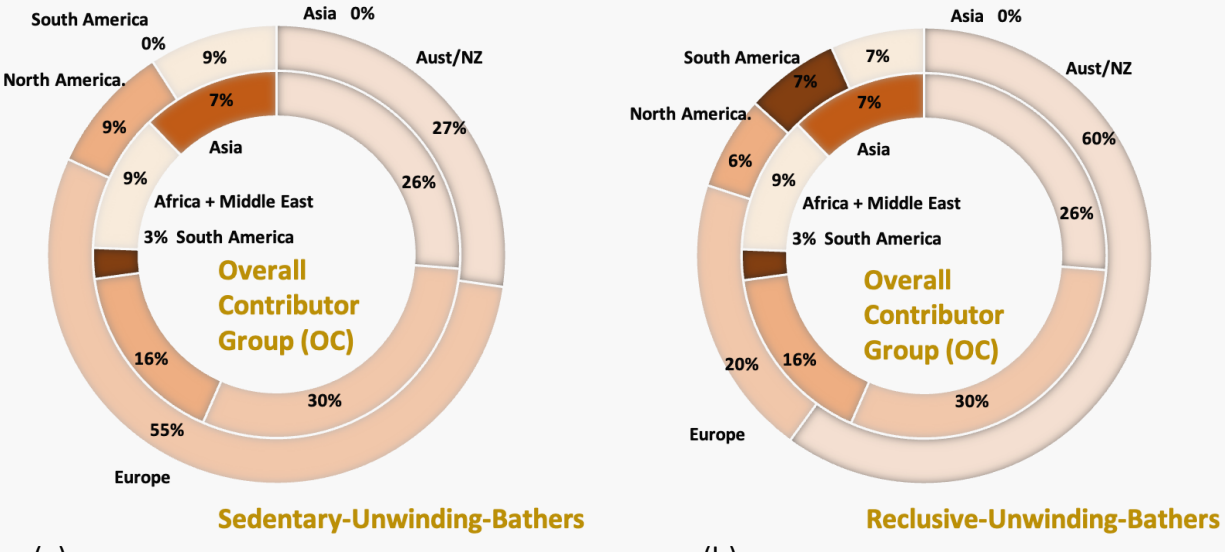


(a) (b)

There are also distinct regional differences, primarily as a result of changing proportions between Anzac and European regions (Figure 5.73 (a) and (b)). Together these two segments account for around 80% of the totals in both sub-groups, thereby acting as dominating features compared to the *OCG*, where they only make up 56%. However, there is significant skewing between the two. While European countries are more dominant in the *sedentary-unwinding-bathers* subgroup (55% European compared to 27% Anzac) the opposite is true for *reclusive-unwinding-bathers* subgroup (60% Anzac compared to 20% European).

Figure 5.73

Unwinding-bathers sub-group geographical makeup



(a) (b)

Views concerning protecting wildlife and global warming largely follow that of the *OCG*, possessing strong attitudes toward both. Both subgroups favour conservation over economic development, with around 80% believing conservation is more important than economic development. However, the strength of stance varies, with 54% of the *sedentary* subgroup 'strongly believing' but only 36% of the *reclusive* subgroup. This may reflect a generational difference regarding the environment. Both sub-groups think tourism positively influences society, although their conviction is markedly less than the *OCG*. Thoughts about whether the financial benefits of tourism outweigh its impacts follow a similar pattern, with around 50% of both 'disbelieving', but, among those that do 'believe' in tourism, the younger European lead *sedentary* subgroup holds a stronger view (31% compared to 8%). It is surmised that the younger *sedentary* subgroup has a more flexible but complex perspective towards tourism and the environment. The older *reclusive* subgroup possesses a simpler and more circumspect attitude.

Contrastingly, and somewhat perplexing, political views are transposed, with 39% of the younger European *sedentary* subgroup holding a conservative outlook. In comparison, only 23% of the older Anzac *reclusive* subgroup possesses a similar viewpoint.

While the two subgroups are divergent in many other ways, their views regarding glamping have remarkable similarities. Furthermore, they collectively display idiosyncratic attitudes towards glamping. All other *Gestalten* believe that the combination of *glamping-spaces* and *glamping-experiences* makes the phenomenon memorable. However, 22% of *unwinding-bathers* believe that the *glamping-space* alone is responsible, double that of most other *Gestalten*. Furthermore, the percentage that think *glamping-experiences* provide the essential attributes is close to zero.

The attitude towards the location of glamp-sites is also markedly different from other *Gestalten*. Support for sites in the wilderness, semi-rural areas, and near rural villages is shown but decreased compared to others. Two locations are not favoured: near intensively cultivated farmland and in urban areas. However, this comes with a caveat. Interestingly, 31% believe that glamp-sites situated on top of multi-storied buildings are representative. This preference is also supported in the outlook where there is a marked opinion that views over urban areas are as acceptable as those over rurality (33% compared to 22% for *OCG*).

Departures also abound in the nature of activities the group participate in, as detailed in Table 5.3. There is a greater groundswell amongst the group to be involved in solely reflecting or passive activity. Occupying one's time only in reflection is an important aspect with 22% preferring this above anything else. Further, at 15%, just relaxing passively for the entire time away is more popular than that expressed by the *OCG* (6%). Interestingly, these two activities are not viewed as something

done together, nor are either of these two individually in combination with active relaxing. However, combining more than two activities, including active relaxing and being physically challenged, inexplicably also has primacy.

Table 5.3

Activity: Unwinding-bathers

When thinking about doing things, when glamping, what is the most important?

	Level of Activity	*OC* Group	Cosseted Traditionalists
A	• *Reflecting*	15%	**22%**
B	• *Passive Relaxing*	6%	**15%**
C	• *Active Relaxing*	12%	**4%**
D	• *Being Challenged Physically*	1%	**0%**
	• **A** + **B**	7%	**0%**
	• **B** + **C**	16%	**4%**
	• **C** + **D**	5%	**3%**
	• **B** + **D**	4%	**4%**
	• More than two of **A, B, C** and **D**	33%	**48%**
	Totals	99%	**100%**

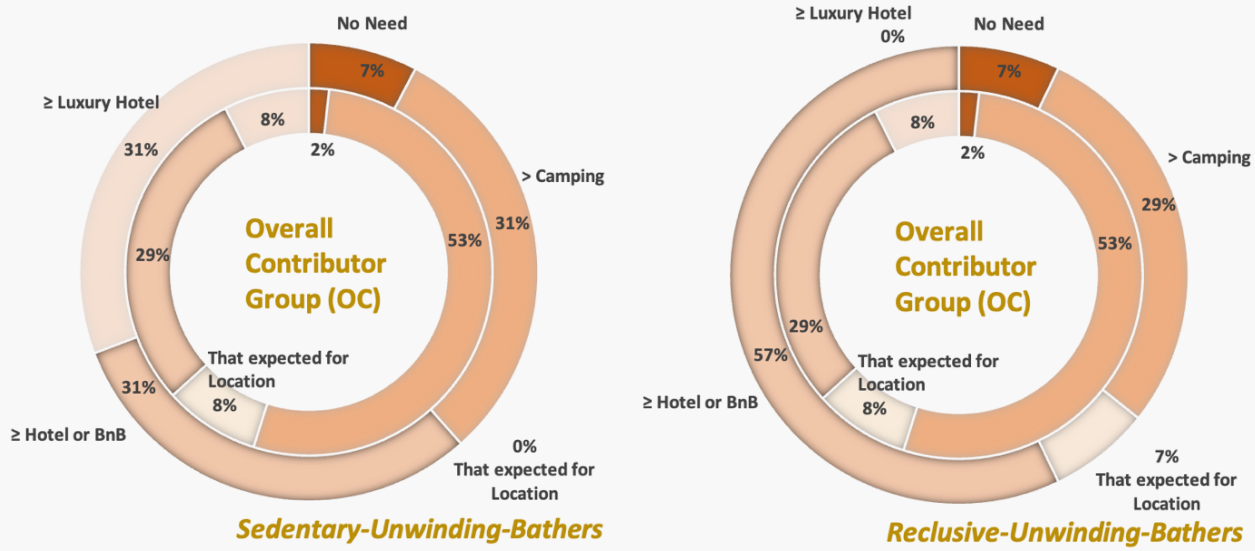
However, distinct differences become apparent within the two sub-groups in the views regarding the level of luxury involved, the privacy around the glamping-space, and the extent and type of socialising. It is already established that the group as a whole values *glamping-spaces* over *glamping-experiences*, and empathetic with this, there is an increasing prominence of *reflectors* and *passive-relaxers*. Consequently, it would be expected that the group's perspective would be orientated towards greater levels of luxury within the abode itself.

The levels of luxury that the subgroups believe are requisite for glamping are included in Figure 5.74. For both sub-groups, the proportion that feels that comfort levels need only be greater than that when camping falls significantly, reducing from 53% for the *OCG* to around 30% for both. The *unwinding-bathers* demand higher levels of comfort than other *Gestalten*, with 60% believing luxury levels should be higher than hotels, luxury hotels, and BnBs. However, while *reclusive-unwinding-*

bathers are simply satisfied with higher levels, only half of *sedentary-unwinding-bathers* are satisfied, with the other half believing they should be higher than those of luxury hotels.

Figure 5.74

Unwinding-bathers view of luxury (sub-groups)



(a) (b)

Preferences around the exclusiveness of glamping spaces are carried over into privacy concerns as detailed in Table 5.4. Both subgroups have a much higher view of privacy than other *Gestalten*. The most significant figures concern the *reclusive-unwinding-bathers,* where 57% feel that glamping units should not be near others, with all other views weaker. This epitomises the 'reclusiveness' sought by this sub-group who want to enjoy the *glamping-space* alone, and where the presence of people around them degrades the occasion. They are 85% privacy seekers, the highest of any group. While the views of the *sedentary-unwinding-bathers* are less extreme, as 75% privacy seekers, they are significantly more restrictive than the *OCG* at 62%. For this sub-group, many would be happy to see others in the distance but not in their immediate area.

Socialising, as depicted in Table 5.5, highlights differences between the two sub-groups. In keeping with their views concerning privacy, r*eclusive-unwinding-bathers* are quite withdrawn from the rest of the glamp-sites and have a high preference to just be with their partner, family and close friends. They have the lowest interest in getting together with others. *Sedentary-unwinding-bathers* have a somewhat complex perspective. They have double the inclination to be by themselves and their partners and match the *OCG* regarding being with friends and family. Further, like the other subgroup, they share a disinterest in going glamping in a wider group than that. However, in a

juxtaposed stance, they relish meeting unrelated others (46% compared to 36% for the *OCG*) and are interested in socialising amongst the wider glamping community.

Table 5.4

Privacy: Unwinding-bathers

When Glamping, is privacy important?

Level of Privacy	OC Group	*Sedentary-Unwinding-Bathers*	*Reclusive-Unwinding-Bathers*
• Yes, glamping units should not be near each other, I want to feel that no one else is there.	22%	**33%**	**57%**
• Yes, but I'm ok with seeing others in the distance.	39%	**41%**	**29%**
• Yes, but no one within talking distance, and everything screened off from each other.	21%	**16%**	**7%**
• I'm ok with others being nearby and visible, as long as I can't hear snoring or other noises at night.	18%	**8%**	**7%**
Totals	100%	**98%**	**100%**

Table 5.5

Socialising: Unwinding-bathers

What is your attitude to socialising with others, when Glamping?

Level of Socialising	OC Group	*Sedentary-Unwinding-Bathers*	*Reclusive-Unwinding-Bathers*
I go glamping to be by myself.	1%	**0%**	**0%**
I really just want to be alone with my partner.	10%	**18%**	**14%**
I would rather keep to myself, partner, family and/or close friends.	36%	**27%**	**57%**
I prefer to socialise with others in the wider group of friends that have come glamping with me.	17%	**9%**	**7%**
I find it enjoyable and interesting to get together with others staying at the glamping site.	36%	**46%**	**21%**
Totals	100.0%	**100.0%**	**99%**

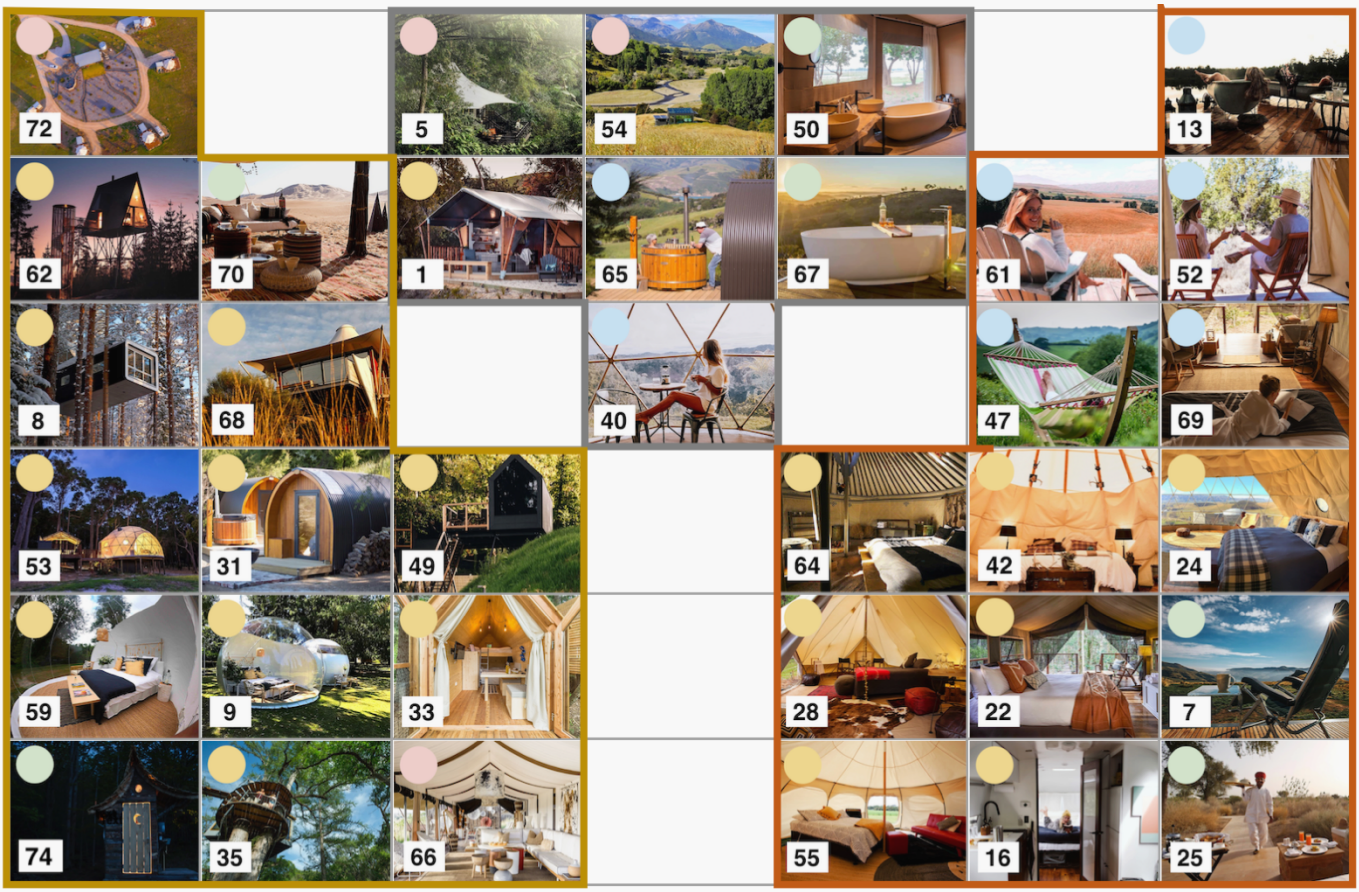
5.6.4 Particularised Description of *POA* Photo Spread for the *Unwinding-Bathers*

The *unwinding-bathers Gestalt* presents a conundrum, as despite the *materials depictionn* flowing through the unique perspectives of both sub-groups, it is not what binds the group together (Figure 5.75). Combinations of *typological, outdoors* and *congruence* are prominent, although the connection appears tenuous.

While some consider outdoor bathing a signature activity of glamping, it only features a central thread in two of the *Gestalten* within this study. It is a significant thread binding the *unwinding-bathers* together, providing powerful imagery around escaping from the rigours of normal life. It is the signification of freedom that is aptly presented in expression *e-13* that captures one's imagination. The contextual backdrop of being surrounded by wilderness (*e-5*) or rurality (*e-54*) stamps the activity as being 'not urban'. It is a time of reflection, contemplation, and passive relaxing that is being idealised (*e-40*, *e-52*, *e-69*).

Fig 5.75

Unwinding-bathers: POA photo spread



However, it is here where some divergence occurs. *Sedentary-unwinding-bathers* seek ultra-modern architectural abodes (*e-62*, *e-8, e-68*), 360 vision bubble tents (*e-9*, *e-59*), modern pods (*e-31*, *e-49*, *e-33*), treehouses (*e-35*, *e-8*), and exquisite domes (*e-53*). These are new and alien to much of what they have experienced before, adding to the surreal sense of escape. For the *reclusive-unwinding-bathers* it is not an escape from reality that is being sought, but instead, the pursuit of sanctuary. It is not the configuration and form of abode exteriors that are important, but the interiors' comfort and amenity (*e-64, e-42, e-24, e-28, e-22, e-55*). Furthermore, it is amongst the *reclusive-unwinding-bathers* that reflection and contemplation are strongest (*e-69, e-40, e-47*), mixed with passive relaxation (*e-52, e-13, e-61*) and a bit of luxury thrown in (e-25).

5.6.5 Contributor Comments of *POA Expressions* for *Unwinding-Bathers*

Outside bathing is exemplified by expressions *e-65*, *e-67*, *e-13* and *e-50* (Figures 5.76 to 5.79), as commented on in Tables F45, F46, F47 and F48 of Appendix F. *Expression e-67* provides three significations that exemplify the *unwinding-bathers* group. Firstly, it shows an outdoor bath by itself away from any aspects of home-living, heightening a juxtaposed position from an enclosed domestic bathroom. There is a sense of escape or freedom associated with this (#P31); however, privacy is assured because there is an appreciation of space around its location (#P139, #P99). Secondly, the bath's position provides panoramic views of the surrounding landscapes amplifying the feeling of being alone with nature (#P5, #P31, #P139, #P99). Thirdly, the bath exudes luxury, as it is not ordinary but a designer-bath that would be expected in a luxuriously appointed hotel (#P99, #P139). Combined, the significations connote the notion of relaxation, even though no-one is present (#P5, #P139, #P31, #P99). The scene is described as perfect (#P154).

Figure 5.76

Expressions e-67

Figure 5.77

Expressions e-50

The sense of connection with nature is also provided by expression *e-50*, as although the bath is enclosed, the canvas walls and large windows ensure the harmony with nature remains (#P119, #P135, #P116). The sense of luxury is heightened with the other fittings, and a combination of fine fittings with rustic materials keeps the connection with the outside (#P12, #P116). Here, there is a feeling that the mix of glamour and camping has been perfectly balanced (#P12)

Figure 5.78

Expressions e-65

The significations associated with people enjoying bathing are the most notable (*e-65*, *e-13*). Whereas baths shown within *outdoors* imply relaxation, the sense of pleasure is explicitly expressed within *congruency.* It is a feeling of well-being and enjoyment (*e-65*) through to unabashed hedonistic pleasure (*e-13*). In the former, the three threads outlined previously are reinforced, being in the middle of nowhere (#P10), with great views (#P5, #P80) and soaking in a quality hot tub (#P10, #P80). The setting provides the ultimate relaxed setting (#P5, #P154). However, the notions contained in *e-13* go beyond mere relaxation. It is not a passive action on the part of the bathers, but

instead, one of active immersion, adding to the occasion and creating memorable moments (#P57). Regardless, the three significations associated with outdoor bathing remain (#P57, #P132).

Figure 5.79

Expressions e-13

Two threads permeate expressions *e-5* and *e-54* (Figures 5.80 and 5.81), and while being located within nature is significant, the notion of being away from everybody else and private is more so. The "feeling of being apart from the world at large where any stressors can be forgotten about while indulging in luxuries not usually associated with camping" (#P116) is crucial (Table F49 and F50 of Appendix F). The notion of isolation (#P10, #P116) is important, as is the environment being untouched (#P10), encompassing beautiful scenery (#P6, #P132, #P10, #P116).

Figure 5.80

Expression e-5

Figure 5.81

Expression e-54

5.6.6 Particularised Description of *NOA* Photo Spread for the *Unwinding-Bathers*

In the same way *materials* dominate the *POA* photo spread, it is largely absent in the *NOA* (Figure 5.82). Both sub-groups have particular preferences that are bounded very narrowly. For the *sedentary-unwinding-bathers,* negative views are almost exclusively directed towards the *outdoors depiction.* Contrastingly, for the *reclusive-unwinding-bathers*, negative views are directed towards the configuration and ambience associated with *typological* and *congruence depictions*. Consequently, the subgroups' shared perspectives are reduced from other *Gestalen* and more obtuse. However, viewing shared and unique perspectives together is sufficient to understand the threads that bind the two subgroups.

There are two common threads displayed in the *NOA* photo spread. Firstly, there is a dislike for glamp-sites with numerous abodes(*e-60*) where people are organised in close proximity (*e-37*). This thread is more firmly held by the *reclusive-unwinding-bathers (e-39, e-72, e-4, e-58),* and in this respect, there is much in common with the *cosseted-traditional group.* Secondly, there is an aversion towards participating in activities and celebrations (*e-75*, *e-6, e-10*), although this is strongest in the *sedentary-unwinding-bathers* sub-group (*e-32, e-21, e-17).* A weaker third shared thread; a negative attitude towards nomadic shelters (e-15, e-26), although this is quite conflicted by selections of each subgroup's unique perspectives (*e-42*).

There are also *expressions* occurring in each sub-groups unique selections that are particular. While the *sedentary-unwinding-bathers* shun activity, they do not seek deep contemplation (*e-2*, *e-3*). For the *reclusive-unwinding-bathers,* there is an aversion to small confined spaces (*e-39*, *e-31, e-4, e-33, e-16*) and a dislike to get together in larger groups to socialise (*e-34*).

Figure 5.82

Unwinding-bathers: NOA photo spread

5.6.7 Particular *NOA* Comments about Expressions for *Unwinding-Bathers*

Figure 5.83

Expression e-4

Similar to the *cosseted-traditionalist*s, expressions e-4 and e-60 feature (Figures 5.83 and 5.84). Spatial configurations, orientations and association with the surroundings are significant considerations. There is considerable congruency between the *unwinding-bathers* and *cosseted-traditionalists* groups. For these groups, the notion of staying in crowded conditions is abhorrent (#P57, #P38), where not only are there numerous abodes (#P12), but also where they are very close to one another (#P12, #P99). The overall perception is typical of campgrounds (#P57, #P165), and closer to camping than glamping (#P175). It is reminiscent of mass rather than niche tourism (#P12).

Figure 5.84

Expression e-60

Negative views concerning expressions *e-6* and *e-75* (Figures 5.85 and 5.86) are a common thread (Table F53 and F54, Appendix F). It is felt that neither are associated with glamping (#P6, #P106, #P12). However, there are some additional factors for the *unwinding-bathers* group who simply "want to go back to nature, retreat with myself or my partner/family. No buzz, no events, no entertainment" (#P106). An important part of this is to "relax with one or two other people, not a crowd" (#P12).

Figure 5.85

Expressions e-6

Figure 5.86

Expressions e-75

5.7 INFERRING A FRAMEWORK FOR GLAMPING *GESTALTEN*

5.7.1 Summarising Notions Contributing to the Formation of a Glamping Framework

Working through the interpretations concerning the five *Gestalten* has identified common threads running through crucial to understanding each;

- Each *Gestalt* must be considered as a 'whole', where contributing elements are interwoven, providing an understanding of how and why they engage together. That is, by considering the elements holistically, the phenomenon is described, and its manifestation explained.
- Photographic expressions permit contributors to engage with their thoughts about glamping in a depth that would not be possible through text. Using *Q-Methodology* has enabled detailed *depiction* categories to be identified.
- Five *depiction categories* have been progressively discerned and substantiated statistically. They help provide archetypal understandings of glamping. It is asserted that the *material*, *outdoor*, *luxury*, *topological* and *congruence depiction* categories 'frame' the glamping phenomenon. All glamping situations involve some combination of all five *depiction* categories in some fashion. However, on their own, they do not offer a complete elucidation of the phenomenon.
- It is postulated that glamping is a dynamic phenomenon with many moving parts, and consequently, it is asserted that it is impossible to distil a singular static understanding. Instead, a dynamic glamping framework must be flexible enough to cater for changing environments, contexts, and *insider* preferences. In this way, a number of different manifestations of glamping can exist contemporaneously and are equally valid. As it needs to take into account a diverse set of parameters it is also likely to include some complexity.

- For a holistic understanding of the phenomenon to be achieved, all *insiders*' views should be included. Hence both *glamping-entrepreneur* and *glamper cohorts* must be considered, and including one or the other would simply skew outcomes and constrict understandings. This strategy is validated insomuch as these *cohorts* appear well integrated within the first three *Gestalten*. While separation into *cohort* differentiated sub-groupings occurred in the last two *Gestalten*, the demographic features of gender, generational age, and region of domicile have been equally significant.
- *Q-Methodology* provides a means to identify and assemble groups of individuals with shared perspectives (*Gestalten*). It provides the 'structural mechanism' of discerning groups of insiders who identify with a particular glamping manifestation or *Gestalt*.
- *DAG-D* provides significant insights concerning views and opinions. The same *Gestalten* obtained through *Q-Methodology* can be explored, where distinctive aspects can be distilled into 'glamping characteristics' for each *Gestalt*. A more complete picture of archetypal understandings is obtained by putting 'flesh on the bones' of these. Many of the distinguishing features of each *Gestalt* (once discerned) can be refined from *DAG-D*.
- Combining the ranking of 'glamping characteristics' with the ranking achieved through the DCQM process furnishes an assemblage of parameters that, when considered holistically, provide *Gestalten* with their unique glamping profile.
- A conceptual framework providing an understanding of the glamping phenomenon can be conceptualised by extracting the categorical commonalities between *Gestalten*. It is asserted that these commonalities can be divided principally into *space* (related to *glamping-space*) and *subject* (related to *glamping-experience*).
- Once the glamping framework is established, each *Gestalt* profile can be illustrated as a glamping *model*. In this fashion, the five *Gestalten*, *comfort-campers*, *active-nature-minimalists*, *glamorous-venturers*, *cossetted-traditionalists* and *unwinding-bathers* all represent valid glamping *models*.

5.7.2 Inferring a Glamping Framework

The outcome of this study asserts that glamping is not a static phenomenon that can be explained in absolute terms. Instead, it can be viewed as the holistic combination of parameters that manifest through interaction within a context of glamping qualities and *representations* that exist at a particular time. An inferred framework does not purport to describe and explain glamping as a complete phenomenon that is discrete and static since the validity of such a framework is only fleeting, changing as the surrounding context changes. Instead, it looks at the elements that make up particular glamping *Gestalten* and the significance of *insider* positivity and negativity towards those elements. This way, snapshots of *space* and *subject* can be discerned relative to context and time.

The glamping framework inferred from the interpretations resulting from this study (sections 5.2 through 5.6) is included in Figure 5.87. An outer ring symbolises the milieu of glamping qualities and *representations,* similar to the concourse providing the 'universe of things' for *Q-Methodology*. The framework is broken into four quadrants, which can be viewed as two interacting notions. Firstly, the vertical axis divides elements of *space* placed on the left-hand-side and *subject* placed on the right-hand-side. These notions saturate the ways of interpreting the outcomes of the analyses. Secondly, the horizontal axis separates *depictions* from *characteristics*, with the former located in the upper hemisphere and the latter in the lower. These separate the qualitative *representations* discerned from *Q-Methodology*, from the quantitative properties distilled from *DAG-D*. At the centre of the framework lies a particular glamping *Gestalt*, which the framework seeks to identify, describe, explain, and understand. The inference process is not linear, but circular, and the evaluation occurs by working around the outer ring, inwards to the coloured inner circle, considering each parameter in turn. Evaluation occurs circularly in recognition that the process is dynamic and ongoing, with each revolution merely a snapshot in time. The coloured circle consists of parameters arranged according to various interpretive configurations;

- *Space* (LHS) and *Subject* (RHS)
- *Depictions* (Top) and *Characteristics* (Bottom)
- Aho's dimensions; Physical (Beige), Mental (Blue), and Social (Pink)

In this way, parameters that associate are located together, enabling a visual assessment of areas of significance to be discerned quickly. The five *depictions* (*material*, *outdoor*, *typological*, *congruence*, and *luxurious*) and the six glamping *characteristics* (*location*, *outlook*, *privacy*, *socialisation*, *activity*, and *luxury*) are placed equidistant around the focus highlighting the belief that no one item is considered conceptually more significant than any others. That is, each glamping *Gestalt* occurs at the nexus of the eleven items. Three things are of particular note in Figure 5.87;

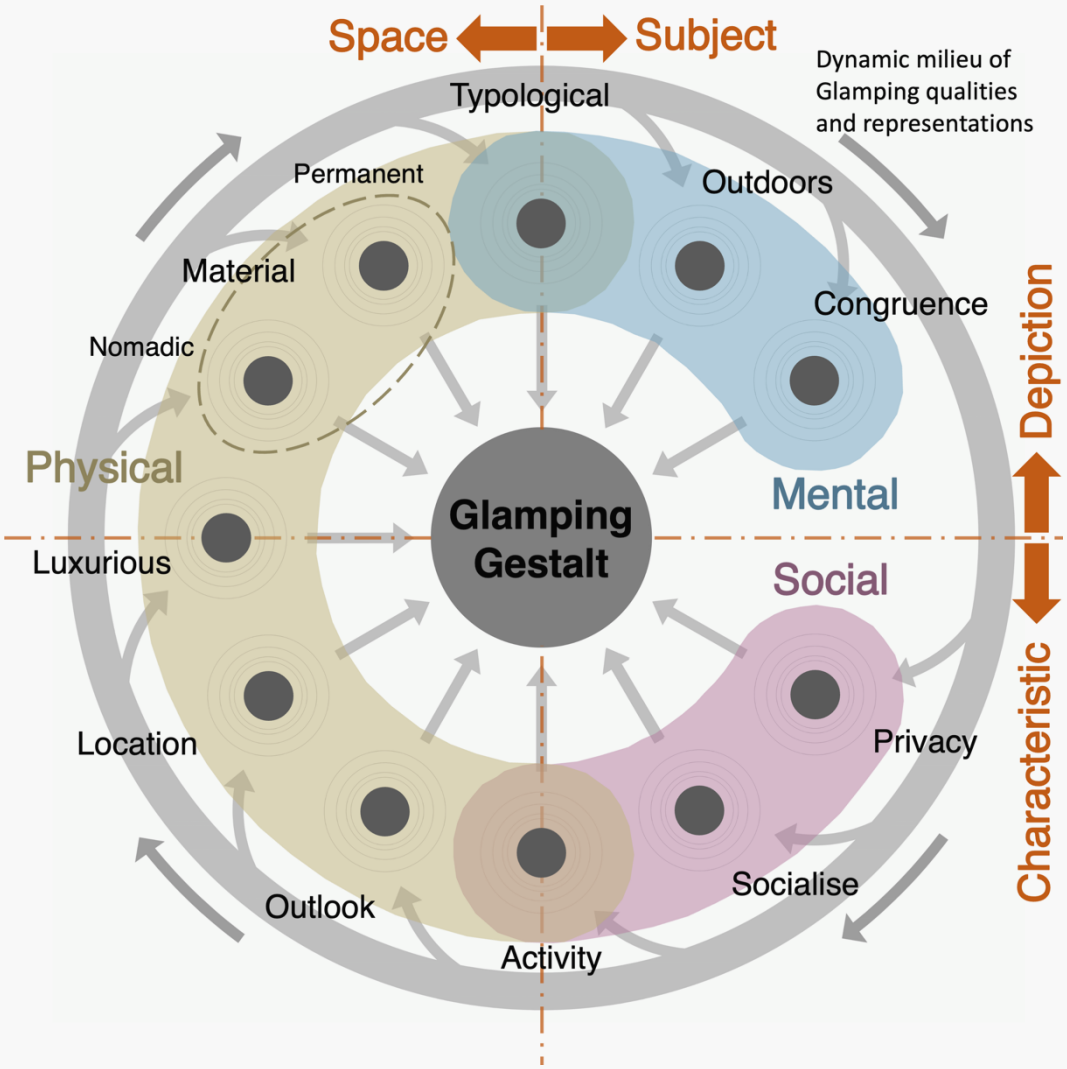
- The *typological depiction* and the *activity characteristic* lie on the junction between *space* and *subject* and are accordingly situated on the vertical axis. The *typological depiction* refers to the physical manifestation of particular types of glamp-sites and the mental projections that contributors empathise with and which contribute to their identity formation. Similarly, the *activity characteristic* references perception and actuality in relationship to the surrounding landscape and typography. People may perceive themselves one way but behave in entirely another.
- The *luxurious depiction* and the *luxury characteristic* are considered to overlap and are therefore combined as a single entity lying on the horizontal axis. In this sense, 'luxurious' carries the sense of luxurious appointment of physical objects rather than the sensory feeling

of living in luxury. Much of the latter is conveyed as ancillary features within the *typological*, *outdoors* and *congruence depictions*, all contained within Aho's *mental* archetypal categorisation.

- The analysis provides a strong division within the *material depiction*, whereby *nomadic shelters* are viewed differently than *permanent structures*. While both lie within Aho's *physical* archetypal categorisation, their separation provides essential distinctions in determining various glamping *Gestalts*.

Figure 5.87

Glamping framework for determining a glamping Gestalt



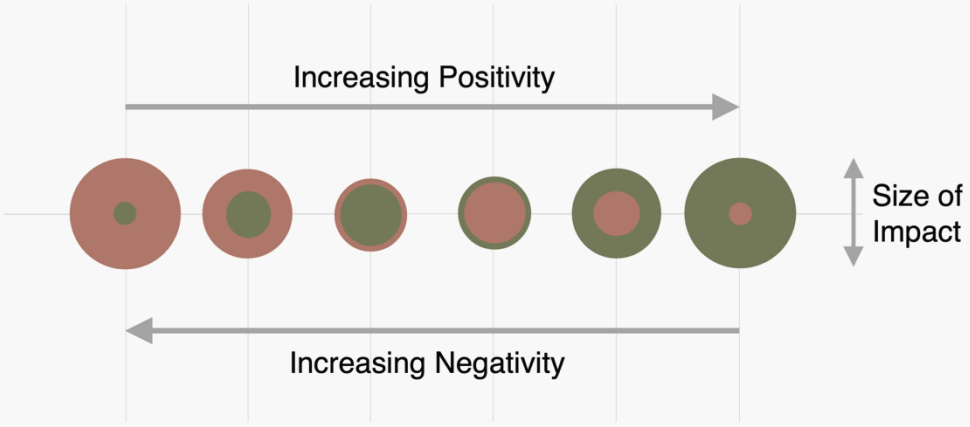
The inclusion of Aho's archetypal categorisations (Aho, 2001) provides a means to collectivise various items in the framework into simpler ways of understanding. They include *physical*, *mental* and *social* categorisations. *Physical* items are self-explanatory, and while they concern *natural objects*, the

perspective and opinion of contributors towards these are being interpreted. In this way, they reference both *natural* and *social objects*. Aho's *Social* items are easy to discern, as they concern how people behave and interact with each other. A critique is that they have been determined in a non-holistic quantitative fashion, with each being considered atomised. However, it is argued that synergies exist between parameters and that their combinations in the study have generally followed through empathetically across the *social* category. While the items are considered *social objects*, the respondent's behaviour is influenced by the context imparted by the surrounding *natural objects*. Aho's *mental* categorisation deals with *respondents*' feelings and thoughts towards *natural* and *social objects.* At first, this appears incompatible with a social constructionist philosophical worldview. However, it is argued that ways of thinking evolve, and that no idea or notion is original, and that views and perspectives develop from the interaction and discourse with others. In this way, people's mental attitudes are continually developed according to their influences and associations. This is demonstrated by the development of divergent views held by people due to confining themselves within 'echo-chambers' and the resulting tribalism.

Most importantly, the ranking of each parameter within the framework is assessed, determining the impact and influence that item has on a particular glamping *Gestalt*. While the makeup of some parameters may be similar throughout a range of *glamping Gestalten*, others may be disparate. The ranking of each item corresponds to the size of the circles that represent its contribution. And is shown in Figure 5.88.

Figure 5.88

Parameter ranking system for glamping framework



A similar ranking system is used between *depictions* and *characteristics*, with green circles representing positivity towards the parameter, and red negativity. Primarily, rankings for *depictions* are easily discerned from the *POA* and *NOA* arrays. These can be taken directly from 'generalised interpretations' where they are clearly defined, such as the *comfort-campers* and *active-nature-*

minimalists. Where there is some divergence between perception and actuality, such as with the *glamorous-venturers,* examination of 'particularised interpretations' are required. Further, where there is confusion between positivity and negativity, such as with both the *cossetted-traditionalists* and *unwinding-bathers*, closer attention to 'particularised interpretations' are required. Both the latter two *Gestalten* are bipolar, making the framework more abstruse and less reliable. The relative magnitudes of the ranking circles provide some insights. For each parameter, the larger (major) circle signifies whether or not the overall perspective of the group is directed positively or negatively towards the *Gestalt*, while its size signifies a relative ranking or importance relative to the other *depictions*. The smaller (minor) inner circle for each parameter also portrays significance. If it is small relative to its associated major circle, then there is a distinct and unconfused association (positive or negative) of that item with the particular glamping *Gestalt*. However, if the size of the minor circle is similar or close to that of the major circle, then the association is less clear and more complex,

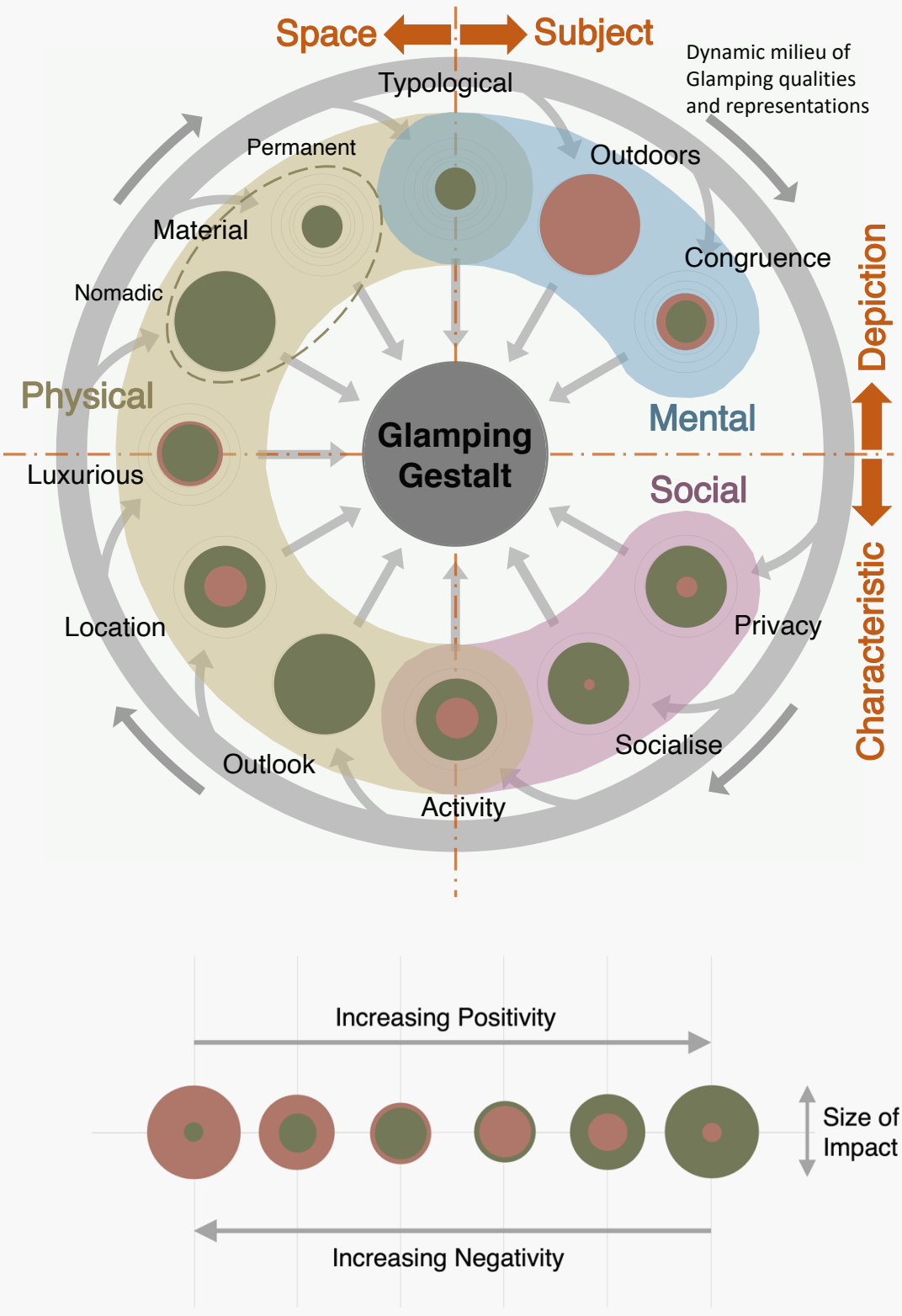
Assignment of major and minor circles to glamping characteristics is more open to researcher evaluation (and therefore bias). In generalising characteristics for each *Gestalt*, perspectives are broken into extreme and moderate viewpoints. For example, *privacy* is broken into extremes of *privacy-avoiders*, *privacy seekers* and *moderates*. A positive ranking assumes a greater number of *contributors* are *privacy-seekers*. Similarly, a positive socialisation assumes a greater number of *social-seekers* compared to *social-hermits*.

In summary, the glamping framework helps obtain an overall picture of a glamping *Gestalt*. It also enables a comparison of *Gestalten* by comparing their graphics. However, gaining an in-depth understanding of each *Gestalt* requires an examination of 'particularised interpretations'.

5.7.4 Generalising the *Comfort-Campers Gestalt*

Figure 5.89

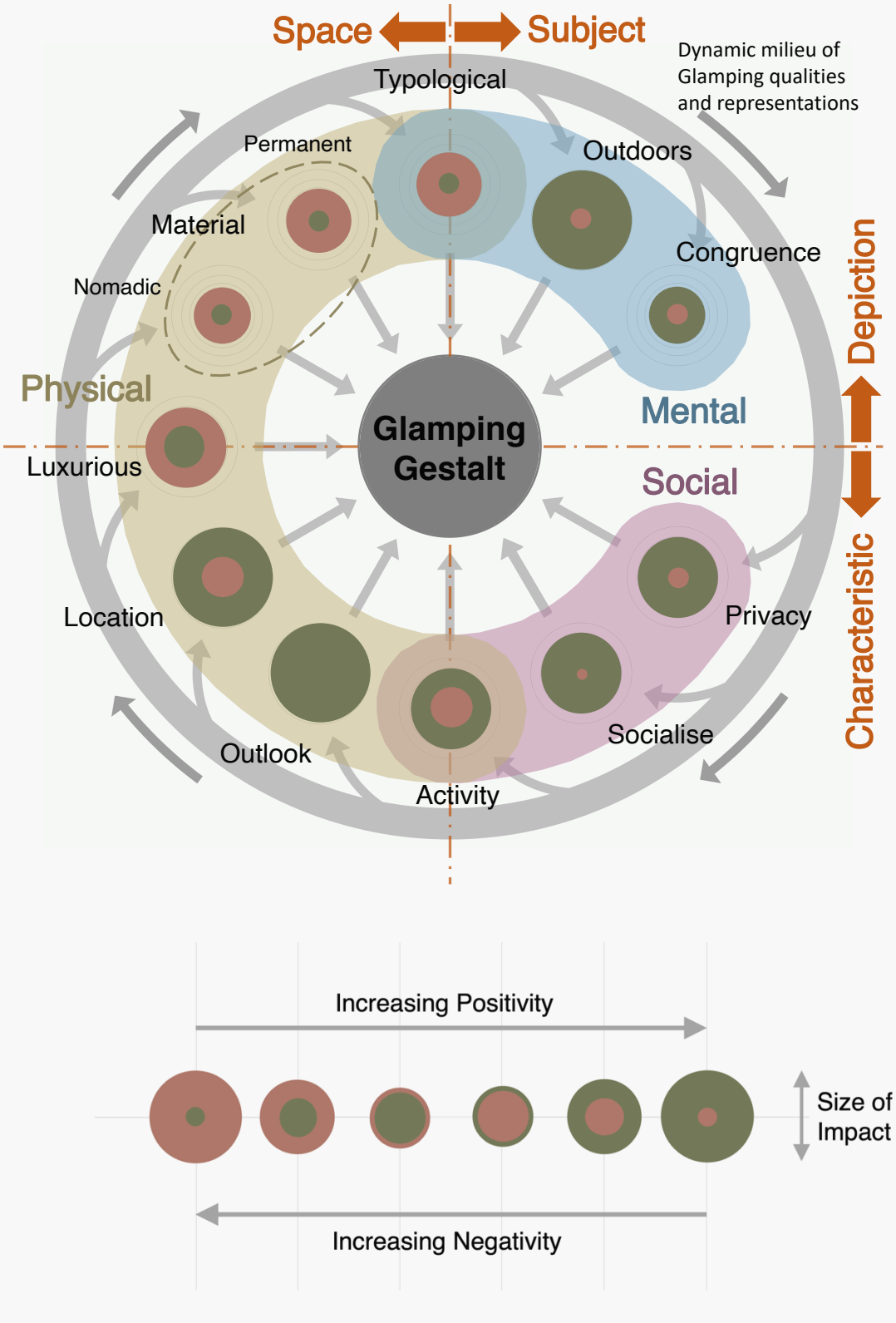
Generalising the comfort-camper Gestalt



5.7.5 Generalising the *Active-Nature-Minimalist Gestalt*

Figure 5.90

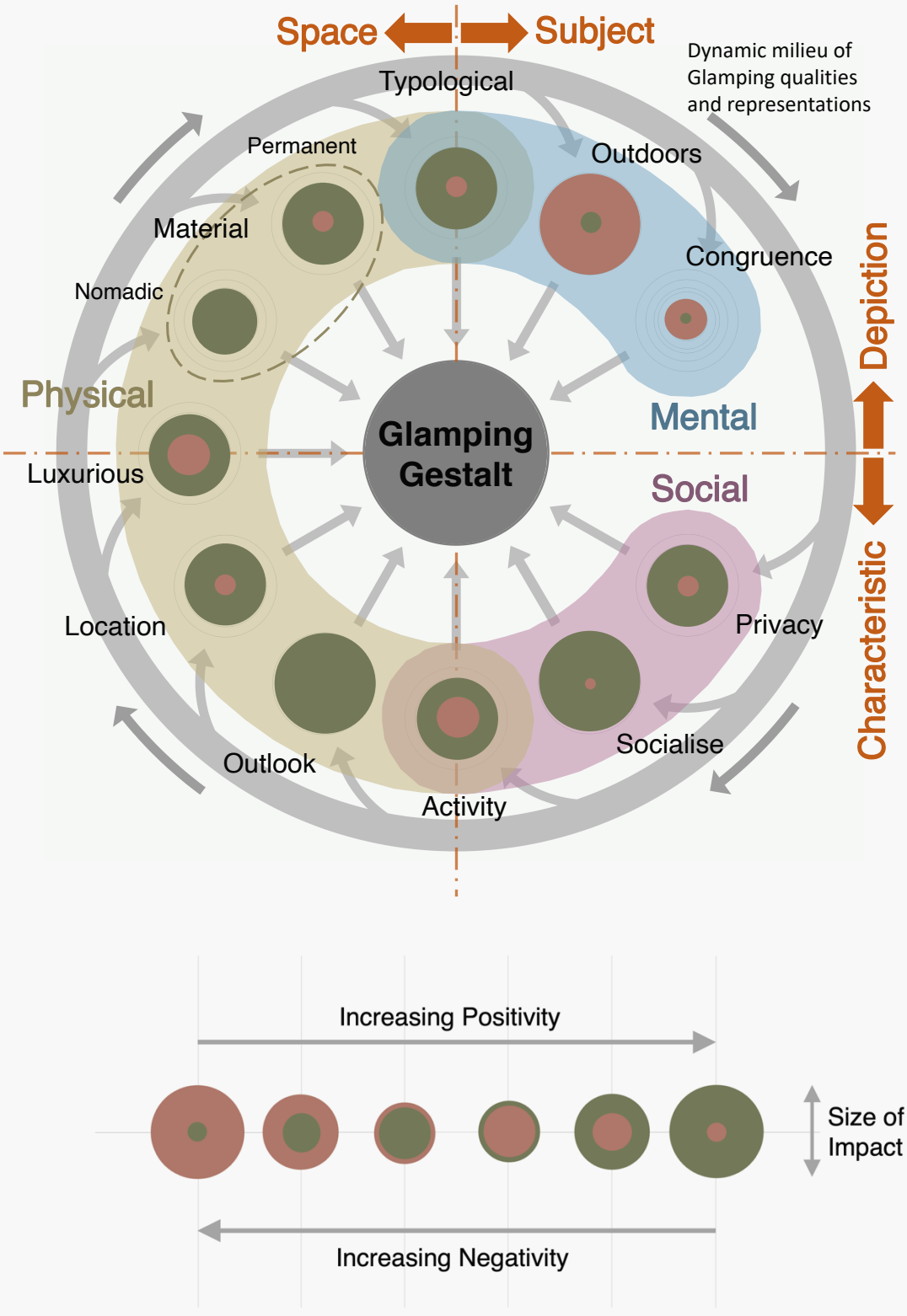
Generalising the active-nature-minimalist Gestalt



5.7.6 Generalising the *Glamorous-Venturers Gestalt*

Figure 5.91

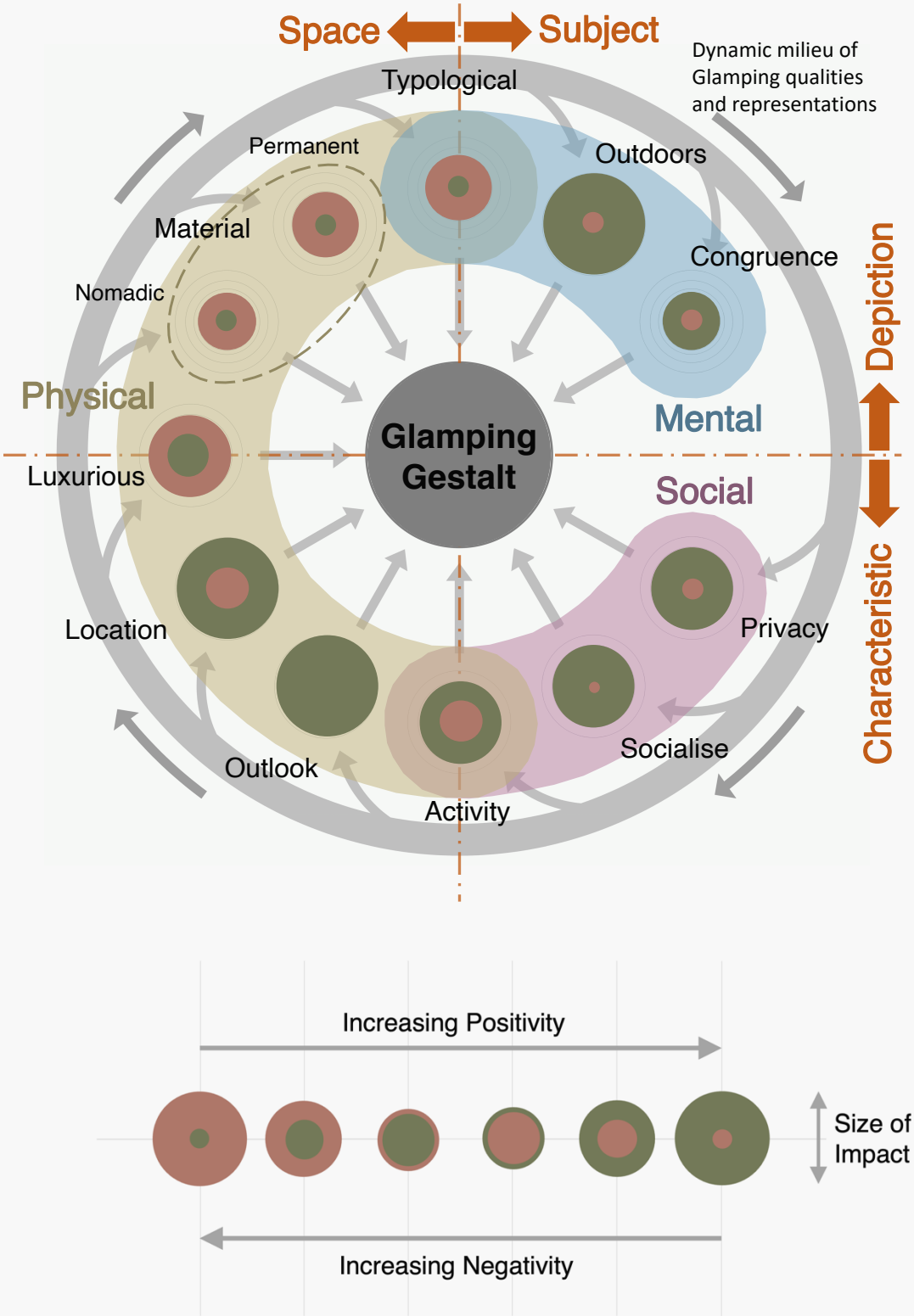
Generalising the glamorous-venturers Gestalt



5.7.7 Generalising the *Cossetted-Traditionalist Gestalt*

Figure 5.92

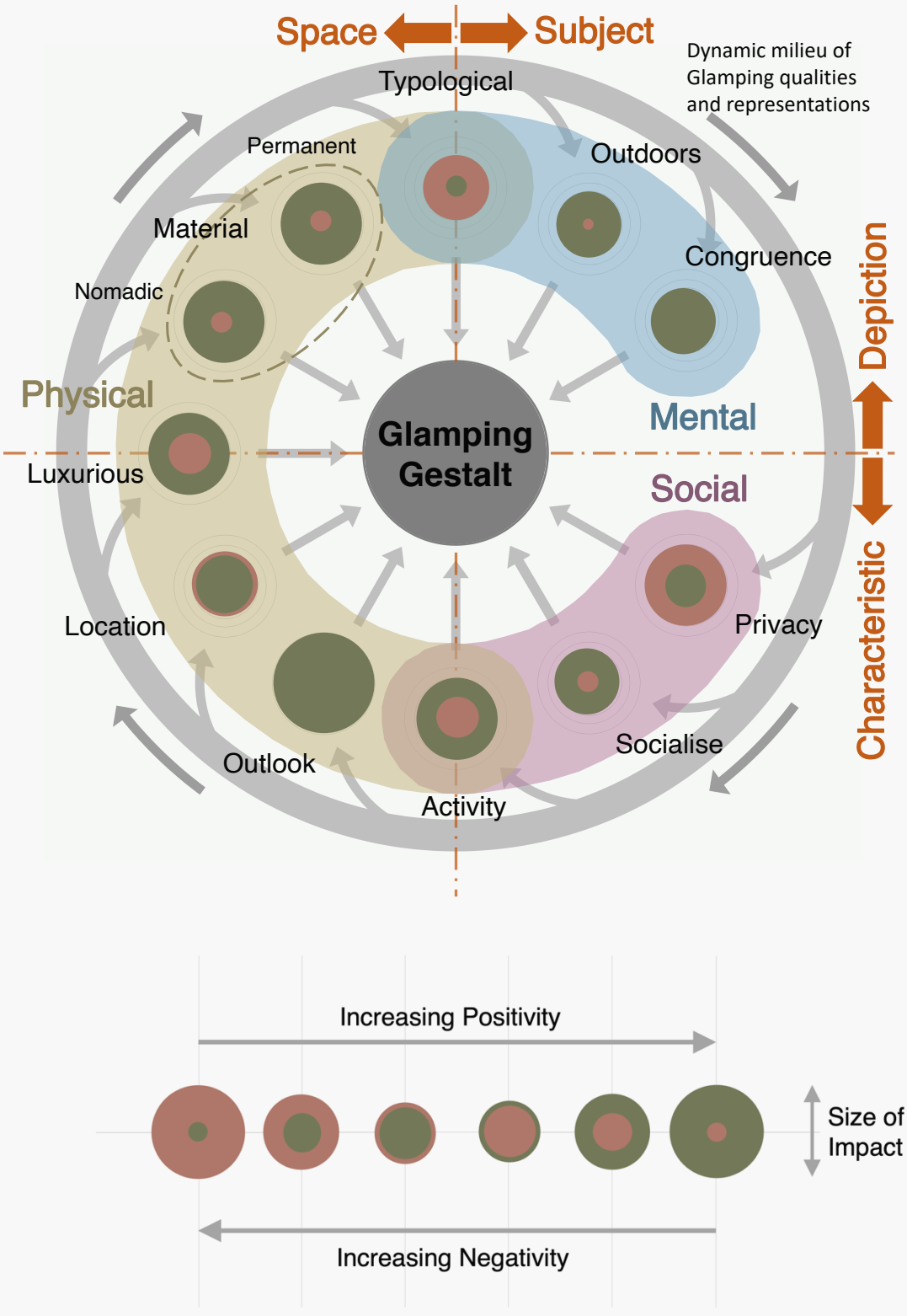
Generalising the cossetted-traditionalist Gestalt



5.7.8 Generalising the *Unwinding-Bathers Gestalt*

Figure 5.93

Generalising the unwinding-bathers Gestalt



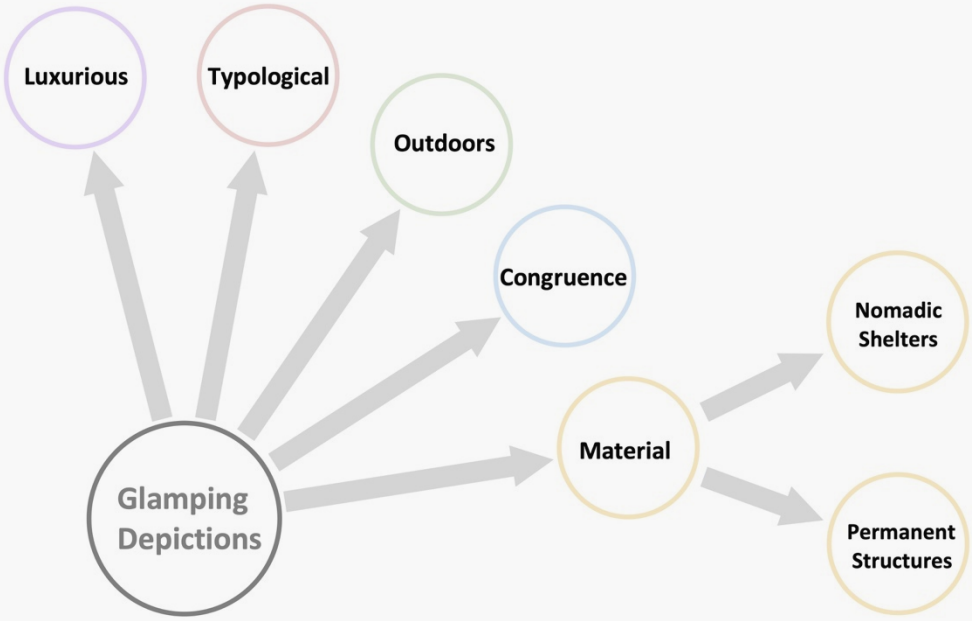
5.8 Interpretation/Discussion Summary

The interpretation of shared perspectives occurs due to the identification and collection of shared perspectives of *contributors* through the analyses and evaluations reported in Chapters 3.0 and 4.0. Interpretation, therefore, concerns gathering information from the *DCQM* and *DAG-D* and, subsequently, through a 'triangulation' process, maps out comprehensively their views and perspectives. Ultimately, through their 'lens', this study captures currency around meanings and understandings about glamping.

Through the process, glamping *representations* can be classified through *depiction categories* shown in Figure 5.94. *Depiction categories* were identified in Chapter 2.0 and confirmed statistically in Chapter 4.0. That is, *concordance* occurred between the researcher and research *contributors* regarding *depictions* discerned through constructing *concourse-*β in the literature review.

Figure 5.94

Glamping depiction categories



The Interpretation asserts that glamping is a dynamic tourism typology and that several glamping *Gestalten* exist at any point in time. A framework has been constructed that is able to interpret glamping *Gestalts* that have been identified. The framework is shown graphically in Figures 5.87 and 5.88. Through interpretation, this framework has been able to identify and explain glamping *Gestalt* (models). Five distinct *Gestalten* were discerned, with three being uniquely defined and delineated, while two appeared initially to be entwined and related. Further inquiry found that while some

manifestations of the last two were similar, other aspects were contrasting, making them more idiosyncratic.

The *comfort-campers* is the most clearly-defined and easily distinguished of the five *Gestalten*. They are perhaps the most transparent of the groups, essentially conforming to the perception that many *outsiders* hold regarding glamping. For *comfort-campers*, the material *depiction* is the most dominant. The degree of *concordance* between its members is striking and contrary to expectations; the group comprises twice as many *glamping-entrepreneurs* as *glampers.* They believe that glamping is manifested through *glamping-spaces* alone, with *glamping-experiences* deemed much less critical. Moreover, *comfort-campers* think that glamping is confined to the glamping accommodation itself and its immediate surroundings. Further, they feel that only *nomadic-shelters* conform to the glamping concept.

The second *Gestalten* also possess strikingly characteristic attributes. The *active-nature-minimalists* group are the antithesis of the *comfort-campers*. Made up of similar proportions of *glampers* and *entrepreneurs*, they hold the strongest sustainability and conservation views of all the groups. The *outdoor depiction* is dominant for the *active-nature-minimalists* group, whose members enjoy not only being in the wild but also immersing themselves within it. The similarity of their attitudinal and glamping views substantiates the reasoning that the association with glamping for both *cohorts* is deeply personal, overriding any consumer-producer divide. *Glamping-spaces* and *glamping-experiences* are considered equally important, and members believe that *glamp-sites* should be within wildness areas or rurality.. Because these aspects hold primacy, *active-nature-minimalists* hold a more fluid perspective around luxury and accommodation. They deem that comfort levels should be commiserate with where *glamp-sites* are located. They have no issue with levels that are akin to camping.

The *typological depiction*, aptly supported by the *materials depiction,* informs the nature of the third *Gestalt*, the *glamorous-venturers*. For this group, a part of the overall experience concerns getting away to remote and exotic places, and the notion surrounding departure from normality and arrival somewhere 'other' is significant. However, they are characterised by absorbing the milieu surrounding them once they have arrived rather than being immersed within it. They do not venture far from the *glamp-site* and are not interested in nature in the same way that the *active-nature-minimalists* are. Instead, their interest revolves around the form and amenity of their abodes and enjoying hedonistic socialising and gourmet food. Glamp-sites with spectacular outlooks are more important for *glamorous-venturers* compared to the *OCG*. Interestingly, two-thirds of the group are *glampers*, indicating that such glamping phantasies are sought by touristic consumers rather than through any staged preferences imagined by producers.

The last two groups are distinguished by the fact that they have similar characteristics and some disunity. As a consequence, each can be divided into two subgroups. The fourth *Gestalt*, the *cosseted-traditionalists,* are firmly bound by their collective dislikes rather than things they view positively. In this regard, three aspects stand out, all concerning glamping abodes. Firstly, they deplore glamping abodes being placed too close together, inferring, as a consequence, that they value their privacy. Secondly, they dislike *permanent-structures*, indicating they hold the traditional view that glamping is associated with *nomadic-shelters.* They also disdain modern architectural designs and the incorporation of modish embellishments. However, *cosseted-traditionalists* differ in the level of comfort that *glamping-abodes* should provide. In contrasting viewpoints, the *elegant-cosseted-traditionalists* enjoy sumptuous *glamping-spaces*, while *cosy-cosseted-traditionalists* prefer more customary and cosy spaces.

The last *Gestalt* has several attributes manifested by other groups. Attempts were made to amalgamate them into other groups, particularly the *cosseted-traditionalists;* however, this proved too difficult and diluted important features inherent in both. Furthermore, distinctive features were viewed as significant, providing value to the overall perception of glamping. Perplexingly, while the *material depiction* dominates their positive views, various other *depictions* solidified their shared perspectives. In contrast to the *cosseted-traditionalists* who are held together through the commonality of their negative perspectives, *the unwinding-bathers* cement their place through two positive characteristics. Firstly, the proclivity to relax and unwind, and secondly, the penchant for outdoor bathing, a notable activity included in many glamp-sites. The latter activity is ideally suited for people to immerse themselves outdoors. Indeed, nothing is more intimate than being naked in the open with nature all around. However, divisions in the group also exist, and two subdivisions occur. The *sedentary-unwinding-bathers* are made up exclusively of *entrepreneurs* who believe that time away should be taken up relaxing or enjoying passive relaxation. They display a very strong dislike of activities shown in the *outdoor depiction*. In a slightly different perspective, the *reclusive-unwinding-bathers,* consisting entirely of *glampers*, who, while not averse to being active, prefer to be away from everything. Like the *cosseted-traditionalists* in this respect, the sub-group dislikes crowded and manufactured situations shown in the *topological depiction*.

CHAPTER 6.0 CONCLUSION

6.1 OUTCOMES: WHAT HAS BEEN LEARNT?

6.1.1 Boundaries, Filling the Gap and Answering the Research Question

The aim of the research is to develop an understanding of glamping. That is, to obtain a breadth and depth of knowledge about it as a phenomenon, enabling meanings to be discerned, interpreted and understood. The lack of knowledge surrounding what glamping is forms the research gap. The explicit nature of its terminology has proven difficult to move past, and there is little research that looks past its cursory dictionary meanings towards an encyclopaedic understanding of its essence. This research fills this void by investigating the subjective interpretations people assign to the phenomenon. Because the topic is *emergent* rather than *mature*, the approach has an exploratory sense, as it seeks to establish glamping's fundamental 'quiddities'. However, it also delves deeper and adds to descriptive and explanatory knowledge concerning the phenomenon.

Fulfilling the aim requires the inquiry to be bounded in specific ways in order to reduce the amount of investigative work to a manageable size. The research question has been cast in a way that channels the study down through a research funnel;

Insider Perceptions → *Depictions* → Framework → Glamping *Gestalten*

The study is intentionally general in order to provide a more inclusive account of the phenomenon. Because of this, boundaries have not been set regarding localisation. It is not the aim of the study to gain an understanding of glamping as manifested in any particularised region, but instead in a more global sense.

The research question provides clarity by outlining the scope of work for the study. The research question provides the boundaries for the investigation and is restated here;

Can *insider depictions* be mapped onto a framework providing a greater understanding of the glamping phenomenon as discrete *Gestalten*?

Coherence is provided to the research question through three supporting questions whose objective is to provide direction and inform the approach to the investigation;

(1) What are the *depictions* understood by *insiders* (*glampers* and *glamping-entrepreneurs*), concerning the glamping phenomenon?

(2) What are *insiders*' perspectives concerning *glamping-spaces* and *glamping-experiences*?

(3) Do glamping *depictions* coalesce into particular *Gestalten* amongst different groups of *Insiders*

Two crucial boundaries are explicit within the research question. Firstly, the population from which the study sample is taken is that of glamping *insiders.* That is, they have had some interaction or experience with glamping. Their use allows the inquiry to be founded on people's experiences rather than perceived expectations. They are broadly divided into *glamping-entrepreneur and glamper cohorts*, demarcated along producer/consumer lines.

Secondly, the study uses groups of representations referred to as *depictions* as the lens through which to view the phenomenon. The use of d*epictions* provides a means for crucial attributes of glamping to be portrayed with lucidity and expression without becoming bogged down in a profusion of text and rhetoric. Consequently, *depictions* form the kernel of understandings developed about glamping and substantiating them is a significant part of the study. Without discerning any degree of influence of each, *depiction*s provide the features that define and describe the phenomenon of glamping.

6.1.2 *Insiders*, Subjectivity and Viewing Through a Social Constructionist Lens

Glamping as a term evokes a variety of opinions and perspectives, primarily because it can appear elusive and opaque. For most, it takes on the mantel of its literal meaning, appearing superficial and artificial. Lexical definitions surrounding glamorous camping are so tightly focused that attention rarely looks at what glamping as a phenomenon is. For *outsiders*, this narrow understanding governed by supposition and anticipation predominates. Searching deeper, getting past the impression that glamping is simple and static, reveals that it is dynamic and complex. Because of this, research generally investigates around the phenomenon, concentrating instead on physical manifestations and economic matters.

However, for *insiders*, those that are involved or participate, glamping possesses a diverse range of realities. Moreover, it is not a phenomenon that can be atomised or broken apart so that constituent parts can be examined and investigated individually. Instead, its components are holistically bound together to make its experience more authentic and memorable. The simple analogy of the torch used in Chapter 3.0 is very pertinent. Its parts, while having an individual purpose, do not create light until they connect and work together as a singular unit. Similarly, for *insiders*, the individual parts consist of *depictions* and *characteristics* combined together, forming their reality of glamping. Crucially, it is not the individual parts themselves that are being connected, but instead,

representations of those parts as understood by each person that are cognised together, forming their unique perspectives and opinions. In this fashion, through their engagement and experience, *each insider* acquires an idiosyncratic view of the phenomenon.

For this study, realities are fashioned through subjectivity. That is, experiencing, interpreting, and formulating attitudes and opinions about the phenomenon. It is a social world; accordingly, a social constructionist lens is appropriate to decipher it. People's views may be unique, but similarities solidify between groups through interaction and engagement. Not in any formal or overtly organised way but in an underlying current of empathetic understanding. People within such groups may or may not know or have had anything to do with each other. They are held together by their shared perspectives, which, if sufficiently reified, form into discernible shapes manifesting as discrete *Gestalten*. Individuals affiliated with a particular *Gestalt* may hold some unique views, but they also have strong threads of opinion in common with others affiliated with the same *Gestalt*. When considered this way, the perspectives of any 'sample' of people regarding any 'subject matter' concerning humanity can be analysed and interpreted to identify and interpret the essence of their understanding in the form of one or more *Gestalten*.

Specific contexts are relevant to glamping, and the social constructionist lens requires qualification. Its 'strong' form asserts that all realities are socially constructed, leaving the approach open to critique. This study incorporates a contextual social constructionist paradigm that recognises *natural* and *social objects*. While this study focuses on subjectivity, the notion of objectivity is not denied. The assertion that the world is either objectively (quantitative) or subjectively (qualitative) constructed, one to the exclusion of the other, is rejected. In a contextual social constructionist world, *natural objects* would exist if there were no humans around. In contrast, *social objects* relate to those socially constructed in their own right or constructed about *natural objects*. *Natural objects* are an integral part of glamping, and this reading of the paradigm allows the research to hone in on people's attitudes towards *natural objects*. In this fashion, *depictions* and *characteristics* can be visualised in terms of *natural* and *social* objects.

6.1.3 *Depictions*: Providing the Foundations of Understanding

Crucially, the study assumes that perceived representations of objects govern people's opinions, specifically to do with glamping. Such objects include concretised items such as accommodation abodes, the physical area immediately adjacent, attributes around the greater glamp-site, and surrounding landscapes and topography. It also concerns more uncertain features such as climate and weather, geographical location and the rural/urban interface. While a substantive amount is conceived as groups of *natural objects*, much is cognised in terms of *representations* perceived by

individuals. In this fashion, different people can perceive the same concretised object in totally different ways. Accordingly, through *representations*, *natural objects* are also likely to have attached *social objects*. Taken together, groups of *objects* cohere into empathetic threads thought of as *depictions*. *Depictions* provide a way of categorising such groupings of *objects* in a generalised sense. Crucially, in the social world (as opposed to the natural world), *representations* concerning more intangible stand-alone *social objects* are of equal significance to *depictions*. These include how people engage, interact and associate with one another in particular situations and contexts. These can be directly or indirectly related to processes associated with glamping.

In the first instance, attitudes towards privacy, socialisation and the types of activities people participate in are directly related. Furthermore, they can be framed by their demographics and past experiences. The influence of geographic location of domicile, cultural identity, gender, generational age and education are essential social framing structures. In a social constructionist sense, the demographic characteristics of people form the canvas from which they develop perspectives and opinions. The *DAG* data-set, involving demographic, attitudinal and glamping views, provides a baseline from which judgements concerning sub-groups of people are made. In the second instance, *social objects* can be indirectly related and abstract. They include general perspectives about the world, congruency with the outdoors, attitudes towards urban living, work pressure, and satisfaction with one's way of life.

Depictions are the principal vehicle through which understanding glamping is discerned and identified in this study. They form the foundation from which data-collection commences through analysis and finding resolution through interpretation. Research *respondents* communicate their views and opinions concerning glamping through their understanding of *depictions*. Conveying the complexity and intricacies of interconnections within *depictions* using written text would require enormous time and resources. Further, it introduces significant researcher involvement in the process. A straightforward and more effective means for people to cognise and collect together groups of *representations* according to their subjective views is through the use of photographs. It is recognised that people can digest numbers of diverse significations contained within single photos and make complex judgements about them in short periods. Furthermore, such decisions are self-referential, eliminating any role for the researcher.

Two critical processes occur around *depictions*. In the first instance, using methods aligned with *Q-Methodology*, the researcher acquires the *concourse* and constructs the *Q-Sample*. As a result, a set of *depiction* categories are identified from over 650 photographs and an equitable share of 75 images is assigned to each *depiction* (refer Table 4.4). The *Q-Sorting* process presents the *Q-Sample* to each *respondent* for them to rank according to their preferences. *Respondents* are not aware that any

categorisation of photos has occurred, and photos are presented to them in a randomised order. However, after all respondents complete their *Q-Sort*, it is possible to carry out a statistical analysis to assess the correlation of photograph groupings overall in the sample of respondents. Using Cronbach's Alpha and McDonald's Omega, the correlation between the group of *respondents* with that determined by the researcher was found to be satisfactory (refer Figure 4.17). Consequently, it can be asserted that, for the study, the identified *depictions* are consistently portrayed and significantly relevant. In total, five *depiction* categories, as denoted below have been identified and are described in Table 2.4:

- Luxurious
- Typological
- Outdoors
- Congruence
- Material

6.1.4 The Framework

In this way, *depictions* provide glamping with a mechanism to distinguish it from other touristic typologies. Consequently, it is asserted that, theoretically, any glamping manifestation will include a holistic combination of influence or weight flowing from each *depiction*. It is unlikely that other touristic typologies will consist of combinations of all the *depictions* discerned in this study.

In this context, then, the objective of the research question is multifaceted, focusing on the notion that various combinations of *depictions* can combine in sympathetic ways to form typologies. For example, from a theoretical point of view, a glamping typology can be centred around the *outdoors,* providing it with its quiddity, with other *depiction*s such as *materials* and *luxury* taking a back seat. In this case, providing a means to connect or reconnect with nature is a priority, with comfort and respite taking a back seat. Conversely, the reverse may be theoretically possible, with hedonist pleasure being the priority, with nature and the outdoors merely posing as the backdrop. The idea of conceiving a theoretical framework accounting for such combinations and permutations is essential to the research question. That is, "Can *depictions* be mapped onto a framework?" It is asserted that through the analysis and interpretation phases of the research, the framework detailed in Section 5.7.2 provides such a mechanism. An important aspect is the division of defining attributes around the circle of the Framework into *subject* and *space,* which can be thought of as *glamping-experience* and *glamping-space,* respectively. These are important components of the Framework as posed by the second ancillary research question.

Relating these to the research question, this study shows that glamping *depictions* coalesce into particular glamping *Gestalten* in the minds of *insiders*. Consequently, the notion that glamping consists of a singular model is rejected. For this study, five *Gestalten* are discerned, each analytically identified, described and explained as distinct. Noting that glamp-sites manifest as groups of physical objects, they also include social interactions between entrepreneurs/glampers and glampers/glampers. One glamp-site may display and identify with the *material depiction*, while its immediate neighbour may be more aligned towards an *outdoors depiction*.

6.1.5 Glamping *Gestalten*: The Deliverables (Emerging from the Data).

In Chapter 4.0, *GOSP* groups are analytically identified and substantiated as groups of shared perspectives. Subsequently, the interpretation and discussion carried out in Chapter 5.0 puts 'flesh on the bones' of these groups, and as a result, they are recognised as forming discrete glamping *Gestalten*. All discussion and interpretation are carried out through the fundamental *depiction* categories. Five Glamping *Gestalten* are identified;

- *Comfort-campers*
- *Active-Nature-Minimalists*
- *Glamorous-Venturers*
- *Cossetted-Traditionalists*
- *Unwinding Bathers*

The *Gestalten (GOSP groups)* are discussed in order of their strength of revelation during the *DCQM process,* commencing with the *comfort-campers* (*GOSP-1*). This group is the largest, most stable of the identified *Gestalten*, capturing the viewpoint of *contributors* who look at glamping from a functional view. For *comfort-campers*, the abode and the adjacent area provide the essence of glamping and the *material depiction* dominates.

In order, the second group, the *active-nature-minimalists (GOSP-2)*, and the fifth group, the *glamorous-venturers (GOSP-5),* identified from the *QTFA*, also produce stable outcomes that readily fit the inferred *depiction categories.* The former surround themselves authentically with nature, and glamping is viewed as being empathetic. For this group, the outdoor *depiction* dominates. The latter see themselves as explorers seeking exotic and remote locations. However, unlike the *active-nature-minimalists* who immerse themselves in the experience, the *glamorous-venturers* prefer to take in and absorb their surroundings from the comfort and facilities of the *glamp-site*. For this *Gestalten,* the *topographical depiction* dominates, aptly supported by the *materials depiction*.

The last two *Gestalten* are less stable and show some polarity within, with both possessing two sub-groups within. The fourth *Gestalt*, the *cossetted-traditionalists (GOSP-4),* hold a classic view of glamping where abodes are placed well apart, constructed from impermanent materials and utilising traditional forms rather than incorporating any architectural or modern design. A mix of three *depictions* have importance to this group *topological*, *material* and *luxurious*. They are held together through *topological* and *material* considerations but are divided by their views regarding luxurious appointments and the comfort level that glamping should provide. The *cosy-cossetted-traditionalists* are happy with comfort levels similar to superior camping, while *elegant-cossetted-traditionalists* prefer a heightened level approaching that expected in mid-range hotels. However, it is noted that perspectives are somewhat conflicted, and it is surmised that this is caused by tensions between the two sub-groupings.

The last *Gestalten*, the *unwinding-bathers (GOSP-5),* display similarities with the *cossetted-traditionalists* but are held together by the notions of being able to relax, unwind and having open-air bathing in the wild. At first, bathing appears to be a superficial activity that would have importance. However, it is a significant attribute of glamping, with many glamping-sites offering it (viewed as an activity rather than a facility). The separation into two sub-groups occurs over somewhat unrelated perspectives. The *sedentary-unwinding-bathers* hold negative views of activity and prefer to absorb the natural world around them rather than participate directly. That is, they have specific views concerning *glamping-experiences*. Conversely, as the name suggests, the *reclusive-unwinding-bathers* hold clear views concerning *glamping-spaces.* It is argued that the materials and congruency *depictions* are the most significant for the *unwinding-bathers*. However, as with the *cossetted-traditionalists*, perspectives are conflicted, and a range of negativity is attached to all *depictions*. It is surmised that this is caused by tensions between the two sub-groupings.

6.1.6 Relating Outcomes to Existing Theory

Three plausible conceptual models of glamping experience are outlined in Section 2.9, each associated with a 'state of reality' for the *glamper*, the *glamping-entrepreneur*, and finally, the *experiencescape* itself.

The Experience Economy

The first model coincides with the *experience economy, or 4E model,* conceived by Pine and Gilmore (2019), detailed in Section 2.9.1, which looks at glamping from a marketing perspective and specifically examines the needs and satisfaction of *glampers*. It is problematic for this study as it is narrowly focused, drilling down into areas around *subject* and ignoring those around *space*. Proponents would argue that the latter is subservient to the former and that elements of *space*

would result from determinations made concerning *subject*. However, there is a risk that an artificial fantasyland would be created to fulfil the wants and needs of particular *glampers*. The physical or natural world can be found, adapted or built to suit. Consequently, there is a likelihood that the construction of the physical world surrounding the *glamper* becomes artificial and 'disneyfied'.

Crucially, this study holds a worldview that there are *natural* and *social objects*, each possessing authentic qualities and properties. The authenticity of the natural world is an important consideration, and the qualities and properties (*depictions* and *characteristics*) of *space* and *subject* are interwoven, with neither having ascendency. The *4E model* does not cater for this sufficiently. However, while the model is unsuitable, it possesses certain elements that flow through the investigation, the degree of personal involvement (immersion/absorption) and the participation (active/passive) that develops through the research. It is contended that these are directly integrated into the characteristics derived from *DAG-D* and incorporated within the glamping framework detailed in Section 5.7.2.

The Tourism Experience Network

The second model concerns the *tourism experience network* adapted from Binkhorst and Dekker (2009), overlaid with Aho's *motivational elements in experiences* (Aho, 2001). It places the *glamping-entrepreneur* at its centre and is more akin to an organisational chart for *glamp-sites*. Its inability to grapple with anything outside of how things are arranged or ordered makes it unsuitable. However, viewing *depictions* and *characteristics* through Aho's *physical*, *mental* and *social* lenses provides a categorical overview of glamping *Gestalten*. While it introduces an additional classification layer, it simplifies the entwined relationships by viewing 11 items (five *depictions* and six *characteristics*) through three overarching notions; *physical*, *mental* and *social*. These are deemed as being significant to the derived framework and included accordingly.

The Glamping *Experiencescape*

The third model looks at the role that *natural* and *social objects* integrated into the glamping *experiencesacpe.* Based on the concepts proposed by O'Dell and Billing (2005) and incorporating the notions of social practice (Appadurai, 1996), and the notion that *space* itself incorporates crucial material and abstract objects, providing physical and sensory access (Lefebvre, 1991). Given that glamping is not a static conception but, instead, a dynamic phenomenon that reacts significantly to the context surrounding it, the view concerning the 'production of space' (Lefebvre, 1991) forms an important feature. This dynamism is reflected in the fact that glamping has evolved significantly since its coinage around 2005 and is likely to continue evolving. Consequently, the *experiencescape* model most closely fits the outcomes of this research, and much of the experiencescape model is

incorporated into the Framework. However, the notions surrounding glamping *Gestalten* being 'conceived/perceived/lived' is not fully apparent, and there remains a distance between some of the dimension*s* in the model regarding the inner machinations of human thinking and subjectivity. That being said, the model's dimensions provide the foundation of the *depiction categories* used in the study and have been shown to provide alignment between *representation* and actuality.

6.2 CONTRIBUTION AND IMPLICATIONS

While this study provides several significant contributions, the most important is the least technical. That is, it provides a mechanism that assigns clarity and explicitness to the phenomenon of glamping. Since being conceived in its modern form in 2005, it has possessed an amorphous nature that has allowed some stakeholders to stamp connotations not remotely associated with its broadest interpretations, thereby removing any association with the denotations contained in its terminology. Without wishing to single out an individual entity, a prime example is glampinghub.com, the largest booking entity professing to represent gamp-sites. As detailed in Table 2.3, a cursory inspection of their listings included around 7% of canvas constructions typical of nomadic shelters, with considerable numbers of holiday homes, beach houses, nature lodges, villas, barns, boats, containers and floating homes included. Castles, private islands and towers are also incorporated at the extreme end of offerings. It is surmised that this amorphousness is also responsible for the lack of attention given by researchers concerning the quiddity of glamping.

Furthermore, the study contributes in the following fashion:

6.2.1 Contribution to Research Methodology

While mixed method approaches are now commonplace, blended/hybridised methodologies are less utilised. Furthermore, while terminology concerning the 'qualiquantological' nature of *Q-Methodology* is often stated, little attention is given to studies regarding the interaction of quantitative and qualitative perspectives. Furthermore, there is a prevalent stance that *Q-Methodology* constitutes its own methodology and is not bound by the 'criteria of judgement' associated with either. This research rejects this stance, and the criteria conceived by Lincoln and Guba (1985,1988) provides judgements through the *good research* framework. Where a section of work incorporates a quantitative approach, substantiation and judgement as *rigorous* permeates reporting. Conversely, where a section of work incorporates a qualitative approach, substantiation and judgement as *trustworthy* permeates reporting.

6.2.2 Contribution to Research Method

This study extends processes involved in *Q-Methodology* in several crucial ways. Traditional *Q-Methodology* is termed monadic *Q-Methodology* in this study, recognising that it considers *Q-Sort* Data from a single sample of *contributors*. This study utilises *dyadic comparative Q-Methodology (DCQM)*, where two sample sources are utilised, each being analysed in parallel, with a comparative analysis carried out on the results. While some forms of dyadic comparative analysis are applied to sample streams that are related socially, this is not a requisite criterion. However, while independent, their thoughts and opinions about the same subject matter are crucial. This study consists of separate producer/consumer cohorts with a commonality of views and opinions concerning glamping. The comparison between monadic *Q-Methodology* and *DCQM* is shown in Figure 3.13, noting that in both typologies, the processes of carrying out *Q-Sorting*, and analysis through Q-technique factor analysis are identical.

To the researcher's knowledge, *DCQM* provides an original contribution to research methods and has not been used in previous studies. It provides substantive benefits through both source/data and methodological triangulation. It is illustrative of a good combination of blended/hybridised methodologies. Qualiquantological procedures involved with *Q-Methodology* are subsequently utilised in a systematic *comparative analysis* involving quantitative processes but ultimately is reliant on *reasoned conjecture* associated with a qualitative approach.

6.2.3 Contribution and Implication to Glamping Research

This study contributes to knowledge concerning glamping by identifying, describing and explaining fundamental notions, parameters and typologies that have not been discerned previously. The notions surrounding glamping *depictions* furnish foundational constituent elements that allow aspects of quiddity to be investigated and theorised about.

Placing the discerned *Gestalten* to one side, the glamping framework inferred in Section 5.7 is helpful and facilitates a more robust understanding of plausible *depiction* combinations of glamping manifestations. Importantly for research, it introduces boundaries within which investigations can be focused. In a slightly stricter sense, *depictions* provide standard fundamentals that can be universally used in research studies. This way, comparability between studies is made possible as a greater understanding of *characterisations* and *representations* associated with *depictions* are discerned. Moreover, their use enables cross-study discussions to occur. Finally, the typologies established as *Gestalten* can be used to provide study delimiters, allowing researchers to hone in on particular aspects as the topic become less *emergent* and more mature

6.2.4 Contribution and Implications to Glamping Practice

Closely associated with contributions made within research, significant contributions and benefits are afforded to glamping practice, at both local and societal levels. To date, glamping is placed within a single basket of uncertain attributes, resulting in a potpourri of outcomes. Using the deliverables from this study can be conducive to developing and implementing authentic glamping practices. Properly instigated, it guards against the infiltration of impostor categories such as luxury villas and holiday homes gaining footholds in areas notable as *glamping-spaces*, providing exceptional *glamping-experiences*.

The knowledge gained from this study contributes to three levels of glamping practice, funnelling down from governance and planning through to glamping performance. While each can utilise the notions contained within *depictions*, framework and *Gestalten* according to their needs, they are ultimately interconnected, and judgements can be made through a unified approach.

Regional Policy/Strategy **|** Local Planning/Support **|** Glamp-site Design **|** Glamping Performance

At a regional level, based on assessments concerning *depictions*, evaluations can be made regarding generalised evaluation of the suitability of glamping facilities in the region. An obvious example matches regions possessing areas of unspoilt wilderness possessing expansive outlooks of the *outdoors* and *topographical depictions*. Heavily wooded natural valleys will likely combine *outdoors*, *material* and *congruence depictions*. Alternatively, in areas of significant historical and cultural significance, more inward-looking *material*, *topographical* and *luxurious* combinations may be appropriate so as not to detract from the regional attractiveness. Development policies and tourism strategic plans can be formulated to account for the combinations of attributes prevalent at a regional level. Furthermore, economic incentives at a regional level can be tailored to promote particular developmental streams. In this way, whole regions can gain a touristic personality and identity. Prime examples are Ubud in Bali, the Azores Islands off the coast of Portugal, and the Mauritius Islands off the coast of Africa.

Supporting regional development, a more intricate overview can be taken by local councils through planning considerations and the provision of wrap-around services. Using the glamping framework in conjunction with *depictions*, the suitability of proposals for their size, configuration and impact on local communities can be assessed. In particular, the framework provides the means to discern whether proposals will likely constitute genuine glamping offerings or simply just another form of hospitality masquerading as glamping. Further, ancillary services such as adventure tourism and

local/artisan food manufacturing should be encouraged. Explaining proposals through the framework help provide better community understanding and inclusion during community consultation processes.

While considerable theoretical interest regarding *Gestalten* is likely to be derived within research, it also holds significance for *entrepreneurs*. Depending on the directions they want to pursue, examining the different *Gestalten*, they can align their glamp-site to suit. The advantage is that entrepreneurs can fashion their glamping phenomenon to existing exemplar templates rather than anything derived from theoretical market research. In this way, entrepreneurs can ensure that outdoor bathing is available if they wish their glamp-site to operate according to the *unwinding-bathers Gestalt;* ensure that glamping-abodes are widely spaced apart in unregimented configurations when operating according to the *cossetted-traditionalist Gestalt*; or ensure that glamping-abodes and their immediate surrounding are the principal features for *comfort-campers Gestalts*. For the same reason, the portrayal of glamping through *Gestalten* also provides *glampers* with greater certainty around their expectations. By Glamp-sites identifying the *Gestalt* that they align to, glampers can align their bookings to better match their preferences.

6.3 LIMITATIONS

6.3.1 Covid-19 and Obtaining Equitable *Cohort* Numbers

Because of the global nature of the research, much of the study was always programmed to be carried out through the Internet. However, a strategy to obtain *glamper respondents* was to engage with them through *glamping-entrepreneurs*. It was considered that initial face-to-face meetings with *glamping-entrepreneurs* would help engender trust so that they would be enthusiastic in participating and facilitating the participation of *glampers*. New Zealand has been the base for the research, and travelling overseas to liaise directly with overseas entrepreneurs was particularly important in this regard. The advent of the Covid-19 pandemic scuttled this crucial aspect of gaining *respondents*. As a result, all interactions had to be carried out online. Covid-19 affected the willingness and ability of *glamping-entrepreneurs* to contribute. More importantly, in turn, this impacted the capacity of the study to connect with and engage with *glampers* and their numbers were reduced from what was hoped for and fell short of the 50% targeted for in the study.

6.3.2 Time Constraints and Inequitable *Contributor* Numbers from Regions

While a considerable period was spent acquiring *contributors*, ultimately, constraints impacted the number obtained from certain regions. In particular, South America provided few *contributors*. While language was seen as the significant factor for this, some discussions with several entrepreneurs were carried out, and it was disappointing that these did not culminate in more *respondents*.

Furthermore, it became apparent that most *glampers* going to glamp-sites in this region came from other regions, and numbers for this *cohort* would always be challenging to obtain. Contrastingly, initially viewed similarly, Asia provided sufficient *entrepreneurs* and, correspondingly, an adequate number of *glampers*. It is surmised that glamping in this region has a developing domestic following. Africa also proved disappointing in numbers, and given both local and international participation in Safari, no reason could be established for this lack of engagement.

Despite this, overall engagement was high, providing a considerable sample for the study. *Contributor* numbers for the UK, Europe, Australia, New Zealand, and North America were abundant. This was to be expected since, except for Africa, glamping in these regions has been the most active. Moreover, the diversity of glamping manifestation was wide, providing confidence that the study would not be narrowly focused.

6.3.3 Contextual Field Trips and Informal Discussions

The study was not designed to include formal interviews. However, it was felt that visits to various *glamp-sites and informal discussions with entrepreneurs associated with them* and glampers staying would provide important context for the study. How glamping site field trips were to fit into the process of gathering contributors and concourse data is detailed in Figure 4.2. Accordingly, field trips would contribute to 'prolonged engagement' and 'persistent observation'. *Entrepreneurs* operating glamping-sites could relay their ideas when they initially started and how these thoughts may have changed over time. They would also be able to discuss how they interacted with their guests and what they thought their guest's expectations were. Additionally, their perspectives towards *glamping-spaces* compared to *glamping-experiences* would be insightful. Contrasting this, discussions with *glampers* would concern their views concerning the outlook from glamping-sites, privacy and socialising with others.

Unfortunately, Covid-19 prevented travel abroad, and obtaining a broad spectrum of views was impossible. Consequently, all glamp-sites visited were located in New Zealand, with a clear limitation that they were carried out through a regional rather than an international lens. However, the visits provided valuable information and were utilised in several of the UK's 'Open Air' Magazine articles. The knowledge gained proved invaluable in reviewing and adjusting various parts of the research design. In particular, it helped broaden parts of the *concourse* and, subsequently, the *Q-Sample*.

6.3.4 Qualitative Generalisation and Statistical Inference of Proportion

This study has reviewed the applicability of 'qualitative generalisation' at considerable length. It is asserted that *depictions* identified, described and explained by this study can be *generalised* with

respect to the population of glamping *insiders*. In the same way, glamping *Gestalten* are held as being valid and *generalisable*. It is inferred that each *Gestalt* exists and is prevalent in the population based on 'specimen and type' inferences. Furthermore, the existence of these *depictions* and *Gestalten* can be inferred as existing in a global sense. While these inferences result from *qualitative generalisation*, it is also shown that there are sufficient numbers of *contributors* to substantiate their existence through *statistical inference*.

However, while their existence is not in question, the relative proportions of the parameters relative to one another are not inferred by the research. How strong or weak each *Gestalt* reveals itself within the *Q-Methodology* process is not necessarily mirrored within the 'population' of *glampers/entrepreneurs*. That is, *Q-Methodology* can determine the strength of association or correlation of a *Gestalt* to the phenomenon of glamping, not the proportion or extent of its prevalence. Their proportion makeup or 'share' of the population must be ascertained through further research.

6.3.5 Researcher Bias

The approach to this study has been fashioned to minimise the influence of researcher bias. Indeed, the use of *Q-Methodology*, through the *Q-Sorting* process, removes the researcher's influence during data-collection. The fact that *Q-Sorting* is self-referential is a significant advantage in ensuring that the subjectivity of contributors is captured by the research. Moreover, through online software, contributors carry out the process of ranking the *Q-Sample* unaided and independent from the researcher. Furthermore, once collected, data analysis occurs in an analytical fashion providing consistent and transparent results. There are minimal opportunities for researcher bias to present through these parts of the study.

However, two areas occur where researcher bias has the potential to be present; during *concourse*/*Q-Sample* processes and the interpretation phase. In the former, the researcher's role is to collect the ‘universe of material’ forming the *concourse* and construct the *Q-Sample* from it. The collection of *concourse* material should be as broad as possible but need not be exhaustive. However, the derivation of *depictions* and *Gestalten* will rely on this initial material. It is not that the research output will be incorrect, just that it may be incomplete. While the *depictions* and *Gestalten* that have been derived will be valid, others may also be valid and missed by the study. With this in mind, incorporating Lincoln and Guba’s *good research* framework is essential to minimising such omissions. Examining the study through this lens provides evidence that such biases are unlikely.

Despite this, the proclivities of the researcher towards this study should be recognised. The researcher is a white, middle-class New Zealand citizen. Coming into this study as a senior (60+ years)

has brought many life experiences and a mature worldview. The opportunities to be educated have been grasped with both hands, providing the opportunity to travel with a career as a structural engineer for over thirty-five years. Typical of many others, an accepting perspective of the neo-liberal society in which the researcher lived developed. However, time spent amongst distinctly different cultures engrained a deep interest in other cultures. Living in Papua New Guinea in the 1980s and associating with a community on Tanna Island in Vanuatu for over seventeen years starkly imprinted the differences between developed and developing nations. A deepening belief in empowering local communities within developing countries has been nurtured in the past two decades. Being associated with small tourism ventures in New Zealand and Vanuatu has stimulated the view that touristic endeavours can make a difference to people and communities. Consequently, the researcher closed his consultancy practice and embarked on full-time study at Auckland University of Technology (AUT) in 2015, with a particular interest in the social aspects of tourism.

The researcher's master's degree investigated "Pro-poor tourism on Efate Island, Vanuatu" (Watt, 2019). Here, the researcher's positionality comes directly from a pro-poor perspective with a firm conviction regarding the benefits of mixed-method research approaches. When initially investigating glamping as a type of tourism, the researcher recognised its potential use in developing nations. The researcher is interested in glamping's cultural and pro-poor opportunities. These aspects may be seen to colour but not impact the work undertaken.

6.4 FURTHER RESEARCH

In the first instance, it is recommended that further studies are carried out to substantiate the findings of this study further. As referenced in the study, a crucial aspect of providing confidence that research can be considered *good research* concerns its *consistency*. In terms of Lincoln and Guba's framework, this concerns *replicability* for quantitative studies and *dependability* for qualitative studies. As this study takes a blended/hybridised approach, consistency will be enhanced through *replicability* studies aligned to a quantitative approach and/or *dependability* studies aligned to a qualitative approach. Alternatively, similar studies to this study would also provide ongoing substantiation. In accordance with recommendations concerning *good research*, subsequent researchers should be able to follow the detail relevant to carrying out these future studies. Furthermore, it is asserted that glamping is a dynamic phenomenon and in a condition of constant change. In this case, it would be of interest to follow through longitudinal studies on how it is changing over time. This would provide insights into how it will likely develop or evolve over the years ahead.

The identification of *depictions* and *Gestalten* provide pathways for further research. This research goes some way in contributing to knowledge concerning each of these in turn, and there will be significantly more to be uncovered. For example, while the *comfort-campers Gestalt* appears to have the greatest affinity to the glamping phenomenon from the *DCQM* study used here, the proportion of the actual perspective it makes up would also be helpful. Studies concerning proportion need to be quantitatively based, using greater numbers than in this study. Allied with this is the need to determine each depiction's proportional influence within each Gestalt. Particular *depictions* dominate *comfort-campers*, *active-nature-minimalists* and *glorious-venturers*. However, greater benefit would be derived by obtaining greater clarity around the positive and negative influences of the other *depictions*. This is particularly important regarding the *cosseted-traditionalists* and *unwinding-bathers Gestalten*, which are more confused.

It was found that while few photographs from entrepreneur websites had primary significations concerning the *luxurious depiction*, many provided it as a secondary signification. There is particular value in investigating the relationship that the portrayal of luxury has with other *depictions*. It may be that investigations through semiotics would add value.

Further, the outcomes obtained from this study could be used to delve into regional manifestations, thereby providing detail about the nuanced differences occurring between regions (if any). As noted above, a limitation of this study was the lack of *contributors* from South America and Africa. Accordingly, particular value would be derived from more specific research in these regions. Similarly, generational age differences could be invaluable in ascertaining aspects that are more important to each generation. Cultural differences could also be investigated.

Finally, but not least, differences in perspectives between *cohorts* could be investigated. This was not undertaken here because a *generalised* understanding of glamping was sought. Furthermore, there is a danger that studies solely focused towards *glampers* will simply be seen as a ‘marketing’ rather than an ‘experience’ study. Similarly, studies directed solely towards entrepreneurs could be seen as an exercise in facility design.

6.5 THE FINAL WORD

> What is glamping? Its name may suggest a simple response, but glamping is both complex and dynamic and engenders different meanings to different people. To some, it is the ability to stay in the wilderness while enjoying superb cuisine, along with tremendous comfort and service. An open-air luxury hotel if you like, where guests indulge in lavish hospitality under the stars. For others, being close to and immersed in nature provides an intimate reconnection with the environment, wildlife and beautiful scenery. Customers reimagine themselves as explorers, engaged in a modern-day Age of Discovery. When the emphasis changes from absorbing to one of participating, glamping provides other glampers with physical, social and cultural experiences. Here, being part of something, learning or challenging oneself is prominent. Alternatively, being away from normality in a place of quiet tranquillity can be significant. Taking the time to reset, meditate and benefit from wellness pursuits has importance
>
> However, glamping experiences are typically not about any single focus but involve the holistic interweaving of several facets. The empathetic fusion and diverse combinations of its elements make glamping hard to pin down.
>
> (Watt, 2020, par 1)

This study represents a commencement of understanding the quiddity associated with glamping as perceived through the lens of those interacting with the phenomenon.

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Appendix 0 CLAVIS (GLOSSARY) of Words and Terms

This CLAVIS has been prepared on the basis that it is likely to be referred to as follows:

Specialists	**Intermittently, to clarify terminology and definitional interpretations.**
Semi-Specialists	**Frequently, to understand terminology introduced by the processes introduced in the research.**
Non-Specialists	**Continually, as research is dependent on its interpretation of terminology.**

Note: The use of the term CLAVIS

The nuanced difference between clavis and glossary is pertinent. Whereas a glossary is defined as “a collection of textual glosses [explanation/ commentary/ interpretation] or specialised terms with their meanings” (Merriam-Webster, 2023c, p. par 1), a clavis is “a key or glossary serving as an aid to interpretation” (Merriam-Webster, 2023a, p. par 1). How each is formulated differs. For this study, the focus on commentary and interpretation is important.

Introduction to the Clavis/Glossary

Glossaries do not form part of the main content of a thesis. Instead, they provide a vocabulary aiding the communication, interpretation and understanding of the thesis. For Sidlova (2017), a glossary is "merely an output of the thesis and not its ultimate aim" (p. 6). However, in the reporting of research, there is a need to name things in a way that is cognisant of its readers. That is, "things are social facts" (Rey, 1995, p. 96) and terminology provides the function of "knowledge representation and knowledge transmission" (Cabré, 2023, p. 236). Frameworks of specialised communication within glossaries form a significant tool in the "communication among specialists, between specialists and semi-specialists, and between specialists and learners" (Sageder, 2010, p. 130). Within terminology, language is often separated into language for general purposes (LGP) and language for special purposes (LSP). The former incorporates common language "used every day to talk about ordinary things in a variety of common situations" (Bowker & Pearson, 2002, p. 25). Conversely, the latter is used to discuss "specialised fields of knowledge" (Bowker & Pearson, 2002, p. 25). The mix of LGP and LSP incorporated within a glossary will depend on the intended readership of the research. This study possesses an eclectic mix of LGP and LSP language.

Glossaries take a variety of forms. In the first instance, glossaries can be as simple as a "list of terms" (Bowker & Pearson, 2002, p. 137). For mature research topics within clearly defined disciplines, glossaries consist of well-trodden terms whose meanings have gained universal acceptance. Abridged versions are particularly salient for quantitative studies, where minimal descriptions and explanations accompany included terms. This study does not concern a mature topic.

Conversely, for multidisciplinary research, qualitative studies where significant axiological input is involved, or where both words and terms are used in ways open to interpretation, considerably more input is needed. The approach taken for mature topics is insufficient and glossaries cannot be limited to generic words and dictionary lists. Instead "richly detailed glossaries containing definitions, examples of usage, synonyms, related terms, usage notes, etc" are required (Bowker & Pearson, 2002, p. 138). Furthermore, there is a "huge variety both in relation to content and in relation to the presentation of the information" (Bowker & Pearson, 2002, p. 138). The use of referenced quotations adds to explanation and interpretation. This is neither unusual nor verbose, given that the OED (Oxford English Dictionary), regarded as the "most authoritative and complete account of the English language …. is literally constructed from its quotations" (Brewer, 2010, p. 94). In addition, any accidental plagiarism is avoided through quotations and referencing within glossaries (George, 2022).

The Importance of Domain Specification

Vagaries surrounding terminology are readily illustrated by the notion of word and term 'domains'. They are often discussed in an ambiguous and equivocal fashion, enabling them to describe any grouping of knowledge, large or small, broad or narrow, eclectic or tightly bound. The Merriam-Webster Dictionary defines it as "a sphere of knowledge, influence or activity" (2023b, p. par 4a). Within academia, domains are variously denoted as a 'subject fields' (Bowker & Pearson, 2002; Rey, 1995; Sageder, 2010) or 'categories of knowledge' (Rogers, 2013).

Rey (1995) refers to 'subject fields' rather than domains because they "reflect the prevailing ideology and social reality" (p. 140). Rogers (2013) highlights them as elements of social construction;

> This paper has emphasised the social construction of categories of knowledge, i.e., domains, their dynamism and their increasing specialisation and interdisciplinarity. But they are not simply abstract entities which we use to model the world around us: they are expressed and interpreted by human agents in textual artefacts. …… domain knowledge is always expressed in a particular context for a communicative purpose. (Rogers, 2013, p. 13)

In this fashion, 'domains' are not restricted by predefined academic disciplines. Empathetic to the *concourse* used in Q-Methodology, the 'domain' is used to either shrink or expand the vocabulary pertinent to a research study.

Contrasts Between Mature and Novel Research Topics

Two distinct perspectives can be discerned (Slisko & Dykstra, 1997) regarding glossary formation (refer introduction). The work of Wüster is considered to form the basis of traditional terminology (Cabré, 2023; Sageder, 2010). For mature research topics, Wüster's way of looking at terminology is designed to provide unambiguous understandings and interpretations (Cabré, 2023). Glossaries seek the "elimination of synonymy and reduction of polysemy" (Rogers, 2013, p. 8). This approach is satisfactory where research is narrowly confined to rigid knowledge disciplines associated with formal and natural sciences. Here, compared to social sciences, terminology is relatively mature and generally accepted by its reader cohort. Glossaries provide recognised terminology in mathematics, physics, chemistry and biology, amongst other areas (Sageder, 2010). In this traditional approach, a concept is usually advanced, followed by attempts to assign it with a unique term or signature. Ultimately, the aim is to attain a monosemic relationship between concept and term and the avoidance of 'pseudoconceptions' (Pushkin, 1997).

However, for novel research topics, a traditional approach may not situate discourse appropriately for readers. For example, qualitative perspectives may introduce polysemous understandings of various terms. Words and terms are sometimes used interchangeably to achieve rich descriptions and discourse (Slisko & Dykstra, 1997). Moreover, while there is a desirability for terms to have a singular denotation and no corresponding connotations, "most words naturally carry with them, a wide array of positive and negative associations" (Šidlová, 2017). Additionally, some concepts carry with them a set of synonymous terms. Consequently, it is asserted that polysemy and synonymy within terminology is, in fact, very common (Rey, 1995; Sageder, 2010).

Relevant to this study, a novel topic may use words and terms differently than they are used in overarching or parallel domain vocabularies (Šidlová, 2017). New ideas and concepts associated with novel research may utilise terms and words that have existing meanings in other terminology domains. Accordingly, "scientific terminologies are always inadequate and too stable for reflecting the changing diversity of systems of knowledge" (Rey, 1995, p. 56)

Developing a Clavis (Glossary) for this Research

This research constitutes a novel study using a blended/hybridised approach, that possesses a qualitative perspective. As such, it commenced with a small vocabulary obtained initially during the literature review, but subsequently expanded upon as data collection and analysis proceeded. The development of processes associated with *Q-Methodology* and the introduction of *comparative analysis* created the need for particular wording and terminology. Consequently, specific terms have been introduced and wording has been used in ways to suit the study. However, because of this, there is a risk that differences in understanding and interpretation might occur between researcher and readers. Moreover, to avoid extraneous critique of terminology, it was considered crucial that an extensive frame of reference should be included. Initially, the thesis contained extensive explanations of adopted definitions, word usage, related terms and reasoning. However, it was found that this interfered with the lucidity of the discourse. Shifting much of this into a Clavis within the appendices has lightened the terminological burden of the thesis and allowed it to concentrate on its aims and objectives.

The Nature of this Study's Clavis (Glossary)

This research contains a dilemma. It uses systematic procedures to collect and analyse data and therefore depends on protocols, demarcations, and directions for it to be operative. It would be expected that the language and vocabulary surrounding its functionality would be

aligned to a traditional (first) approach. However, a Wüsterian approach is not suitable because:

A Qualitative Approach is Dominant

While the study utilises a blended/hybridised methodology, the qualitative perspective holds a dominant position. Furthermore, a social constructionist paradigm governs research philosophy, and vocabulary development and interpretation occur as the research progresses. The axiological position regarding terms and words is not mute and undergoes significant evaluation and interpretation. Meanings associated with words and terms have considerable dynamism, and are socially constructed through a stepped process;

1) Language and terminology at the commencement of the literature review are initially ontologically perceived and objectively reasoned.
2) At the end of the literature review, meanings and interpretations are adjusted through researcher reflexivity.
3) Considerable interaction occurs between the researcher and *contributors*, leading to the introduction of new terminology and expansion of understandings. To a degree, Heron's "Co-operative inquiry" (Heron, 1996) is relevant.
4) The role of contributors becomes paramount during Q-Sorting. Here, contributor subjectivity is stamped on the research process, independent of any researcher involvement.
5) Unconnected to contributors, a vocabulary associated with novel aspects of analysis processes is developed through the understandings and interpretations of the researcher.
6) Finally, using terminology developed in (5), research reflexivity is used to interpret and theorise about the data obtained in (3) and (4). Ultimately, a final resolution of terms and words occurs.

The Domain Includes a Significant Range of Disciplines

Domains involving singular disciplines allow for the development of straightforward glossaries. If a discipline is taken as a subset of knowledge, then major categorisations occur between formal, natural, and social sciences along with humanities. The first includes disciplines such as mathematics and logic, while the second includes

geographical, chemical, and physical sciences. Conversely, disciplines within social science look at societies and the relationships of people within societies. Sociology, anthropology, archaeology, economics, human geography (anthropogeography), management science, communication science, and political science are variously included as social science disciplines. The humanities consider such disciplines as languages, literature, philosophy, psychology, law and history.

This study concerns tourism in a broad sense, explicitly dealing with glamping. It is contended that processes involved in its study are unique. While it's domain is broad, including input from a wide range of disciplines, within these, it has a relatively narrow focus within each discipline. Holden (2005) argues that tourism heavily engages with numerous disciplines within the social sciences, particularly sociology, psychology, economics, political science and anthropology. However, formal and natural sciences are also pertinent, particularly mathematics (involving statistics), environmental science, physiography (physical geography) and engineering. In particular, this research uses *Q-Methodology* using statistical techniques to study psychology and human subjectivity. Furthermore, embedded within the study is humankind's engagement with the natural world (human ecology).

Interpretation of LGP and LSP Content

Often, glossaries are limited to LSP terms. This study incorporates a significant amount of LSP language. However, because the readership is likely to include glamping entrepreneurs, tourism operators, destination management, and tourism strategy planners, as well as academics, a significant body of LGP content is also involved. The interplay between words and terms sometimes attaches particular meanings that can be interpreted differently. To obtain an accord of understanding between all reader cohorts, a significant volume of words and terms are included (both LSP and LGP).

In summary, it is contended that a comprehensive clavis (glossary) is needed to support the research reporting for this thesis. It is provided through including in-depth explanations of vocabulary, giving context and including quotations and references to help situate terms and words. The need for such an extensive clavis is substantiated through three aspects. Firstly, the research has a blended/hybridised approach incorporating a qualitative leaning. There is considerable exchange and engagement with terminology during research processes, needing extensive elucidation. Secondly, the domain of this study utilises particular terminology from an extensive range of disciplines. In particular, it incorporates terms and words derived from sociology, psychology, history, anthropogeography, human ecology, physiography,

architecture, art and aesthetics, and mathematics. It is contended that resulting meanings and interpretations obtained from considerations around the combination of these require considerable exegesis. Finally, considering the diverse range of cohorts likely to constitute the study's readership, a substantial explanation of LGP and LSP wording is necessary to obtain a common understanding.

CLAVIS (GLOSSARY) of Terms and Words

Activity, Activity Continuum	For this study the degree of *activity* enjoyed while *glamping* is viewed as lying on an *activity continuum*, with the most active perspectives oriented to the right and the least active to the left. While *activity* references physical *activity*, the study construes that the degree of *activity* is inversely related to how much mental discernment, understanding and enlightenment a *contributor* engages with during their time *glamping*. That is, while *glamping* it is assumed that those least active physically are most likely to observe, take in, and think about everything around them, as well as other things in their lives. Conversely, it is assumed that those most active are solely *immersed* in the physicality of what they are doing (in the moment) and are mentally directed towards their corporeal achievement. Based on the boundaries set for the study around *activity,* an *activity continuum* was devised: ***Reflectors*** • Taking time out from my normal life, and appreciate nature. ***Passive-Relaxers*** • Enjoying relaxing and switching off. ***Active-Relaxers*** • Getting outdoors and doing mild physical and non-physical activities, exploring. ***Challenge-Seekers*** • Enjoying challenging physical activities outdoors.
Active-Relaxers	*Active-Relaxers* are *contributors* whose perspectives are located towards the more active region of the *activity continuum.* They are situated between *passive-relaxers* (within the inactive region) and *challenge-seekers* (located at the active extremity). *Active-Relaxers* dislike sitting around doing nothing, and immerse themselves into doing activities that surround them. *Glamp-sites* provide ideal spaces where, for some, they are able to do and experience activities that they rarely engage with in their day-to-day lives.
Actuation	Generally, to *actuate* something is to "move to action" or to "put into mechanical action or motion" (Merriam-Webster Dictionary, 2023a).

	Further, in a broader sense means to "set or keep in motion"(Merriam-Webster Dictionary, 2023a) or "to put into action or motion" (Collins Dictionary, 2023a). Usage as a verb implies the action of doing. The noun *actuation* refers to the operation of the action or motion itself. In this research, processes are typically detailed in two stages, 'generally' and 'particularly', while *actuation* refers to the commencement and carrying out of those processes. That is, it refers to the manifestation of those processes in this research.
Analytical Frameworks	Pearce (2012) highlights the notion that some studies are methodological and method laden. Here, the utilisation of 'analytical frameworks' are crucial; > They are related to more operational aspects of the research process and are generally found towards the middle of research papers rather than in the introduction. …… these frameworks set out the structure and sequence according to which the analysis of the data will be carried out and the results will be presented. (Pearce, 2012, p. 13) Also refer *Frameworks*, *Conceptual Frameworks.*
Applicability	Applicability forms one of the dimensions outlined by Lincoln and Guba ((1985, 1988) for studies to be assessed as *Good Research* (*Goodness*). A dictionary definition points to something that is appropriate, relevant and able to be applied (Collins Dictionary, 2019). This places a broader understanding on *applicability* than projected by *generalisability*. This highlights the distinct meanings that quantitative and qualitative approaches attach to it.
Artifact, Artefact, Research Artifact	Described as objects produced by human (for this research) endeavour, through workmanship or handicraft which embody some *representations* or meanings about the society or cohort the producer of the artifact belongs to (Schwandt, 2007a). They are considered to be symbolic, purposeful and intentional things (Czerwinski, 2017). Examples include speeches, songs, jewellery, websites, blogs, photographs, buildings, social media, home decoration to name a few (Czerwinski, 2017). For an object considered an artifact, it must meet three conditions, firstly, it must be intentionally produced, secondly, it must involve the modification of materials, and finally it must be created for a purpose (Preston, 2022).
Attitudinal views, opinions and perspectives	Attitudinal views of *contributors* involve their thoughts about wide ranging issues prevalent in the world. Considered holistically, they provide a glimpse into the world-view that individuals hold. Covering aspects around sustainability, wildlife protection, impacts of tourism, along with economic and political stances. They provide supplementary data to *Q-technique analysis* allowing greater insights to be inferred during *factor-interpretation*.
Aura of Reality	In a semiotic sense a there is a distinction between the abstract notion representing or signifying a phenomenon, and the phenomenon itself. An

	Aura of Reality refers where there is an assertion of real similarity between "an abstract entity that necessarily exists apart from the phenomena to be compared" (Poole, 1986, p. 424). In this study, the *Aura of Reality* concerns the assertion that a photo depicts the actuality of what is being photographed, rather than an acknowledged *representation* of it.
Baseline Data-set	Refer *reference data-set*
Blended Research Approach	Refer *Hybridised Research Approach*
Centroid/Judgemental	The *centroid* or *judgemental* method (also called theoretical rotation) is a means of carrying out the rotation of *factors* in *Q-Methodology* purely using the researcher's judgement rather than analytical software that considers only mathematical efficiency independent of the researcher (the most common being the *varimax* method). Informally, two camps of thought occur amongst Q-Methodologists, with most published papers using the later (Ramlo, 2017) . However, as a generalisation, older more experienced Q-Methodologists advocate the use of *centroid/judgemental* rotation (Brown, 1980; Ramlo, 2016a) The differences come about due to the indeterminate nature of solutions to *factor analysis,* where it is asserted that *centroid/judgemental* rotation allows for the "qualitative aspects of human behavior" (Brown, 1998, p. 3).
Challenge-Seekers	*Challenge-Seekers* are designated here as an extremity concerning *contributor* perspectives towards *activity,* lying at the opposite end of the *activity continuum* to that of r*eflectors.* They are located to the right of active-*relaxers*. For *challenge-seekers*, the satisfaction of testing oneself against nature or others provides the stimulus during glamping. *Challenge-seekers* are physically orientated and delight in participating in strenuous activities.
Comfort-Campers GOSP Group	The *Comfort-Campers* Group consist of the first group to be extracted through *factor-analysis* for both *cohorts*. They are the largest and most stable group consisting of 89 contributors and making up 44% of the *OCG.* They share a literal understanding of glamping, that of glamorous camping.
Cohorts, Groups	A c*ohort* is a group of people who have something in common and its terminology is often used when looking at a group as a whole for statistical reasons (Collins Dictionary, 2022a). In this study two major *cohorts* are considered, that of *glampers* and *glamping-entrepreneurs*. However, other *cohorts* are referenced may have been grouped together based on their *demographic characteristics*, *attitudinal opinions* or *glamping views*. Sub-groupings of any of these may also be considered as *cohorts*. The reason for grouping individuals together varies, ranging from delineating important

	distinctions, to simply easing communication about characteristics identified in the study.
Common Variance	Refer *Variance*
Communality	The *communality* of each *variable* (*contributor*) is a measure of how much variance possessed by that contributor is actually *common-variance*. It is calculated mathematically as a part of the *factor-analysis* process. Consideration of *communality* is important in *factor-analysis* as it provides information about the relationship between *variables* and *factors*. While it is rarely used as a criterion in assessing the number of *factors* to accept, an assessment of its value provides valuable help in determining whether or not a *variable* should be included/excluded in the *factor-analysis* procedure. High *communalities* associated with *variables* demonstrate that the majority of their *variance* is explained by the *factors* obtained in the extraction/determination process. Conversely, *variables* displaying moderate *communalities* are more loosely related to *factors*, while those with low *communalities* have little relationship and relevance to the *factors*. As a principle, *variables* with low *communalities* are deleted from analyses as they contribute little and can distort associated statistics (Hair et al., 2010). Hair et al. notes that there is no statistical reasoning specifying *communality* boundaries delimiting inclusion or exclusion, but suggests that a lower limit of 0.50 is a practical limit (Hair et al., 2010). Alternative descriptions of low *communalities* include 0.40 (Gaskin, 2020) Judicious use of such thresholds are advised however, since *variables* possessing a low *communality* may still provide important contributions to specific *factors*.
Comparative Analysis, Dyadic Comparative Analysis	For this study, *Comparative Analysis* concerns the comparison of similarities and differences between two sets of *factors* derived from a *Dyadic Q-Technique factor analysis (DQTA).* Each *factor* from the set of *factors* from one *Cohort* is compared with every factor from the other Cohort. In the Comparison, where more similarities exist between compared factors than differences, they are deemed to be analogous and for the purposes of the research are considered to have *Globally Observed Shared Perspectives.* The two *factors* are then combined to form an expanded grouping termed as a *GOSP group.* Where more differences than similarities exist, the two *factors* are kept separate.
Composite Q-Sorts	*Composite Q-sorts* are one of the outcomes from the Q-technique factor analysis. Effectively, they are idealised *Q-sorts* possessing the generalised characteristics of each particular *factor*. Each factor has its own unique *composite Q-sort*. Each item's position in a *composite Q-sort* depends on the its *z-score* value compared to all other items for that *factor*. *Composite Q-sorts* are assembled from *z-score* values in a fairly simplistic fashion. That is, *expressions* with the highest positive *z-scores* fill in the grid from the far

	right, progressively working towards the centre as *z-scores* decrease. Similarly, the highest negative *z-scores* fill in the grid from the far left working towards the centre with decreasing magnitude (Shemmings, 2006). The presentation is more coarse-grained than the tabular presentation, as often relative magnitudes of adjacent or neighbour *expressions* are less able to be gauged. This is because the grid itself only provides ranking along its horizontal axis, and allows items to be stacked up at each discrete ranking level. For this study, three consecutive items can be stacked at the ranking extremities, while up to seven *expressions* can be stacked at the centre ranking level. A consequence of this, it is possible that items possessing considerably different *z-scores* can be ranked at the same level.
Concepts, Constructs	Pearce(2012) indicates that often *concepts* and *constructs* are used interchangeably. A generalised view is; A concept or construct is a generalized idea about a class of objects, attributes, occurrences, or processes that has been given a name. (Zikmund et al., 2010, p. 40) However, some authors provide a differentiation between the two; Often these concepts will cluster and form a higher-order unit of thought known as a construct. (Anfara & Mertz, 2006, p. xv) Taking these basic differences, this study uses Jabareen's (2009) interpretation of Deleuze and Guattari's (1994) approach to the notion of *concepts* excepting that terminology has been changed. That is, *concepts* have been interchanged for 'components' and 'constructs' have been interchanged for *concepts;* 1. Every *construct* has an irregular contour defined by its *concepts*. 2. Every *construct* has a history. 3. Every *construct* usually contains 'bits' or *concepts* originating from other *constructs*. 4. All *constructs* relate back to other *constructs*. 5. A *construct* is always created by something (and cannot be created from nothing). 6. Every *construct* is 'considered as the point of coincidence, condensation, or accumulation of its own *concepts.*" 7. Every *construct* must be understood "relative to its own *concepts*, to other *constructs*, to the plane on which it is defined, and to the problem it is supposed to resolve" Amended from (Jabareen, 2009, p. 50) Also refer *Model*, *Conceptual Model*.
Conceptual Model, Conceptual Framework	A variety of interpretations of *conceptual frameworks* occur and the following three are relevant; Explains, either graphically or in narrative form, the main things to be studied – the key factors, constructs or variables – and the presumed

	relationships among them. Frameworks can be rudimentary or elaborate, theory- driven or commonsensical, descriptive or causal. (M Miles & M Huberman, 1994, p. 18) A structure that seeks to identify and present in a logical format, the key factors relating to the phenomena under investigation. Depending on the nature and purpose(s) of the research project, the conceptual framework may be correlational or causal in form. (Brotherton, 2008, p. 78) A network of interlinked concepts that together provide a comprehensive understanding of a phenomenon or phenomena. (Jabareen, 2009, p. 51) As refer to *Concepts, Frameworks*
Concomitant	*Concomitant* is "something that happens with something else and is connected with it" (Cambridge Dictionary, 2023c). For this study, the *concomitant* is associated to both the methodology (chapter 3.0) and the results/findings (chapter 4.0). Its elements occur during the processes carried out as a part of the methodology, and are dependent on these processes. That is they involve calculation, reasoning or cognition of data, as determined by the methodology. However, while, they are not perceived as part of the results/findings, the latter could not be obtained without them. In this regard as are also associated with the results/findings and may have a material influence on the research. Because of their semi-empirical nature they are included in Chapter 4.0.
Concordance	For this study *concordance* refers to two or more things being in agreement, or harmony with each other. Considered together they form a consensus of the state, condition or assertion being investigated.
Concourse, Concourse-β	Importantly, two distinct *concourses* are referred to in this study, *concourse-β* and *concourse.* The former is associated with the literature review while the latter is associated with *Q-Methodology* the main investigative method used in the research. The symbol beta (β) is used to convey the idea that the content is not an absolute assertion of meaning, but merely a bricolage of information relevant to the topic. The notion of *concourse* is one of the critical stages in *Q-Methodology* and concerns the development of the breadth of relevant discourse or shared "streams of consciousness" (McKeown & Thomas, 2013a, p. 2) that exists on the topic. It is, in essence, the collection of all thoughts and views that are representative about a topic, the nature of which is dependent on the nature and context of each particular study. The *concourse* can be statements, *self-referent* statements, statements of problems, meanings and opinions. The manifestation of such statements has developed over time and can be in the form of text, image or photograph, video or audio. (Watts & Stenner, 2012d). In regard to the size of appropriate concourses, Stainton-Rogers suggests that this should "typically around three times the size of the

	aimed for Q-Set, say 200 for an aimed for Q-Set of 65" (Stainton-Rogers, 1995, p. 185). The notion of *concourse* has been extended in this study to the literature review, in order for this to be empathetic with the subsequent Q-methodology section of work. However, that used in the literature review is termed *concourse-*β to distinguish it. Here *concourse-*β refers to the collection of items, generally written text from a variety of sources including research articles, newspapers, magazines and pictorial representations, all of which have some association with the meaning of glamping. Conversely, the notion of *concourse* in this study specifically refers only to photographic expressions acquired from *glamping-entrepreneur* websites.
Condition of Instruction	The *condition of instruction* is the specification given to respondents regarding the procedure they should use to carry out the *Q-sorting* process. Regardless, the process is *self-referent* and carried out by the respondents according to their own perspective. The *condition of instruction* is generally similar in form to one of the following: • Sort the items according to those which you *most agree with* (+6) to those you most *disagree with* (-6). • …… according to those which you *like the most* (+6) to those you *dislike the most* (-6). • …… that are most like *object/person*(+6) to those most unlike *object/person*(-6). • …… from *most characteristic of the thing/concept* as you understand it (+6) to the *most uncharacteristic of the thing/concept(-6).* Also refer to *Q-Sort*, *Q-Sorting*, *Q-Sort Grid, and self-referent.*
Confirmability	The notion of *confirmability* is based on the original framework proposed by Lincoln and Guba (1985): The degree to which the findings of the research study could be confirmed by other researchers. Confirmability is concerned with establishing that data and interpretations of the findings are not figments of the inquirer's imagination, but clearly derived from the data. (Korstjens & Moser, 2018, p. 121)
Consciring	*Consciring* is a term little used outside of *Q-Methodology*. It infers a shift in the notion of 'knowing' from an ontological sense to that of an epistemological sense. Here the 'truth value' of something is less important than the manifestation. In its most basic meaning, it infers that the 'knowing' is something that is shared between a group of individuals and has been likened to holding a secret together. However, in the sense of Q-methodology it refers to the fact that groups of individuals are conscious of common beliefs and opinions (Hutchinson, 2012).

Consistency	The notion of *consistency* is based on the original framework proposed by Lincoln and Guba (1985) and is put as a question by Guba (1981); How can one determine whether the findings of an inquiry would be consistently repeated if the inquiry were replicated with the same (or similar) subjects (respondents) in the same (or similar) context? (Guba, 1981, p. 80)
Contributors	*Contributors* consist of the *insiders* that have engaged with this research and have contributed to it by completing a *Q-Sort* (through the VQMethod™ software), and the *DAG questionnaire* (through google forms). The terminology of *contributors* has been used in this study to distinguish their role to that used in traditional research (such as in R-Methodology). To illustrate; in traditional research, researchers may seek to research people's characteristics which are considered to be 'variables' with through a 'sample' of participants (in this case, people) that are representative of a 'population'. Consequently, researchers theorise about the characteristics within the 'population'. Contrasting this, the makeup of 'variables' and 'sample' are inverted. That is, people (called *contributors*) constitute the set of 'variables' with the total number being called the *P-Set.* The aim of the research is to study these *contributors* as whole entities (with each person's characteristics attached to themselves in a holistic fashion). In this way the researchers theorise about the groupings of people (*factors*). Here, the 'sample' consists of the characteristics (in this case, subjective selections made by the *contributors*) called *Q-Sorts.* The total makeup of the 'sample' is called the *Q-Sample.*
Contributor Statements	*Contributor statements* form a part of the output of the *Q-Sorting* process, whereby *contributors* comment on their choices for *expressions* that most resemble and least resemble their views of what *glamping* is (three expressions apiece).
Constructed Images	*Constructed images* occur when photographers have particular messages or *representations* that they want to convey. Consequently, the photographer may take significant numbers of photographs until one is captured that fulfils the necessary brief. Subsequently, cropping, modification or other means may be undertaken to manipulate photographs to provide the desired representation.
Consumers	In this study, *consumers* refer to *Glampers*.
Consumptores, Consumers of research	For this study, the Latin word *consumptores* is taken as referencing the readers and *consumers of research* who scrutinize the study either for critique, or alternatively to utilise it for their own research or other purpose.
Contributors	*Contributors* are individuals that have fully completed both research instruments in this research study (*Q-Sorting* and *DAG Questionnaire*). Individuals that have completed one or other of the research instruments are called *respondents* to that particular instrument. This terminology has been used as only the data from *contributors* have been able to be used in the method triangulation process.

Contributor Groups	Contributor groups refer to those groups that are either of particular interest to the study (*glampers, glamping-entrepreneurs* and *OC group*), as well as those groups that have been obtained as a result of Q-methodology. These specifically include the GOSP groups termed herein as *Comfort-Campers*, *Active-Nature-Minimalists*, *Glamorous Venturers*, and *Cosseted Traditionalists*.
Correlation	*Correlation* concerns the degree to which two variables are associated. In statistics, correlation is measured mathematically by calculating the movement in one variable relative to the other. Generally, if a graphical plot of the variables reveals a linear relationship, then they are said to be correlated. Their relationship can also be expressed as a coefficient *r* (Pearson's coefficient), that ranges from -1 through to +1. A positive correlation infers that as one variable increases in value so does the other, while a negative correlation infers that as one variable increases in value, the other decreases. Stronger correlations are inferred when *r* approaches +/-1, while weaker correlations are inferred when *r* approaches 0, and no correlation between the variables occur when *r*=0. A number of different coefficients can be used to measure correlation (depending on the type of emphasis sought), with *Pearsons product-moment correlation coefficient r* (assumes variables possess normal distributions), and *Spearman's rank correlation rho* (applicable for variables of any distribution) being the most popular.
Created Photography	For the purposes of research, *created photography* is defined here as the process of creating photographs during the research process and which are crucial *artifacts* obtained during the data collection process. The photography may be created either by participants of research or researchers.
Credibility	The notion of *credibility* is based on the original framework proposed by Lincoln and Guba (1985): > Credibility establishes whether the research findings represent plausible information drawn from the participants' original data and is a correct interpretation of the participant's original views (Korstjens & Moser, 2018, p. 121) Strategies used to enhance credibility includes *prolonged engagement*, *persistent observation*, *triangulation* and *member checking* (Cohen & Crabtree, 2006a; Korstjens & Moser, 2018).
Cultural Consensus Analysis (CCA)	*Cultural consensus analysis* (*CCA*) (Romney et al., 1986, 1987) uses quantitative techniques to assess the nature of the culture that is shared. It asks three primary questions. First, it asks if shared knowledge of a specific cultural domain exists within a group of subjects. Second, consensus analysis assesses the relationship of each subject's knowledge of the domain in question with the aggregate knowledge of that domain. Third, consensus analysis determines the 'culturally correct' answers to the survey questions without knowing or assuming the correct answers ahead of time. In other words, consensus analysis does not compare subject's responses to survey items to an established answer key. Rather,

	the answer key, the content of 'culture', is estimated mathematically from the patterns of data (Fairweather & Rinne, 2012, p. 477).
Contributor Population	Refers to the parent population of all global glamping *insiders*, from which the sample of *contributors* has been taken.
Cultural Generalisation	Terminology used in this discourse to describe qualitative *generalisation* as proposed by Fairweather and Rinnie (2012). Refer also to *Cultural Consensus Analysis* (*CCA*), *Cultural Modelling* (*CM*).
Cultural Modelling (CM)	Cultural models are those presupposed, taken-for-granted models of knowledge and thought that are used in the course of everyday life to guide a person's understanding of the world and their behaviour (D'Andrade, 1984). They are also the constructed representations made by researchers in order to describe shared knowledge and perceptions used by groups of people in their daily lives. (Fairweather & Rinne, 2012, p. 478)
DAG data-set, *DAG questionnaire*	The complete set of answers from contributors to a questionnaire providing *demographic characteristics*, *attitudinal opinions* or *glamping views*. Termed the DAG data-set, its information provides crucial contextual information, allowing cohorts and factors (grouped perspectives) to be cognised and understood.
Demographic Characteristics	*Demographic characteristics* concern the makeup of populations. Specifically, in this research *demographic characteristics* concern the makeup of *contributor groups* involved in the study. The study uses a qualitative approach and it is acknowledged that such characteristics cannot be inferred back to *cohort* populations. However, they do provide supplementary data to *Q-technique analysis* allowing greater insights to be inferred during *factor-interpretation*. Characteristics covered include age, gender, regional location, education and income.
Dependability	The notion of *dependability* is based on the original framework proposed by Lincoln and Guba (1985). *Dependability* is the means by which the question of consistency is addressed within qualitative inquiry and looks at the stability of findings over time (Korstjens & Moser, 2018). For individual studies, it involves ensuring that research procedures are clearly and transparently detailed in resultant academic publishing; that data is consistency represented through the research process and that findings are in fact representative of the data.
Depiction Categories	*Depiction categories* are groupings of *depictions* that are empathetically disposed with one another and which each as a set present a holistic *representation* of an aspect associated with glamping. *Depiction categories* are discerned and adapted as the research has progressed (in a progressive qualitative approach) during the literature review, while acquiring the

	concourse and constructing the *Q-Sample*, and as a result of *Q-Sorting* by *contributors*.
Depictions	According to the Merriam-Webster Dictionary *Depiction* is defined as "a representation in words or images of someone or something"(Dictionary, 2023). However, often the notion of depiction was often used to describe a pictorial representation of a subject under consideration up until the 1960's (Hyman & Bantinaki, 2021). In this research their function is to encapsulate the ideas or notions of a collective group of *objects* (*natural* and *social*) that are associated and convey it in a meaningful way. Because of this, *depictions* can range from terminology, longer written text, or photographic images (*expressions*). While the literature review uses the first two, the subsequent investigative work exclusively uses photographic images. *Depictions* refer to groupings of *representations* that are relevant to *glamping. Depictions* can be thought of in two differing ways. Firstly, as a categorisation construed through the investigation of glamping notions at the literature review stage; and secondly, as the result of the collection of similar *representations* together while acquiring the *concourse* and constructing the *Q-Sample*. Items within each glamping *depiction* consist of *natural* and *social objects* that possess characteristics, properties and qualities that harmonise together in a way that enhances the projected *Gestalt* of the *depiction*. Importantly, some clarification is required. The *depictions* occurring as a part of the *concourse* acquired in the literature review (Chapter 2.0) do not necessarily translate across in the same way (or at all) to that of the *concourse* associated in the investigative (Chapter 3.0-Methodology and Chapter 4.0-Concomitant and Results/Findings) for two reasons: (1) Because the former involves written text while the latter is entirely constituted from photographic *expressions*. (2) No boundaries concerning the topic are imposed on the former, while the latter is limited to what is contained within glamping-entrepreneur websites. Ultimately, the *concourse* informs the study and is used as a comparison with the outcomes of the research during Chapter 6.0-Discussion.
Discrete Order	One possible ordering structure pertaining to the way objects (*natural* and *social*) relate to each other. It is the baseline ordering structure whereby no association or correlation occurs between objects. In the contextual social constructionist philosophy used in this study, a number of objects may actively participate and interact together culminating in the emergence of a *Gestalt* or phenomenon. Regardless of their participation, objects may act together in some form of association, or they may act independently. In a discrete ordered system, objects behave in the latter fashion. Also refer to *Hierarchical Order, Natural Objects, Social Objects, Gestalt.*

Distinguishing Statements (Distinguishing Expressons)	*Distinguishing statements (expressions)* are those which have been determined as statistically significant within a *factor*, and further, which are not significantly associated with other *factors*. They can be calculated for various significance levels (usually either p=0.01 or p=0.05), and their value lies in identifying the things that are unique to any particular factor. Unfortunately, investigations can concentrate on *distinguishing statements* (*expressions*)to the detriment of the understanding of that *factor*. That is, *distinguishing statements* provide concise statistical information about differences between groups, but that these alone do not define the group compositions *holistically*. *Holistic understandings* are provided through a review and inclusion of the results of both global and local considerations.
Dyadic Comparative Analysis	Refer *Comparative Analysis*
Dyadic Q-methodology	*Dyadic Q-methodology* refers to the process of carrying out two separate runs of Q-methodology at the same time using the same modus operandi for both. While the data collection and analysis methods are identical, the *respondents* for each are purposefully collected from different *cohorts*. That is the *P-Set* for each is different and distinct. However, each cohort is associated insomuch as they both have a perspective about the research topic being researched. Output from the two parallel runs are then able to be compared using a *comparative analysis* enabling a comprehensive review of the similarities and differences discerned between the two *cohorts*.
Dyadic Q-Technique Factor Analysis (DQTA)	*Dyadic Q-Technique Factor Analysis (DQTA)* concerns the Q-technique factor analysis carried out in *Dyadic Q-methodology.* Each analysis is carried out independently from each other, however, descriptions and terminology are used in common in a pragmatic fashion. Characteristics and attributes from each that are viewed similarly are designated in a similar fashion. However, all comparisons of similarities and differences only occur during the comparative analysis.
Emergence	There are two ways of discerning *emergence.* Firstly, the emergence of a *Gestalt* state can occur through the combination of various *natural* and *social objects.* That is, the combination of a particular set of objects together, in certain association with one another, and in a distinct context can lead to group powers or outcomes that are more than that possessed by them in aggregate. Here, the “features of the composed entities do not float free of the features and configurations of their components, but are rather in some way dependent on them”(O’Connor, 2021). That is, *emergence* is to do with how the objects interact and combine together. Secondly, it can be viewed that the characteristics displayed by objects are only apparent, or emergent, when associated in some fashion with other

	objects. In this case, "they are *emergent* in the sense that they our powers that would not exist if the parts concerned were not organised in a certain type of whole"(Elder-Vass, 2012b, p. 2/9). *Emergence* can occur when one object influences or impacts another in a direct sense, or may occur merely due to their presence together (O'Connor, 2021). The relative strengths of characteristics largely determine outcomes. In a simplistic example, a waterfall viewed by tourists may result in their emergent feelings of experiential appreciation. However, the same tourists viewing Niagara Falls may result in amazement and wonder. In these cases, *emergence* is associated in a direct sense, with size being a determining characteristic. However, other objects may influence outcomes indirectly. Introducing extremely stormy weather in both situations leads to overarching feelings of discomfort and misery, despite the previous objects still being present. Elder-Vass (2012b) notes that "For realists the social world, like the rest of the natural world, is driven by causal processes, and therefore social science is at least partly concerned with seeking to explain the causal interactions that produce social events" Elder-Vass, 2012, p. 2/9) Refer also to *natural objects*, *social objects* and *Gestalt*.
Experiencescape	O'Dell (2005) suggests that *experiencescapes* are "landscapes of experience" (p. 16) developed by 'producers' but are actively sought after by 'consumers'. In many ways these areas are co-constructed, as their popularity and functionality depend on input from both. Space is taken as having concretised, abstract and illusionary aspects. Importantly, they are areas that enhance people in a positive fashion, whether that is in a cognitive or emotional sense. That positivity can manifest itself physically, socially or mentally. As a part of this, they form areas of interaction between different and contrasting types of people whose perspectives may be similar, overlapping or contrasting. In this fashion people may be exposed to (acted upon) and react to different environments and milieu that may not be a part of their everyday experiences. Importantly, people's perception of space that is an important consideration of *experiencescapes* and the notions put forward by Lefebvre (1991) form a substantive foundation. That is they are perceived, conceived and lived (p. 38). Notably, while Lefebvre considers *experiencescapes* largely within urban situations, in this study, his ideas are applied to rurality and the outdoors.
Entrepreneurs	In this study, *entrepreneurs* refer to *glamping-entrepreneurs*.
Expressions, Statements	In *Q-Methodology*, the *Q-Sample* can be constructed from a variety of sources, including text, images, video, or sound recordings. However, the majority of studies utilise text and this is implied with the use of terminology around *statements*. However, increasingly, images are being used and this

	research exclusively uses photographic images as *Q-Sample artefacts* and to highlight this the use of *expressions* has been viewed as being more appropriate that *statements*.
External Validity	*External validity* is terminology associated with a quantitative view of *generalisation*. It forms a part of an assessment of *Applicability,* most commonly referred to as 'rigour' when a quantitative approach is utilised (Lincoln & Guba, 1985, 1988). Its parallel term in qualitative research is *transferability*. Perhaps the most common quantitative description of *external validity* occurs through 'population validity' (*statistical inference*). That is, the degree to which the findings of a study carried out on a population 'sample' are applicable to its parent population. Probability analysis is used to infer that characteristics apparent in the 'sample' are reflected in the same proportions in the population. However, *external validity* is erroneously claimed to be synonymous with *generalisability*. Quantitative researchers assert that *generalisability* can only be attained through quantitative studies. However, different types of *generalisations* are now put forward, with qualitative generalisation having increasing importance. Refer also to *Qualitative Generalisation*, *Statistical Inference*, *Transferability*, *Generalisation* and *Applicability*.
Factor-Analysis (FA), Factors	In data-collection, vast amounts of data are often collected about a substantial number of *variables*. Considerable variation is normally found to occur within the data concerning each *variable*. An objective is to determine whether any relationships occur between *variables* being studied. *Factor-analysis* is a means whereby large sets of *variables* can be simplified through their relative *correlations* with one-another into a much smaller set of theoretical 'parameters' called *factors*. Consequently, it is a means whereby a large complex set of *variables* can be investigated through understanding the characteristics associated with each *factor*, along with comparisons that can be made between *factors*. The *communalities* of variables in respect to their associated factors are important characteristics in this regard. Importantly, *factor-analysis* depends on similarities/correlations existing between smaller sub-groups of *variables* within the full set. Each smaller sub-group, regarded as a set, can be viewed as having characteristics that differ from other such groupings. An analogy can be made with the notion of 'central-tendency' amongst numerical data. In the later, sub-groups of numerical data may gravitate around the mathematical mean or medium of a sub-group. This central mean/medium may be distinctly different to that displayed by other sub-groupings and as a consequence, the sub-group is distinguished from the others and described in a generalised way by its mean/medium. Each data-point within that sub-group can be investigated in terms of its relativity to the mean/medium of the subgroup, in a micro

	fashion, whereas the sub-group's mean/medium can be investigated relative to the means/mediums of other sub-groups in a macro fashion. Using this analogy, *factor-analysis* can be thought of as a process used to separate different sub-groups of *variables* rather than numerical values (used in the analogy). Similarly, *factors* can be viewed in a comparable fashion to the mean/medium of the analogy. Kline (1994) describes a *factor* as a "construct which is a condensed statement of the relationships between a set of variables" (p. 5). Notably a distinction can be made between types of *factor-analysis*, depending on what constitutes the groups of *variables* and *sample*. *R-Methodology* looks at *variables* as the individual characteristics prevalent within a population, whereas *Q-Methodology* looks at *variables* as typologies within a population. The former collects data in an atomistic sense and looks to determine associations between characteristics. The later collects data holistically, where each individual is the sum of its characteristics, and looks to determine associations between these individuals. One is often said to be an inverted form of the other. Also refer to *Q-Methodology, communalities.*
Factor-Extraction	Central to any *factor-analysis* is the formation of a *correlation* matrix for the collected data. However, the matrix is indeterminate and an infinite number of mathematical solutions exist. That is, "it is possible to represent the relationships in a variety of tenable ways, each of which will approximately reproduce the original correlation coefficients" (Brown, 1980, p. 39). While many of these are theoretically possible, they will also likely be implausible. Because of this, processes of *factor-extraction* and *factor-rotation* are used to obtain the best solution. Two distinct pathways are used. Firstly, the *PCA/Varimax* combination uses algorithms to determine the most mathematically efficient solution and is largely independent of the researcher. Secondly, the *centroid/judgemental* combination relies intensively on decisions made by the researcher determine an appropriate solution. As a generalisation*, factors* are extracted in accordance with the amount of *variance* they explain within the full data-set. The first factor typically explains the greatest amount of *variance*, contains the largest number of *variables* loading onto it, and is consequently the most stable. Each subsequent *factor* in turn, tends to explain less *variance* than the previous, have less *variables* loading onto it, and is less stable. Arbitrary rules are used to determine thresholds when subsequent factors are not adding anything significant to the analysis. These may be from formularised criteria, or researcher acumen. Further, as a further generalisation, the number of factors determined in factor-analysis is determined through the factor-extraction process Also refer to *Factor-Rotation*.

Factor Interpretation (FI)	*Factor interpretation (FI)* is the means whereby meaning is derived about each derived *factor*. In the first instance the "meanings of factors are deduced from the factor loadings" (Kline, 1994, p. 6). That is the *variables* that load more highly onto a *factor*, the greater the influence of their characteristics on the generalised view of that *factor*. Clearly having more than one similar *variable* loading highly provides greater confidence regarding the characteristics of the *factor, and so forth*. By reviewing the nature of all the *variables* loading onto the factor, an overall interpretation of that factor is unveiled. However, "all interpretations of factors, based on loadings, should be validated against external criteria" (Kline, 1994, p. 6). For *Q-Methodology*, this is provided within the *Q-Sorting* process and sometimes through interviews afterwards. For this study substantive external criteria are provided through the *DAG-questionnaire*.
Factor Rotation	An important aspect of *factor-analysis* is *factor-rotation*. Often, in their extracted state "factors are not meaningful or easily interpretable" (Akhtar-Danesh, 2017a, p. 150). Understanding the macro-relativity of one *factor* to another, (and the micro-relativity of data loading onto each factor), two *factors* at a time are plotted on two dimensional plots and considered progressively. This coincides with the view that *factors* are orthogonally positioned to one another and are therefore independent of each other (hence 90-degree axes). That is, data is constrained to loading only onto one *factor* and no interaction between *factors* occurs (noting that this is an arbitrary constraint). Greater clarity can be obtained by rotating the plots around the axes to maximise the impact of plots near the axes and therefore highlighting the characteristics each *factor* possesses relative to one another. In this way, interpretation of factors is made more discernible. The process of rotation does not change the positioning of data points relative to each other, but instead the axes themselves, merely adjusting the frames of reference that the factors are viewed through (Brown, 1980). Also refer to *Factor-Extraction*
Focalised Interpretation	*Focalised interpretations* refer to interpretations made concerning particular aspects of *factors* or *GOSP groups*. This contrasts with *globalised interpretations* in which general or thematic considerations are involved. Much of the *focalised interpretation* is obtained through *reasoned conjecture.* *Also refer to reasoned conjecture.*
Found Photography	For the purposes of this study, *found photography* concerns the collection and curation of photographs that existed prior to the commencement of the research. In this case, their inclusion in a research investigation stem from being found by the research and through some curation/selection process carried out by the research and are subsequently included as research artifacts.

Friends-and-Family	Taken as its literal meaning, *friends-and-family* refers family members with which a *contributor* has a strong social bond, and close friends that they interact with regularly. From a socialisation perspective, *friends-and-family* refers to the preference of people to stay at glamp-sites in these groups. Consequently, they tend to keep within their group and prefer to socialise within their group rather than outside of it.
Frameworks, Models	Pearce (2012) notes that *models* and *frameworks* are often used interchangeably. However, there is a difference. While a *framework* is "a set of assumptions, concepts, values and practices that constitutes way of viewing reality" that a model is "a representation of the real thing …" focusing "attention on critical issues while stripping away less important details"(Pearce, 2012, p. 8). Also refer to *Conceptual Frameworks, Concepts.*
Generation(s)	The notion of *generations* is based on grouped age bands loosely configured on those used by the Pew Research Center (Dimock, 2019). Those used in this research are: Generation Z (Gen-Z): Born on or after 1999 Millennial: Born on or between 1983 to 1998 Generation X (Gen-X): Born on or between 1967 to 1982 Baby Boomer: Born on or between 1948 to 1966 The Pew Research Center (Dimock, 2019) assert that age bands can help understand different generational characteristics and trends.
Generalisability	*Generalisability* along with *external validity* is considered relevant to a quantitative approach in Lincoln and Guba's *applicability* dimension (1985, 1988) regarding assessment as *good research* (*goodness*). For many, *generalisability,* as understood in a quantitative sense incorrectly implies *universality*. If *universality* is the ability of hypotheses to be valid within a population, then regardless of what experiments or research is undertaken, outcomes should show that they hold true. At first, the difference may seem trivial but is important. Correctly, *generalisability* concerns the ability of the findings of a statistical or other analysis of a sample to be extrapolated back to the population from which the sample was drawn (Dictionary of Social Research Methods, 2016). Therefore, considerations of *generalisability* concern a particular and not any 'statistical or other analysis', a particular and not any 'sample', and finally, a particular and not any 'population'. These are very specific and strict conditions that are implicitly bound with the notion of *generalisation*. That is, for the relevant theoretical hypotheses to be relevant to a situation or circumstance outside the research study similar conditions and assumptions must be present. This is illustrated by the role of *replicability*, where by inference, a study deemed to be *generalisable* must by its nature also be *replicable*. That is, the ongoing validity of a hypothesis is dependent on research studies being able to be *replicated* (refer section 3.6.6).

	Also refer to *Statistical Inference*, *Qualitative Generalisation*.
Gestalt, Gestalten(pl)	Derived from the German word that in a literal sense means 'shape' or 'form' (B. Smith, 1988). It is generally interpreted to mean; > Concept of a unified whole that is greater than, or different from, the sum of its parts; that is, a complete structure whose nature is not explained simply by analysing its constituent elements. ("Gestalt," 2018) This meaning was initially proposed by Ehrenfels concerning visual perception who proposed that in sensing a complex of individual objects together, an additional object is perceived whereby the complex as a whole is cognised. In this way "our total experience is therefore something distinct from the experience of a mere sum or complex of sensory elements" (B. Smith, 1988, p. 14). More specifically, for this study, the Schroeder (2007) asserts that Gestalten have relevance in perception and cognition of the human-nature relationship; > Nature appears (in diverse ways) as a gestalt, a whole composed of the self-organizing inter-relationships among its parts. Humans appear as part of nature to the extent that their artifacts and actions fit into and harmonize with the gestalt of nature in a particular context. Insofar as human actions and influences violate or conflict with the gestalt of nature, humans appear as separate from nature. …….. > In some places, human elements appear as a harmonious part of a predominantly natural gestalt. In others, nature is a skillfully included component of a humanly designed environment. In some places, nature in its overwhelming presence renders human elements small and insignificant, while in others an intrusive human influence breaks the harmonious gestalt of nature. In still other places, natural and human gestalts exist alongside each other, not merging into a single whole, and yet somehow highlighting and enhancing each other by virtue of their differences. (Schroeder, 2007, p. 307) Schroeder leaves judgements regarding the human-nature interface to one side, however, it can be construed that it is perceived and cognised subjectively. Each person senses, perceives and cognises at a individual level, although, it is likely that threads of commonality run through groups of people.
Glampers	People that have stayed at a glamping site at least once.
Glamping (Analytical view of glamping)	At a superficial level, *glamping* is widely expressed in its literal term as 'glamorous camping', according to the expansion of its portmanteaus configuration. However, it is asserted in this study that glamping is much more complex requiring investigation. Glamping is considered to be a combination of *physical* and *social objects* perceived and cognised in various ways to form *Gestalten*. As such the sum of all *objects* are viewed together

	holistically by individuals according to their own perspectives in a subjective fashion.
Glamping-Characteristic, Characteristic	A tangible or intangible attribute that can be construed as being associated with *glamping*.
Glamping-Context	Outside factors and influences that are not part of *glamping* but which have impacted or exerted some control over the manifestation of *glamping* at a particular *glamping-site*.
Glamping-Depiction	An assemblage of aligned *glamping-characteristics* and *projections* into categories which considered together cast a unique construct separate from other *glamping-depictions*.
Glamping-Entrepreneurs	People that are directly involved with or carry out some business at *glamping site(s).* Alternatively, they may be involved in some *glamping-context* or have influence and impact *glamp-site(s).*
Glamping-Entrepreneur Websites (Glamping Websites)	Websites that are directly associated with particular *glamping sites* or chains of *glamping sites* which project-specific *glamping themes*. They specifically exclude OTA websites and booking agency websites that are independent from the *glamping-sites* they are marketing (including unconnected *glamping-sites* involving different *glamping-themes* and different *entrepreneurs*).
Glamping-Experience, (Experiences)	Experience(s) of *glampers* or *glamping entrepreneurs* engaged in at *glamping site(s).* Glamping experiences vary widely, and simply may be sitting beside an open fire at night, enjoying an outdoor bath, or simply walking amongst nature. For most, the experience will likely have similarities to what they do in their home environment, but are simply carried out surrounded by rurality. For others, the inspiration to look and do things never tried may become a focus. Depending on circumstances, the experience(s) encountered may involve individuals in *producer* or *consumer* roles.
Glamping-Location (Location)	*Glamping-location* in this research is taken to mean the geographical location of a *glamping-site* and includes its urban/rural aspect, embedment within nature including flora and fauna, topography, surrounding physical features, elevation, climate, cultural and historical setting, along with the socio-economic backdrop of the country or region.
Glamping-Site (Glamp-Site)	The *glamp-site* includes its immediate physical boundaries, its adjacent surroundings, and all attributes of the local and regional area that it uses to projects its *glamping-theme*.
Glamping-Space, (Spaces)	Perspectives around what constitutes the *glamping-space* varies. For some *glampers*, the *glamping-space* refers to the glamping abode alone with

	everything around it considered to lie on the outside. For others, differing degrees of the environ in which the glamping abode is situated is included. This may include the abode and the *glamp-site*, or may extend further and may also include the *glamping-location*. Because *glamping-entrepreneurs* have a wider interaction and are present within the space for much longer, their perspective is correspondingly wider.
Glamping-Theme	A particular grouping of *glamping-depictions* and their hierarchical presence embodied within a specific *glamping-site*. A *glamping-theme* may include only some or all *glamping-depictions* in varying degrees of prominence.
Glamping views, opinions and perspectives	Views expressed by *contributors* in the DAG questionnaire, involving their thoughts about *glamping-spaces* and *glamping-experiences*. In particular views about location, outlook, level of comfort, privacy, socialisation and activity are covered. The perspectives expressed are directly relatable to the *Q-technique analysis* and allow greater insights to be inferred during *factor-interpretation*.
Global Consideration (Sense/Interpretation)	In this study, *global consideration/sense/interpretation* refers to interpretations of the same types of characteristics and values compared across *factors (or GOSP groups).* In this fashion, *factors* can be gauged against one-another through evaluation of these characteristics and values. Here General or thematic considerations may be involved.
Good Research	Refer *Goodness*
Goodness	A term coined by Lincoln and Guba (1988) to enable the judgement of products of inquiry from emergent-paradigm research. It is taken here that products of inquiry refer to any academic output of research study. Within this framework, four criteria are used, which in quantitative inquiry are judged through a consideration of *rigour*, while qualitative inquiry they are judged through a consideration of *trustworthiness*.
GOSP Groups, Globally Observed Shared Perspectives.	*GOSP groups* result from the evaluation and comparison of the discerned factors obtained from a *dyadic Q-technique factor analysis (DQTA).* Each cohort from the *DQTA* possesses a set of *factors*, and the *comparative analysis* looks at similarities and differences between each cohort set forming a *GOSP group* when more similarities than differences exist. Typically, a *GOSP group*, when formed, consists of one *factor* from one *Cohort*, and one *factor* from the other. However, it is also possible that one *factor* from one *Cohort* will be evaluated as similar to two factors from the other *Cohort*. In this case the *GOSP group* will combine all three *factors*. This acknowledges the possibility, that the *Comparative Analysis* may diffuse and broaden the nature of the resultant grouping, making it less concentrated and concise.

Groups, Grouping	Refer *Cohorts, Factors, and GOSP groups.*
Group 1 Glamping-Entrepreneurs	*Group 1 Glamping-Entrepreneurs* were approached by the researcher for copyright permission to use photographic images from their glamping websites.
Group 2 Glamping Entrepreneurs	A combination of *Group 1 glamping entrepreneurs* and other entrepreneurs who had voiced an interest in the research through viewing LinkedIn and Facebook postings. *Group 2 glamping entrepreneurs* ultimate became contributors to the study.
Holistic Understandings, Holistically	In keeping with the assertion that the perception of spaces and experiences combine variously as *Gestalten*, holistic understandings are guided by the belief that parts of all compound-things are interconnected in some way and can be explained only by considering the complete thing in its entirety.
Hierarchical Order	One possible ordering structure pertaining to the way objects (*natural* and *social*) relate to each other. By viewing contextual social constructionist philosophy through a critical-realist lens (Bhaskar, 1975; Elder-Vass, 2012b), different possible combinations of objects may interact producing a *Gesalt*. Where groups of objects appear to be associated, behaving as a block, a hierarchical ordering system occurs. As a result, investigating the interaction of between blocks simplifies investigation. Whether or not such groupings appear to have some obvious direct linkage, or whether the relationship is more obtuse and indirect is required to be ascertained through correlation or other pertinent analysis.
Human World	Relates to the notion that the world is bifurcated into the *natural world* and the *human world*. The *human world* refers to those *objects* constructed, imagined or conceived by humans. In essence, the *human world* consists of things that only exist because humans exist.
Humphrey's Rule	*Humphrey's rule* is one of the criteria used to discern whether or not a *factor* is significant and therefore to be included a research study or whether it is immaterial and should be ignored. A description is provided by Brown (1980); Humphreys Rule states that a factor is significant if the cross-product of its two highest loadings (ignoring sign) exceeds twice the standard error , i.e., 2(SEr)= 0.35. …… A less stringent use of Humphrey's rule is to insist that the cross-products exceed at least 1(SEr)= 0.17. (Brown, 1980, p. 223)
Hybridised Research Approach	Terminology around *hybridised* approaches compared to mixed methods is an important distinction. In this study, mixed methods is taken as qualitative and quantitative processes having being kept separate, and used sequentially. The outcomes from one informs the other. In some cases, still separated, they are carried out in parallel with outcomes combined in

	research evaluation/discussion sections. Distinct from this, a *hybridised* approach qualitative and quantitative more inclusively utilised within the research processes. That is, they form integral positions within a systemised research approach.
Insiders	The reference to *Insiders* and *Outsiders* is taken loosely from the "forms or structures of experience" of each (Cohen et al., 2009, p. 2). This is illustrated by using comparison of how it would feel to be a bat as opposed to being a human, and understanding human consciousness: > Thus, even if we understood all the biology of the brain down to the last synapse, we could not truly claim to have understood consciousness unless we understood human's subjective experience. It feels a certain way to be a human, and it feels very different than it would feel to be a bat. There are certain qualia to our subjective consciousness of the world, and without these qualia we cannot understand the essential nature of human experience (Cohen et al., 2009, p. 43) Within the boundaries of any particular 'experience of something', a crucial distinction is made that separates *insiders* from *outsiders.* That is, an *insider* views things from a first-person context and is able to draw on "his or her own private, internal experiences" (Cohen et al., 2009, p. 2). This differs from the *outsider* perspective which views things from a third-person context where opinions are formed about things from ideas and notions seen from the outside. In regard to glamping, *insiders* are people who have had some interaction with *glamping* and are taken, in this study, to mean *glampers* and *glamping-entrepreneurs*. From this it is construed that *insiders* have a perspective relating to looking within. That is their thoughts, beliefs and opinions are based on some knowledge (however small) obtained from their interaction. It is asserted that significant holistic value is obtained by investigating the widest cross-section of *insiders*.
Kaiser-Guttman Criterion	The *Kaiser-Guttman Criterion* is the most commonly used benchmark used to determine the number of *factors* to accept during *factor-analysis*. In the *Kaiser-Guttman criterion,* only factors possessing eigenvalues greater than a certain magnitude, usually 1.0, are analytically acceptable. The rationale for the criterion surrounds the notion that factors with eigenvalues less than 1.0 account for less variability than a single variable (Kaiser, 1991). An extension of this rationale asserts that accepting factors with less than this lower bound threshold, ultimately accepts that more factors than variables can be obtained, violating the essential aim of FA. This is consistent with the concept that the factor possessing the highest eigenvalue magnitude explain the greatest amount of variability within a data-set. The next highest eigenvalue, the next greatest explanation and so forth. Importantly, while at times its use conflicts with "best subjective

	judgements" it provides factors generally in the "right ballpark"(Kaiser, 1991, p. 857). Of particular note, is the association between eigenvalue and coefficient alpha used to assess reliability. Consideration about reliability surrounds coefficient alpha being positive, and this is dependent of a factor possessing the minimum *Kaiser-Guttman value.* Correspondingly, greater eigenvalues imply greater reliability.
Local Consideration (sense)	In this study, *local consideration/sense* refers to characteristics and values contained and compared within the confines of a *factor.*
Models	Refer to *Frameworks.*
Middle Array (MA)	The m*iddle array* is the central region of *Composite Q-Sorts* and is made up of the items which have the lowest *z-score* magnitudes (positive and negative) and hence are deemed to be valued the least by *contributors*. The *middle array region* roughly consists of half the number of positions on the Q-Sort grid (and therefore the same number of *Q-Sample* items). It is determined by the remaining items after the *outer array (OA)* regions have been determined. Also refer to *Outer Array (OA), Positive Outer Array (POA),* and *Negative Outer Array (NOA).*
Monadic Q-Methodology *(also Normal Q-Methodology)*	*Monadic Q-methodology* refers to the traditional implementation of *Q-methodology* where a singular *Q-Sample* is obtained during data collection, and subsequently analysed as a singular group during *Q-technique factor analysis*. Also called 'normal Q-methodology' or simply 'Q-methodology'. The Q-technique analysis is termed *Monadic Q-technique factor analysis* (*MQTA*) to distinguish it from *Dyadic Q-technique factor analysis* (*DQTA*).
Monadic Q-Technique Factor Analysis (MQTA)	Refer *Monadic Q-Methodology*
Natural Objects	As an extension of meanings attributed to *social objects*, *natural objects* are those objects that would exist in a world devoid of humans. In this respect, they reflect "the structure of the natural world rather than the interests and actions of human beings" (Bird & Tobin, 2018). Further, a realist stance holds that natural objects are real concretised things and, that natural divisions occur that divides them into groups of natural kinds that possessing similar characteristics (Bird & Tobin, 2018). Refer also to *objects*, *social objects*, *emergence*, and *Gestalt*.
Natural World	Relates to the notion that the world is bifurcated into the *natural world* and the *human world*. The *natural world* consists of everything that would be in

	existence if humans didn't exist. In essence the *natural world* is composed of everything (tangible or intangible) that is independent of humans. (Notwithstanding the argument that intangible things may infer that their existence may only occur as the result of human thought)
Negative Outer Array (NOA)	In a similar fashion to the *POA, the negative outer array (NOA)*, roughly makes up of a quarter of the number of positions on the *Q-Sort grid.* It consists of items possessing the highest negative *z-scores* and therefore are considered by contributors to be those items that have the lowest value to the 'condition of instruction' given during the *Q-Sorting* process.
Neutrality	The notion of *neutrality* is based on the original framework proposed by Lincoln and Guba (1985) and is put as a question by Guba (1981); How can one establish the degree to which the findings of an inquiry are a function solely of subjects (respondents) and conditions of the inquiry and not of the biases, motivations, interests, perspectives, and so on of the inquirer? (Guba, 1981, p. 80)
Nomadic Shelters, Tents	*Nomadic shelters* are taken in this study to mean modern versions of archaic temporary accommodations used by nomadic peoples or used by explorers. While they are generally, called *tents*, the denotation of its terminology appears inadequate. In their original form they were fabricated from organic materials, generally using a skeletal framework of slender wooden poles, overlaid by skins or fabric. They are notable for being lightweight and easily erected and pulled down. Accordingly, they present accommodation that is embedded within nature, where the sights, sounds and smells of the surrounding environment is ever-present. Notably, a considerable amount of human activity occurs outside and around the shelter, further rooting them within nature and their surroundings. Typically, they consist of Tepees, Yurts, domed type structures, black tents and safari tents (amongst other similar configurations).
Objects	Distinctions occur between things, objects, entities, qualities and properties. Depending on the level of abstraction, distinct differences in meaning occur and some confusion can be introduced. This study uses these terms in a specific way to suit the context and purpose of the investigation. This study does not dwell on ontological question, but instead assumes that its answer is 'everything', and restricts itself with the notion of 'things' putting aside the notion of 'non-things'. Then considering 'things' there is the view that there are things (say *objects*), and there are ways those things are (properties) (Rettler & Bailey, 2017). There are further diverse interpretations and sub-classifications, including the idea that *objects* are concretised while their *properties* are abstract. Another posits a distinction between *object* and *subject,* where the former relates to 'it', while the latter refers to 'you and me' (Rettler & Bailey, 2017).

	This study uses an interpretation that there are *objects,* which may be either concretised or abstract. However, a distinction is made on whether they are of the natural world, or the social world. If the former they are termed *natural objects*, and if the latter *social objects*. In this way, interpretations are empathetic with a contextual social constructionist perspective (Burningham & Cooper, 1999; Hjelm, 2014b). More particularly, it aligns with a critical-realist blending with contextual social construction (Elder-Vass, 2012a, 2012b). Further, while an *object's* properties can be considered as separated aspects, for this study, they are viewed as being unified and constitutive with their associated object.
Objectivity	In this study, *objectivity* concerns Lincoln and Guba's goodness criteria (Lincoln & Guba, 1985, 1988) concerning *neutrality*. It is associated with a quantitative approach, while *confirmability* is concerned with a qualitative approach. Guba expands on the notion of *neutrality*, by associating it with the degree to which outcomes can be shown to be related solely to inputs by respondents and not influenced by the biases, motivations and interests of the researcher (Guba, 1981). In a larger sense objectivity occurs in opposition to *subjectivity*. In this context it can be construed as a faithfulness to facts (Reiss & Sprenger, 2020). That is that objectivity is achieved when scientific claims faithfully describe facts about the world. The rationale for this is that facts exist in the world independent of human interpretation and it is the role of scientists to discover, analyse and report on these facts. To attain this, researcher's seek to standardise testing procedures and minimise any flexibility permitted in data analysis (Miller, 2008). Also refer to *subjectivity*.
Operant Subjectivity	The notion of *Operant Subjectivity* is important for researchers who utilise *Q-methodology.* Watts & Stenner (2012d) highlight two significant characteristics of operant behaviour; firstly, they are "produced and emitted spontaneously, without the need for special training, artificial induction or any form of external causation; and secondly, that they are "made meaningful, by the nature of its relationship with, and impact upon, the immediate environment" (2012d, p. 3).
Outsiders	*Outsiders* are distinct from *insiders* in-so-much as their forms or structures of experience arise not from any personal involvement. In regard to glamping, *outsiders* are people who have had no interaction with *glamping* and whose perspective concerns looking inwards from the outside. Their thoughts, beliefs and opinions are based on speculation and personal expectation. Consideration of *Outsiders* should be read in conjunction with that regarding *Insiders*.

Outer Arrays	*Outer Arrays* consist of the two extreme end regions of composite Q-Sorts and together, roughly make up of half the number of positions on the *Q-Sort grid* (and therefore the same number of *Q-Sample* items). The *outer arrays* consist of the *Positive Outer Array (POA)* and the *Negative Outer Array (NOA).* Items in the *outer arrays* possess the highest *z-scores* (positive and negative) and are therefore deemed to be items that *contributors* place the highest value to.
Overall Contributor Group, OC group	The complete set of all *glamper* and *glamping-entrepreneur contributors* combined together.
P-Set	The P-Set is the set of persons who are theoretically relevant to the problem under consideration (Brown, 1980, p. 192) and need only be large enough to establish the existence of a factor relative to each other during the factor analysis. The P-set is, in essence, the set of variables in the research, not the population sample.
Passive-Relaxers	*Passive-Relaxers* are *contributors* whose perspectives are located towards the less active region of the *activity continuum*, situated between *reflectors* (inactive extremity) and *active-relaxers* (towards the more active region). They are differentiated from *reflectors*, in-so-much as they simply shut off and chill out, enjoying everything in the moment. Also refer to *Reflectors*, A*ctive-Relaxers*, and C*hallenge-Seekers.*
PCA/Varimax	As a combination a *PCA/Varimax* approach to *factor-analysis* is algorithm focused, utilising analytical principles to obtain the most mathematically efficient outcome. The process is researcher independent and therefore eliminates understandings that the researcher many have obtained during the research process. Depending on the quantitative/qualitative perspective of the study, this can be viewed positively or negatively. Also refer *PCA extraction*, and *varimax rotation*.
Permanent Structures	*Permanent Structures* are solid buildings placed within natural surroundings and designed to be permanently situated. Furthermore, materials used are generally highly manufactured and designed to be serviceable for a considerable period of time. In contrast to *nomadic shelters*, they are configured to contain many functional aspects contained in the modern houses. In this way, they are seen as a surrogate for the home, but which stamp themselves on the natural world. if required, their occupants can shut themselves away from the outside elements. Often, they come with kitchens and rooms separated by function. Furthermore, their solid walls serve to exclude the sights, sounds and smells of the natural world surrounding them. In this way permanent structures cocoon and separate their inhabitants from the outside.

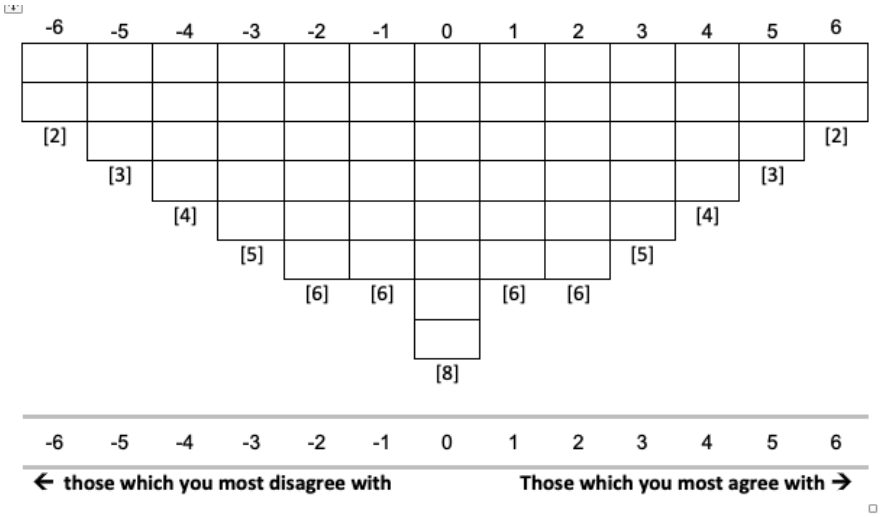
Photographs, Photographic Imagery	Photographic images are used as the primary research artifacts for data collection in this study. As such they are referred to as *expressions* rather than statements to differentiate their content from text. However, in regard to *Q-Methodology*, both have explicit denotations while at the same time also possessing implicit connotations. For this study, photographic imagery has been specifically taken from *glamping-entrepreneur* websites and the study investigates the *subjective* views of *glamping-entrepreneur* and *glamper cohorts* towards them. A large selection of photographs form the *concourse*, and a progressive process used to identify and classify *depictions* contained to construct the *Q-Sample*. Photographs are heavily used within tourism, to provide communication about tourism spaces and tourism experiences. Entrepreneurs use photographic imagery, for marketing, communicating their unique propositions. At the same time, the use of tourist photography, reflecting the tourist gaze has increased substantially and posted on social media. In this way, both *glamping-entrepreneurs* and *glampers* have developed a keen sense of representations contained in photographs. Also refer to *representative imagery*
Photo Spreads	Photo-spreads are the means whereby *photographic images* in *Positive Outer Arrays (POA)* and *Negative Outer Arrays (NOA)* can be compared from the two *cohorts* in this study as a part of the *comparative analysis*. The *photo-spread* consists of a grid containing 42 placeholders (21 for each cohort). A degree of agreement between the two can be deduced by the number and position of photographs. Having greater numbers of *photographs* contained in the middle section indicates greater *concordance* between them. Such *photo spreads* will have the greatest 'white-space' (left and right) as each *photograph* relates to both *cohorts*. Conversely, the lesser amounts of 'white-space' along with *photographs* placed more to the left and right indicate less concordance between the *cohorts*.
Positive Outer Array (POA)	The *positive outer array (POA)*, roughly makes up of a quarter of the number of positions on the *Q-Sort grid* (and therefore the same number of *Q-Sample* items). It consists of items possessing the highest *z-scores* and therefore are considered by contributors to be those items that have the greatest value to the 'condition of instruction' given during the *Q-Sorting* process. However, the actual number items and configuration of the *POA* is determined by the configuration of the Q-sorting grid, since positions of the same ranking must be all included.
PCA, Principal Component Analysis	*Principal Component Analysis or PCA* is a procedure used to extract factors during *factor-analysis* and is likely to be used more than any other method (Akhtar-Danesh, 2016). The analysis is entirely mathematical and it assumes that data contains no *unique variance* with all data exhibiting *common variance* characteristics. Because of this, it will continue extracting factors until 100% of *variance,* within a data-set, is determined as *explained*

	variance is obtained (mathematically correct but improbable in reality). The ensuing process will return upwards of twenty or more factors, highlighting the necessity to incorporate determination criteria. A difficulty arises with the assumption that all *variance* within a *data-set* is shared amongst *factors* in some combination. Unless a *data-set* had been purposefully selected, some, or all variables would possess a degree of *unique variance*. If not, it's existence in nature would need to be scrutinised. By inference, the effect of this assumption on outcomes should be included in research where PCA has primacy, but rarely is. Because PCA is completely mathematical, it is considered to possess a quantitative perspective. However, it is not the mathematical nature of the process that assigns this perspective, but the lack of any researcher input in regard to decision making during the procedure.
Privacy, Privacy-Continuum	For this study the degree of *privacy* sought by *contributors* while *glamping* is viewed as lying on a *privacy continuum*, with the most private perspectives oriented to the right and the least private to the left. Privacy can be viewed through various lenses and there is no single definition or meaning of the term. For this study, privacy surrounds the private notions surrounding intimacy, social relationships and restricted access between individuals. It is related to intimacy in-so-much as the latter would be impossible without it. However, this infers a close relationship with others, and here, privacy provides the freedom to define ones intimacy with others and to define oneself (DeCew, 2018). However, social relations are not always intimate and controlling social relationships within various groups are also important. Here privacy allows individuals to control who knows what about, and who has access, to themselves. In this fashion, privacy allows people to define the personality and character they present to various groups (DeCew, 2018). Similarly, constraining access limits what others know and protects individuals from unwanted attention. This can be attained through secrecy, anonymity or solitude, all of which may be at play in a glamping situation. Based on the boundaries set for the study around *privacy,* a *privacy continuum* was devised: ***Privacy-Seekers*** • glamping units should not be near each other, I want to feel that no one else is there. • I'm ok with seeing others in the distance. • No one within talking distance, and everything screened off from each other. ***Privacy-Avoiders***

	• I'm ok with others being nearby and visible, as long as I can't hear snoring or other noises at night.
Privacy-Avoiders	*Privacy-Avoiders* are designated here as an extremity amongst *contributors* regarding their perspectives towards privacy, lying at the opposite end of a continuum to that of *Privacy-Seekers*. *Privacy-avoiders* are those *contributors* who like to be amongst others, effectively sharing the camaraderie that comes with shared experiences. Construed to be familiar with camping-grounds p*rivacy-avoiders* want to have a sense of being together with others in the wider *glamping-space*. They are ok with seeing others nearby, as long as they can't hear snoring or other noises at night. However, being amongst others is not the same as socialising, and *privacy-avoiders* can be *social-seekers* or *social-hermits*. However, the presence of others provides an easy environment for *privacy-avoiders* to choose to socialise or to not socialise. The grouping is obtained through *reasoned conjecture* rather than statistical inference.
Privacy-Seekers	*Privacy-Seekers* are designated here as an extremity amongst *contributors* regarding their perspectives towards privacy, lying at the opposite end of a continuum to that of *Privacy-Avoiders*. *Privacy-seekers* are those *contributors* who prefer nobody else to be around during their time glamping. *Privacy-seekers* want to have a sense of being alone in the wider *glamping-space*. They may however be ok with seeing others in the distance. Considering the absence of others around them, socialising becomes more difficult, and occurs in public areas. The fact that privacy-seekers must specifically go to these areas, away from their accommodation, infers that they are likely to be *social-hermits*. The grouping is obtained through *reasoned conjecture* rather than statistical inference.
Producers	In this study, *producers* refer to *glamping-entrepreneurs*.
Progressive Classification	*Progressive classification* in this study refers to a process of acquiring items in a concourse, and assigning them into categories which subsequently forms the basis for the *Q-sample* configuration. Items are collected for inclusion in a *concourse* through a process of 'populating' from an intensive investigation of the topic to which it refers, and progressively assigning each item a system of category 'bins' that expands as the number of items in the *concourse* increases. Initially, the number of categories is small and increases until saturation is reached. As each new category is added, some items may be reassigned from previous 'bins' into the new 'bins'. The process is sympathetic to the process used by respondents carrying out the Q-sort later in the Q-methodology method.

	Progressive classification is used in different forms in both quantitative and qualitative approaches, but the process used in this study most closely resembles that used by Humboldt, Ribeiro-Gonçalves and Leal (2022) excepting their data was obtained via content analysis and not through Q-methodology. A crucial aspect provided checks for *goodness* (rigour and trustworthiness) that included both quantitative and qualitative checks.
Progressive Classification Categories	Are the categories that emerge from the process of *progressive classification.*
Projections	The ideas, concepts and imagery that are *projected* about something through images, symbols and photographs.
Propositional Sets	*Propositional sets* are "assemblages of assertions related to a phenomenon" (Brown et al., 2019, p. 12). As such they may be universal or specific and able to be testable. Testing of universal *propositional sets* is carried out using a quantitative approach, while singular propositional sets can be carried out using a qualitative approach (Brown et al., 2019).
Q-Methodology	Q-Methodology is a process providing for the "systematic study of subjectivity, a person's viewpoint, opinion, beliefs, attitude and the like"(Exel & Graaf, 2005, p. 1). Using a blended /hybridised methodology it is; > capable of bridging the gap between nomothetic and idiographic scientific inquiry …… Whilst it can be used to answer research questions within either position, it offers an opportunity to combine both in a systematic, operationalised way. (Rost, 2020, p. 99) The processes involved produce data in a holistic fashion (Rost, 2020), and its outcomes "addresses emergent Gestalten" (Stenner & Stainton-Rogers, 2004, p. 101). However, while the "focus is on quality rather than quantity ….. some of the most powerful statistical mechanics are in the background"(Brown, 1993, p. 94). In this regard it considers the correlation between personal profiles to discern similar viewpoints or subjectivity. If individual's opinions and perspectives are unique then no correlations between groups of *contributors* would exist, however if; > significant clusters of correlations exist, they could be factorised, described as common viewpoints (or tastes, preferences, dominant accounts, typologies, et cetera), and individuals could be measured with respect to them. (Exel & Graaf, 2005, p. 1) Importantly, *Q-Methodology* stands as an opposing process to *R-Methodology*, which takes an atomistic approach to the characteristics of individuals. Also refer to *Concourse, Q-Sample, Q-Sorting, P-Sample, Factor-Analysis, Variables, Sample.*

Q-Sample (also sometimes called Q-Set)	Whereas a *concourse* is theoretically infinite, the mechanics of carrying out a *Q-sort* necessitates its reduction down to a manageable size, while still maintaining its integrity. Ultimately, the Q-sample forms a representative sample of the concourse. Given that the concourse can be extremely large, obtaining a Q-sample that fulfils this objective can be difficult and usually requires a systematic approach. The ways in which a *Q-sample* can be obtained is not rigidly set, however, Watts & Stenner maintain that it must provide "good coverage in relation to the research question", and "be broadly representative of the opinion domain, population or concourse at issue" (Watts & Stenner, 2012a, p. 10) A well-developed *Q-sample* will not only be able to demonstrate that it has a sufficiency of *coverage* but it must also be *balanced* in regard to numbers of aligned opinions included in the total *Q-sample*. Curt notes that obtaining the concourse and the subsequent development of the *Q-sample* is a difficult and time consuming process, often taking several months (Curt, 1994). There is no set number regarding *Q-sample* sizes, and while Stainton-Rogers has indicated threshold numbers of between 10 to 100 items, useful results are obtained with *Q-samples* around the middle of these limits (Stainton-Rogers, 1995). Van Exel notes that numbers "often consists of 40 to 50 statements, but less or more statements are certainly also possible" (Exel & Graaf, 2005, p. 5) while Watts & Stenner observe that "somewhere between 40 and 80 items has become the house standard" (Watts & Stenner, 2012a).
Q-Sort	A single *Q-Sort* is the finished result of a *respondent* completing the *Q-sorting* process. It occurs when the respondent has placed all the items in a the *Q-sample* on the Q-sorting grid, moved them around in accordance with their subjective views, opinions and beliefs to their satisfaction. A *respondent's Q-Sort* can be considered to be their perspective profile in regard to the topic being investigated. *Q-Sorts* can be considered in two different ways. Firstly, as part of, and contributing to its collectivised grouping (*factor*), and secondly, as an individual *Q-Sort*, that can be compared to the other *Q-Sorts* within its associated group.
Q-Sorting	The process of carrying out a *Q-sort* involves respondents placing the *Q-sample* into a *Q-sort grid* that is configured along a horizontal baseline. Traditionally, the Q-sample items are superimposed on standardised cards, which are then placed by respondents in particular positions along the base of the , which can vary from between 9-15 items wide depending on the size of the *Q-sample*. *Respondents* rank the position of cards along the numbered line following a *condition of instruction* provided to them in the research. In any *Q-sorting* process, the number of items in a *Q-sample* matches exactly the number of spaces in available in the Q-sort.
Q-Sort Grid	The grid within which respondents place the *Q-sample items* during the *Q-sorting* process. The grid can be structured or unstructured. Regardless of

	the form, it is configured along a horizonal line in which there are ranking values (usually +n to the far RHS through to -n to the far LHS). *Items* placed at the same point along the line are ranked equally, and the number of *items* that can be stacked at any rank is determined by the shape of the grid. An unstructured grid allows any number of *items* to be stacked at any rank value. A structured grid has a specific form, usually in a shape that loosely resembles a normal distribution, and consequently will only allow a specific number of *items* to be placed at each rank value. There are various thoughts on whether using a structured or unstructured grids has any influence on the makeup of *factors* in a research study. A *Q-Sort Grid* is shown below for a thirteen wide card grid:  **Typical Q-Sort Grid - 13 Card Wide Grid Approximating a Normal Distribution.** **Adapted from (Watts & Stenner, 2012a, p. 77)**
Q-Technique Factor Analysis (QTFA)	The processes of *Q-Methodology* can be broken down into two distinctive parts; Data-collection consisting of *Q-Sorting*, and, Data-Analysis consisting of *Q-Technique Factor-Analysis (QTFA).* This terminology is used to distinguish it from having a direct association with factor-analysis that is used through a purely quantitative approach.
Qualitative-Quantitative Continuum	The notion that rejects the view that qualitative and quantitative research methods manifest themselves as distinct dichotomies. Instead, methodology is viewed as a continuum, with these two perspectives located at its extremity (Ridenour & Newman, 2008). In this view research studies are located along the continuum in a fashion that best suits their characteristics, incorporating a more holistic way of approaching research in social sciences (Ramlo & Newman, 2011).
Qualitative Generalisation	*Generalisation* in a quantitative sense is primarily deduced through *statistical inference*. For quantitative *generalisability*, typologies are likely to have already been established, and it is the proportions of these within populations that is usually being investigated. Additionally, specific relationships and associations between individual traits are a feature.

	Qualitative studies, by their nature, are typically not *generalisable* in this fashion. However, the function of qualitative generalisation is not to determine proportions, but instead to substantiate the existence of typologies. Similarly, they do not assert specific degrees of association between characteristics, but do enable those associations to be identified and substantiated. In this study, Qualitative substantiation is said to occur through *Specimen and Type.*
R-Methodology	*R-Methodology* is a research method based on *factor-analysis*, and is a popular within research concerning psychology. It is aligned with the processes used in exploratory *factor-analysis* used in quantitative studies and is closely aligned. While *Q-Methodology* and *R-Methodology* have a connected history concerning their history, traditional Q-Methodologists fervently strive to distance any comparisons, often taking a dogmatic qualitative stance. Part of the angst towards *R-Methodology* is due to its early popularity, with the consequence that to those not familiar with both can get their respective methodologies mixed. While *R-Methodology* is firmly encamped within a quantitative strategy, researchers using *Q-Methodology* are able to enjoy some flexibility since, as a blended/hybridised methodology, it lies on the quantitative/qualitative continuum. The main differences between *Q-Methodology* and R-Methodology concern what they actually study, with the former concerned with people at a *holistic* level, while the latter is concerned with traits investigated at an atomistic level; > In the *R* method, attention focuses on the relationship between traits, with scores being expressions of individual differences for the various traits in a sample of persons. Scores for each trait form a statistical distribution in terms of the unit of measurement for that trait. (Brown, 1980, p. 12) Also refer to *Q-Methodology*, *Sample* and *Variables.*
Reasoned Conjecture	While using *Q-Technique* utilises mathematical algorithms to discern group perspectives, a considerable amount of interpretation is also required to extract meaning from the analysis process. Much of the *focalised interpretation* is obtained through *reasoned conjecture*, that is, how the pieces of analysis fit together to provide a rational story. Rather than stating statistical facts, it is more useful to interpret data so that characteristics become more apparent, thereby providing greater richness and depth to outcomes. *Reasoned Conjecture* is also used to obtain meaning from the *DAG data-set*.
Recorded Images	*Recorded images* are simply a record of a scene or event occurring at a specific time and context. Any modifications undertaken are simply in the interests of clarity rather than to enhance or promote any point of view.

Reference Analysis, Reference data-set, Reference Group	*Reference or baseline data-set* can be important features within research, usually quantitative, to ascertain comparability of groups over the course of obtaining and analysing data-sets. Using baseline characteristics, ongoing sampling can be checked to determine whether or not people targeted in a study, actually participate. If a research study seeks to study particular population segments, including participants outside of this segment can distort results. Checks are carried out to "monitor the comparability of groups, using the baseline data" (Boruch, 1997) to determine their degree of fit. This can be thought of as a convergence evaluation as it seeks to show that a group's data-set converges with that of the reference data-set. However, in this study, it is useful to look at the differences occurring between groups. It seeks to scrutinise divergence between groups within the study by comparing them with a reference group. This can be thought of as a divergence evaluation, as it seeks to highlight their differences. While reference groups are critiqued as lacking rigour and precision, they "provide useful insights into social behaviour and continue to be widely used"(J. Scott, 2014b). In this case the *reference group* consists of the *overall contributor* (OC) group, while the groups being compared consist of the *factors* determined from the *Q-technique factor analysis. However,* while the makeup of each group is determined through *factor analysis*, it is the *DAG dataset* to which evaluation is applied. This is made possible since *contributors* are able to be cross-referenced through the use of anonymised identifiers. Because a primary function of f*actor analysis* is to identify distinct grouping within larger *data-sets,* it would be expected that similar distinctiveness would be displayed within the *DAG data-set*. This process of evaluation is referred to in this study as carrying out a *reference analysis*. Effective triangulation between the two *data-sets demonstrates* the credibility of the research as well as providing a broader array of rich data. Specifically, while variables are considered in numerical terms, clarification is required. It can be asserted that numerical differences (quantitative assessment) within the data-sets themselves will be valid. However, these numerical figures cannot be generalised to larger populations Consequently, they are used within the research solely to convey a degree of divergence in a qualitative sense.
Reflectors	*Reflectors* are designated here as an extremity concerning their perspectives towards *activity* lying at the opposite end of the *activity continuum* to that of *Challenge Seekers*. They are also located to the left of *passive-relaxers*. For *reflectors*, taking time out from everyday life is the most important pastime. A simplistic argument, using *reasoned conjecture*, is presented for illustrative purposes. If one's mind is taken as a jumble of thoughts and cognitions, then some may be organised with others in chaotic disarray. People's ability to function adequately depends on how these pieces fit together. It is

	conceivable that for *reflectors*, too much is in chaotic disarray, and a time-away enables things to be put into a semblance of order, that is, to collect one's thoughts. Notably, the decision to take time to reflect may not be a conscious action but simply something they recognise afterwards.
Relational Tables	*Relational tables* are used in this to highlight relationships between significant *expressions* and more particularly the shared *expressions* between *cohorts* identified through inspection of *photo spreads.* The tables combine these with information concerning distinguishing *expressions,* and *contributor comments*. This enables *reasoned conjecture* to be used within the *comparative analysis* process.
Reliability	Along with *replicability*, *reliability* is the quantitative inquiry's means of assessing *consistency* within the notion of *goodness* (Lincoln & Guba, 1988). For Roberts and Priest (2006) *reliability* concerns the ability of a particular test, procedure, or tool such as a questionnaire, will produce similar results in different circumstances. In a simplistic fashion then tests of *reliability* are a means of checking whether or not a study should be able to be *replicated,* while replicability appear to be assessments of actual replication. In considering Q-methodology, Fairweather (1981) takes a more narrow view, that of whether the research instrument consistently measures whatever it is measuring. In a specific sense, whether or not a carrying out Q-sorting using a fixed Q-sample "produces results that are reliable over a period of time, either for the same group of people or for another sample from the population" (Fairweather, 1981, p. 2).
Replicability	Along with *reliability*, *replicability* is the quantitative inquiry's means of assessing *consistency* within the notion of *goodness* (Lincoln & Guba, 1988). A definition stance that is based on numerical figures and computation has been used here: > *Replicability* is obtaining consistent results across studies aimed at answering the same scientific question, each of which has obtained its own data. Two studies may be considered to have *replicated* if they obtain consistent results given the level of uncertainty inherent in the system under study. > (National Academies of Sciences Engineering and Medicine, 2019, p. 7) In this way, *replication* involves new data collection to test for consistency with previous results of a similar study.
Representational Groupings	Refer *Depictions.*
Representations, Representative imagery	The simplest understanding of *representation* concerns depicting "something which is absent (people, places, events, things or abstractions) by translating into a different form; as in paintings, photographs, films or language" (Chandler & Munday, 2020, par 1). In this study, scenes depicting

glamping are represented by photographic images taken (or taken on behalf of) *glamping-entrepreneurs* and which have subsequently been placed on their glamping websites.

Three assertions accompany the interpretation of *depictions* contained within pictures, which highlight the ability of people to cognise and form an opinion about them (Goldman et al., 2008). Firstly, that people are able to interpret and form an understanding of visual images almost without effort (compared to language). Secondly, that people appear to see the objects and scenes contained as what are represented or purported to be represented. That is, pictures inform in a way that people have visual experiences 'as of' those things. Finally, it is found that pictures are capable of representing their subject matter in a "remarkable variety of ways"(Goldman et al., 2008, par 2).

However, as realistic as scenes may seem to be, they involve some transformation. That is "representations are unavoidably selective as no photograph can ever show the whole picture as within a limited frame some things are foregrounded and others backgrounded" (Chandler & Munday, 2020, par 8). Furthermore, place and space are important entities that are "neither blank or neutral, but laden with meaning and symbolism"(Mayhew, 2023, par 1). In this way, from a sociologist's point of view "representation refers to the way in which images and texts reconstruct, rather than reflect, the original sources they represent"(J. Scott, 2015, par 1). Consequently, considerable effort is expended within research to understand the thoughts of the producer in creating the images. The corollary to this assumes that consumers of the images are passive in the exchange, merely accepting them as slices of reality (J. Scott, 2015, par 1). This precept is rejected by this research, and instead, it is asserted that it is the cognition of the *consumers* that have significance.

Advances in digital technologies, particularly through mobile phones have made the production of photographs vastly more accessible. Furthermore, the advent of posting on social media and distribution of images via the internet have changed power relations in regard to touristic *representations*. *Consumers* in their own right are influencing *representations* of space and place online, and projections are now a matter of social construction (Hunter, 2016).

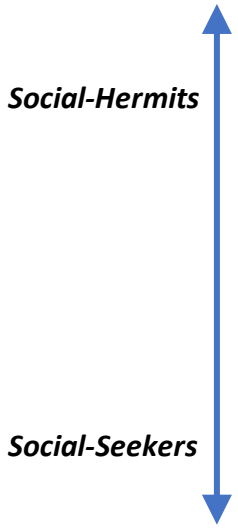
In this study, all *consumers* of the photographic images (*expressions*) are *insiders* and are able to negotiate and compare the subject matter with their own 'real' experiences which they will use as a frame of reference. Furthermore, *consumers* understand that the *expressions* have not been chosen to advertise or convince. They are simply a broad selection of *representations* embedded within glamping. Through their frame of reference *consumers* will impose their own interpretations and understandings on the *expressions*.

	Consequently, c*onsumers* are placed in a position of prominence over *producers*. Within the study, c*onsumers* rank the images in order of how well they confirm to their subjective view of *glamping*. Regardless of any projections made by *producers*, *consumers* will favour or dislike according to their own opinions. In this way the process is *self-referent* and empowering the views of *consumers*.
Reproducibility	*Reproducibility*, is introduced in this research as being distinct from *replicability* and is focused on a quantitative understanding associated with numerical figures and computation: > *Reproducibility* is obtaining consistent results using the same input data; computational steps, methods, and code; and conditions of analysis. This definition is synonymous with computational reproducibility. (National Academies of Sciences Engineering and Medicine, 2019, p. 7) *Reproducibility* involves the original data. To be reproducible, comprehensive detail regarding the data and procedure is required.
Research Artifact	Refer to *Artifact*
Respondents	In this study, *respondents* refer to *contributors* who have completed either the *DAG questionnaire*, a *Q-Sort*, or both.
Rigour	An overall term used to describe the evaluation of *goodness* of a quantitative study (Lincoln & Guba, 1988; Schwandt, 2007b), where the four criteria of truth value, applicability, consistency, and neutrality are assessed through internal validity, external validity/generalisability, reliability/replicability, and objectivity.
Rurality	Notions of rurality conjure up a range of images, highlighting its dynamic nature. While representations of wilderness areas, rolling farmland and smaller village communities are ever-present, social connotations surrounding them have shifted. Notions have dramatically changed from historical representations to more romantic understandings present today. Historically, the rural/urban dichotomy has denigrated rurality, and couched it in terms of being everything that urban is not. Urban areas were seen as centres of commerce, wealth, and culture, where achievements of civilisation were located. Converse to this, rural spaces were seen as “places of hard work, of poverty, and of diffusing images of misery, isolation and boredom” (Boscoboinik & Bourquard, 2008, p. 150). Today, perceptions have changed and city living is seen as stressful, and surrounded by artificiality. Complex personal/working relationships, spiralling cost of living, and increasing demands on people’s time have detracted the quality of life for many. In comparison, a “romantic vision of rural life comes back in the minds of many, as a nostalgic regret” (Boscoboinik & Bourquard, 2008, p. 151). Increasingly, rurality is seen as

	offering a peaceful and authentic alternative, where it is possible to reconnect with nature, to pursue a life within a clean environment that is away from the stresses of urban living. Importantly, these romantic notions are made possible through technological advances in transportation and communication which have blurred the distinctions between the two.
Sample	In its simplest form, a *sample* consists of a number of individuals chosen out of a parent population on the basis that they represent that population in some form. Research is carried out on the *sample* to investigate *variables* that the research is interested in. Also refer to *variables*.
Self-Referent	The process of carrying out the *Q-Sort* involves respondents placing the *Q-Sample*, into a grid which is usually configured into the shape of a normal distribution curve. The purpose of the *Q-Sort* is to form a structure for participants to rank items in the Q-Sample against one-another. The process for the *respondent* is *self-referent* and determined by their interpretations and attitudes. Each *respondent's* participation produces their unique order of rankings of the *Q-Sample* items, referred to as their individual *Q-Sort*, while the array of Q-Sorts is referred to as the group *Q-Sort*. For the purposes of this research, *self-referent* is taken literally and not confused with self-reference. The later concerns an act or instance referring or alluding to oneself (Merriam-Webster Dictionary, 2022b). However, *referent* changes the sense to the one that is *referring (Merriam-Webster Dictionary, 2022a).* Hence, cognitions that are made, concern something outside of themselves, but are made by themselves and are therefore assigned to them. Each individual cognition becomes a signification of that *contributor*. In this fashion, views, opinions and perspectives made by *contributors* are uniquely related themselves, and no others. Any thoughts or decisions made by *contributors,* at the moment of making them, are assumed to be value free from the influence, direction, or duress of others. It is asserted that the process of carrying out a Q-sort is *self-referent*, since contributors are simply guided by their own preferences and a statement of instruction. The latter is unrelated to the material being sorted, and is only relevant to the Q-sorting procedure. However, this is capable of being contested as an opinion made cannot be categorically proved to be free of influence, direction or duress. However, the point is somewhat moot. As Brown points out when referencing Wittgenstein's argument (Wittgenstein, 1971) where "an individual's relationship to his words is wholly different from everyone else's" (Brown, 1980, p. 3). Hence regardless of the meaning ascribed to a selection made during a *Q-sort* by a *contributor* it may/may-not differ significantly to the interpretations made by a researcher or anybody else.

Simple-Structure	The principle of *simple-structure,* often used as a tenet in *factor-analysis*, was proposed by Thurstone as a procedure to approach the question of indeterminacy during *factor-rotation*. For most situations of analysis, there is a consensus that, where possible, research should seek the simplest solutions and explanations (Baker, 2022). This sentiment is echoed within *factor-analysis* and indeed *Q-methodology* as well, where 2-4 factors are commonly retained after extraction. Thurstone's concept of *simple structures (Schonemann, 2005)* is often quoted to limit the number of retained *factors*. However, some critique is pertinent. Thurstone's concept is based on the *principle of parsimony* or more correctly *Ockham's razor* which states "Explanatory causes should not be multiplied unnecessarily" (Schonemann, 2005). Thurstone, applied this principle to factor rotation to determine the simplest outcome subsequent to rotation. Specifically, when factors are set in their coordinate space ready for rotation then factor rotations should occur in a fashion with "as few nonzero co-ordinates (loadings) as possible so as to explain it with the smallest possible number of common factors" (Schonemann, 2005, p. 197). Therefore, Thurstone's *simple structure* was derived to govern factor rotation, not factor extraction, although the perspective surrounding it has been regarded by many as best practice for all aspects of factor analysis since.
Social Objects	The concept of *social objects* is inferred (Sismondo, 1993) out of the work of Berger and Luckmann (1967) and utilised by Elder-Vass(2012b) to provide a linkage between social constructionist and critical realist perspectives. Assigning objects as either *social objects* or *natural objects* allows a dialogue to occur between the social and natural worlds. The generalised view that "social objects are most of those whose constitution depends on the continued presence of human actors" (Sismondo, 1993, p. 524) is considered too vague, and does not cater for those things that do not rely on human actors. Sismondo (1993) introduces the notion of meaningfulness as a clarifying caveat, where *social objects* must incorporate some meaning for humans. In this case less importance is place on ontological and more on epistemological considerations. Here, it is taken that the incorporation of *social objects* provides elucidation of phenomena, and as a consequence, a means for correlations to be identified and discussed. However, it also acknowledges that their makeup is fluid and dependent on particular situational context, time-stamp, and group of people concerned. In this fashion, *social objects* are viewed as subjective things, displaying chameleonic behaviour that is dependent on their interaction with other *natural/social objects*. Conversely, an interpretation of Elder-Vass (2012b) asserts that *social objects* have a strong ontological presence, possessing various characteristics, all of which may be largely unknown. In a critical realist sense, they are as firm and concretised as *natural objects* (that is, they are

	objectively real). It is further contended that their Chameleonic behaviour is explained by their characteristics only manifesting themselves (through *emergence*) by their association with other *natural/social objects.* By implication, both *natural* and *social objects* are objective things where causation and *generalisability* are recognised and can be investigated.
Social Participation	The notion of social participation invokes an appreciable body or work and description. Within the various academic fields there appears to be no agreement around a common definition (Levasseur et al., 2010). Indeed, depending on the type of relations and context in which they are being considered, social participation can be construed as participation, social engagement, social connectedness, social capital, social support, social network, social integration, and community involvement. Given the wide variety of ways in which *social participation* can be approached, this study seeks a simplistic way to ascertain *contributor's* relations amongst each other. In this regard, its meaning within the context of the study requires elucidation so as not to become embroiled within contestations and larger arguments. First and foremost, there is a distinction between formal and informal *social participation*, where the former refers to involvement in societal organisations and the latter engagement with relatives, friends and work colleagues in an informal setting (Guillen et al., 2010). This study restricts itself to informal *social participation*, thereby, eliminating interactions between *contributors* that are functional or economic in nature. However, the definitional character of informal *social participation* appears to been unchanged over some decades (Axelrod, 1956), and appears to preclude social interactions between people unknown to each other. While such relations are likely to be considered by other terminology, it is relevant for this research to include them here as *social participation*. Secondly, the degree of *social participation* has traditionally been measured quantitatively using absolute figures relating to the number of contacts a person has with other individuals over a period of time, although comparative questioning is also deemed to be acceptable (Guillen et al., 2010). However, for this study, a further breakdown of the social participation was deemed to possess more importance. Here, whether contributors preferred to socialise only with people they knew intimately, people in their wider social circle, or happy to be with others totally unknown to them was of considerable interest.
Social Participation Continuum	Based on the boundaries set for the study around *social participation* a *social participation continuum* was devised:

	 • I go glamping to be by myself. • I really just want to be alone with my partner. • I would rather keep to myself, partner, family and/or close friends. • I prefer to socialise with others in the wider group of friends that have come glamping with me. • I find it enjoyable and interesting to get together with others staying at the glamping site.
Social-Hermits	*Social-Hermits* are designated here as an extremity amongst *contributors* regarding their perspectives towards socialisation lying at the opposite end of a continuum to that of *Social-Seekers*. For *social-hermits,* the desire to be alone or with one's partner can be the most potent inspiration. The desire to get away from everything, having quality time together, or simply being alone can be a powerful incentive. Escaping from normality, taking time to re-energise and recalibrate, take centre-stage. Being surrounded by the outdoors, a simpler world without the complications of urban living removes considerable clutter and promotes mindfulness. Having time to contemplate can help people make decisions about themselves, where they are heading, and even who they are or want to be. Here, immersion in the natural world can help people review, transform and recast themselves in more authentic ways. For *social-hermits*, being around others may break the reflective process. Singular glamping abodes tucked away in idyllic but more remote positions are sought. The grouping is obtained through *reasoned conjecture* rather than statistical inference. Also refer to *reflectors* regarding relationship to *activity.*
Social research	*Social research* is taken to mean the study of social interactions, trends, and dynamics of individuals between one-another, in their communities, and within their larger societies.
Social-Seekers	*Social-Seekers* are designated here as an extremity amongst *contributors* regarding their perspectives towards socialisation lying at the opposite end of a continuum to that of *Social-Hermits*. Social seekers thrive in the

	company of others. In a glamping sense they find it enjoyable and interesting to get together with others staying at the glamp-site.
Space-Subject Continuum	The *space-subject continuum* is a development of groupings between *glamping-spaces* and *glamping-experiences* identified in *DAG-D,* which are carried through to the glamping framework inferred by this study. In this context, *space* refers to 'physical space' (which is related to *glamping-space*) and those related to *subject* (which is related to *glamping-experience)*. *Space* includes preferences around *glamp-site* location, the associated outlook, and the level of luxury. Conversely, *Subject* includes preferences around privacy, socialising and activity. In the glamping framework, the *space-subject continuum* is combined with depiction-characteristic attributes to form a four-quadrant configuration. Developed the framework in this fashion enables the framework to be overlaid by Aho's physical, social and mental categorisations (Aho, 2001).
Specimen and Type	*Qualitative generalisation* attributed to Brown (1980) whereby *Q-Methodology* can be used to identify and substantiate sub-groups within a population according to *specimen and type*. *Q-Methodology* looks at each *contributor* within a study in a *holistic* fashion (including their identified characteristics and behaviours). It discerns and groups individual *contributors* together accordingly to their similarities and differences. In this way characteristics and behaviours attributed to a 'specimen' of a particular 'type' is most likely to also be *generalisable* to other 'specimens' of the same type.
Statements	Refer to *expressions.* In this study, a distinction is made between the term *statements* which is traditionally take as referring to text, and *expressions* which is intended her to convey the notion of cognising photographs. However, Q-methodology as a research approach views them as being one and the same, along with music, verbal discourse, video, all art forms and any other medium of communication.
Statistical Inference	Statistical inference concerns the processes involved whereby characteristics identified and documented within a sample of a population are inferred back to occur within the parent population. Statistical inference is used to substantiate quantitative *generalisation*. Crucial to statistical inference is randomised sampling ensuring that no biases occur within the sample, providing statistical confirmation regarding sample distribution, and that sample sizes are sufficient large to support required levels of significance.
Subjectivity, Subjective Interpretation.	Subjectivity, often takes its primary definition from the notion of being opposite to objectivity. However, a variety of understandings can be inferred from this and specificity is required. In this research, a person's subjectivity regarding a topic (or thing) can be thought of as an instinctive reaction within that individual's mind resulting from the sum of their sensory uptake

	of all stimuli and information. It is dynamic and is valid for that person only at that particular moment and, depending on any subsequently presented stimuli and information, their instinctive reaction may change. In this regard, it is a process of viewing things exclusively through one's own mind and is nothing more than a standpoint about something (Brown, 1999), involving feelings, opinions and preferences (Siegesmund, 2008). A subjective view contains nothing that is covert, subterranean, or categorical (Brown, 1999). Importantly, subjectivity can be thought of as being *Operant* (refer *to Operant Subjectivity*).
Transferability	The notion of *transferability* is based on the original framework proposed by Lincoln and Guba (1985): > The degree to which the results of qualitative research can be transferred to other contexts or settings with other respondents. The researcher facilitates the transferability judgment by a potential user through thick description. (Korstjens & Moser, 2018, p. 121) *Transferability* is determined by *consumptores* of the research, not the researcher. The role of the researcher is to provide *consumptores* sufficient information to allow them to make their judgement on whether the study concerned is transferable to their situation, context, sample group and conditions.
Trustworthiness	An overall term used to describe the evaluation of *goodness* of a qualitative study (Lincoln & Guba, 1988; Schwandt, 2007b), where the four criteria of truth value, applicability, consistency, and neutrality are assessed through *credibility*, *transferability*, *consistency*, and *confirmability (Cohen & Crabtree, 2006a)*.
Truth Value	*Truth Value* is one of the four generalised criteria proposed by Lincoln and Guba (Lincoln & Guba, 1985; Schwandt, 2007b) defining good research or *goodness*. In this study truth value is involved by the interpretation by Schwandt; > A claim is considered objective and true to the extent that its is free of any biasing influence of context or background beliefs and accurately mirriors the way the world really is. (Schwandt et al., 2007, p. 12) While the notion of objectivity is strictly relevant to the fourth criteria of *neutrality*, its intent of being value free is relevant and included here for completeness.
Variance, common-variance, unique-variance, error variance	*Variance* comprises *common-variance*, *unique-variance* and *error-variance*, with most contributors (variables) possessing varying amounts of each. *As* its name suggests, *common-variance* is shared between contributors and can be ascertained through factor analysis. *Unique-variance* is that part unique to any particular contributor, while *error-variance* is simply that which would be expected to occur within a random sample.

Variance-explained (VE)	Eigenvalues represent the amount of variance that is associated with a given factor. The *variance-explained* (*VE*) by an extracted factor is the percentage obtained from a factor's eigenvalue divided by the total variance of the input matrix. Because the mathematical process is standardised, the total variance equals the number of input items.
Uniqueness	In factor-analysis, *uniqueness* is a measure of the amount of *variance* that is 'unique' to the *variable* alone and not shared with other *variables*. This is in opposition to *communality* which is viewed as the amount of *variance* that is shared with other variables. Mathematically, a variables uniqueness can be expressed as; uniqueness = (1.0 – communality value)
Unique-variance	Refer *Variance*
Universality	*Universality* for this study refers to the ability of theoretical hypotheses to be valid within a population. If a hypothesis is *universal*, then regardless of what experiments or research is undertaken, outcomes should show that they hold true. Also refer to a*pplicability*, g*eneralisability, transferability.*
TPQM	Traditional paper-based Q method (Nazariadli et al., 2019)
Variables	In their simplest form *variables* are the objects which a research study seeks to investigate. In particular, researchers seek to understand the behaviour of *variables* relative to one another, and what associations and relationships are prevalent amongst them. For *R-Methodology*, *variables* generally consist of atomised characteristics, and research concentrates on investigating associations between them within the population. The *sample* then consists of participants about which these characteristics are measured. That is, individuals form the *sample* group. *Q-Methodology* is often described as inverted *R-Methodology* (reacted to by Q-Methodologists with some annoyance). However, the description occurs because it is the group of individuals that form the *variables* (and not the isolated characteristics). Consequently, research seeks to understand the subjectivity within differing groupings of individuals. Singular views and opinions are not separated or atomised away from the individual, but considered as an amalgam for each. In this way, associations between individuals are explored as typologies. The reason that Q-Methodologists react with annoyance to the notion of inverted *R-Methodology* is that the method of data-collection is very different. Refer to *Q-Sorting.*

Ways of Creation	Whether, the experiences of people are valued and remembered are increasing tied to the degree of input people have put into the making of those experiences. Historically, people have been satisfied with being marshalled through fabricated experiences developed and coordinated by others because of their novelty. However, today the ubiquitous presence of such manufacture is synonymous with mass tourism, which has become tedious, bland and saturated in duplicity. Replacing fabricated experiences with those that are co-created is a way in which peoples experiences have become invigorated. Because of this whether experiences are fabricated, co-created or have occurred spontaneously influence the impact they have on people.
Ways of Living	In *ways of living,* the milieu of how people live and its impact on perceptions about *glamping* experiences *are brought* into context. In particular, societal reasons to go glamping, escapism, the influence of social media, and the development of self-identity and public-image affect attitudes towards the notion of glamping. Whether this eclectic set of characteristics concerning people are artificial or authentic are also relevant and influence the phenomenon.
Ways of Looking	In *ways of looking* at *glamping,* three perspectives are considered to be significant; *glampers*, *glamping-entrepreneurs* and the *experiencescape* itself. As separated actors, each brings some specificity to how they view *glamping*.
Z-Score	The *z-score* of an item is the degree its value is from the mean of a normally distributed data-set in which it exists. *Z-score* determination is carried out mathematically assuming that the calculated values assigned to variables are normally distributed. This being the case, mathematically, the *z-score* is the number of standard deviations above or below the factor mean, each particular aspect lies. This provides a gauge of the relativity between different aspects of a *factor* and allows judgments about which contribute the most to its distinctiveness. It is the calculation of *z-scores* which enables research focus to transition from factors to their corresponding *Composite Q-Sorts* (Berg, 2021) In practical terms, aspects which possess greater *z-score* magnitude mirror greater distinctiveness and hierarchical positioning within the group. The sign of the *z-score* follows the scale used in the *Q-sorting* process, and depend on the nature of the instructions given to *contributors*. Generally positive *z-scores* reflect a positive perspective towards and aspect, and conversely, negative *z-scores* reflect a negative perspective. Z-score values closer to zero reflect neutral perspectives which can be viewed as disinterest on the part of *contributors*. In this fashion, attributes can be ranked within factors in accordance with group attitudes.

Appendix A Research Information Sheet

Participant Information Sheet

20th May 2021

Project Title

Glamping-Experiences as Gestalt Phenomena from the Perspectives of Glamping Entrepreneurs and Glampers.

An Invitation.

My name is Greg Watt, a PhD candidate at Auckland University of technology, and I am currently carrying out a study of people's opinions and views concerning glamping experiences. In particular, I am interested in the viewpoints and beliefs of glamping-entrepreneurs (producers) and glampers (consumers). Glamping is a dynamic form of tourism, which is increasing in popularity and has the potential to contribute significantly to experiential tourism. I believe that your participation will provide valuable insights into the study.

What is the purpose of this research?

Glamping is a significant global trend in outdoor vacations, with access to, and adventure within, natural areas in a setting of luxury and comfort where gourmet meals, outstanding scenery, and authentic encounters round out the experience. Accompanied by a constant recasting of its imagery, along with increasing additions to its core attributes, glamping has grown in its depth and breadth of experiences.

This study aims to contribute to the wider meaning and understanding of glamping through the views and opinions of glamping-entrepreneurs and glampers. It has a focus on what people within these two groups understand *what it means to go glamping?*

Presently, glamping remains relatively obscure within tourism, and interaction between producers and consumers is often mediated through online digital imagery. To what degree representations correspond to the views and beliefs of glamping-entrepreneurs and glampers may provide important understandings. Further, whether or not co-creation is at play between these two groups, and how glamping-experiences are created will contribute to academic knowledge. As such, the findings of this research may be used for academic publications and presentations.

The outcomes of the study will be of interest to both glamping-entrepreneurs and glampers by discerning how glamping manifests itself, along with the various similarities and differences existing globally.

How was I identified and why am I being invited to participate in this research?

Invitation as a Glamper.

I am inviting you as a glamper (having stayed at a glamping facility). I have identified you as a glamper because you have either:

- Responded to our notification on social media.
- Have a presence on glamping and camping online forums.
- Responded to our notification on glamping OTA entities (Online Travel Agents).
- Recommended by glamping-entrepreneurs.

Invitation as a Glamping Entrepreneur.

I am inviting you as a glamping-entrepreneur (either an owner of or a key employee within a glamping-site). I have identified you as a glamping-entrepreneur because you either:

- Have a glamping website which outlines distinctive glamping experiences.
- Have a presence on LinkedIn or Facebook concerning glamping.
- Are involved in glamping through the *Glamping Show* (UK) or the *Glamping Show* (US).
- Are recognised as providing notable contributions to the glamping Industry as a glamping-entrepreneur.

How do I agree to participate in this research?

I have sent you an invitation to participate in this research. You can indicate your interest through my email greg@watt.nz , upon which you are able to complete and send back the consent form to me. After this, I will provide you with links to complete the online research survey, followed by a separate questionnaire concerning demographic information.

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

What will happen in this research?

By necessity, this global study is being carried out online. It consists of completing a survey where you will rank photographic images in order of how representative you think they are of glamping. The images have been taken from glamping websites and selected as broadly representing glamping-experiences. You will have your own views about what they are representing, with everyone's opinions being equally valid. From the collected information, the study aims to discover, investigate and theorise about commonalities of viewpoints between groups of people. It will explore similarities and differences between groups of respondents, as well as the spread of opinion within groups.

What are the discomforts and risks?

There are no perceived discomforts or risks for you in participating in this research.

What are the benefits?

Benefits accrue to glamping-entrepreneurs, glampers, the researcher, and society. The study's groupings will enable glamping-entrepreneurs to concretise their core elements, gaining a better understanding of how to augment these. As a result, they will be able to implement innovative glamping praxis resulting in more distinct glamping manifestations which meet a wider range of glamper expectations. Experiential tourism has become more valued due to the impacts of Covid-19, global warming and political unrest.

Glamping has been the subject of little academic research and initiating work in this area provides the researcher with the opportunity to gain knowledge around glamping and experiential travel. At the same time, the researcher is able to add value to a body of research which aims to contribute to meaningful experiences within tourism.

Further, better understandings about glamping have the potential to decentralise touristic activity away from high-intensity destinations into rural areas, run as a network of small-scale niche operations. As such, glamping can contribute to the development of a more sustainable and environmentally empathetic tourism footprint.

How will my privacy be protected?

Your confidentiality is important and you will be issued with a unique "study code" to use in completing the research survey and its associated questionnaire.

What is the time commitment in participating in this research?

The time commitment is approximately one hour of your time.

What opportunity do I have to consider this invitation?

It would be great if you could get back to me within a fortnight. If I haven't heard from you in this period, I will get back to you to see what your interest may be.

Will I receive feedback on the results of this research?

It is envisaged that the research findings will be of interest to you. To those who have requested, I will send links to both an online summary of findings and to the University's digital repository Tuwhera where a digital copy of the full thesis will be available.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Dr Hamish Bremner, hamish.bremner@aut.ac.nz , +64 9 921 999 extension 5898

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEC, *ethics@aut.ac.nz* , (+649) 921 9999 ext 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the research team as follows:

Researcher Contact Details:

Greg Watt, greg@watt.nz

Project Supervisor Contact Details:

Dr Hamish Bremner, hamish.bremner@aut.ac.nz , +64 9 921 999 extension 5898

Approved by the Auckland University of Technology Ethics Committee on 17th December 2020 AUTEC Reference number 20/422

Appendix B DAG Questionnaire

Participant Questionnaire

Because the research is a global study, this generalised questionnaire provides additional information that may help the research interpret data. There are three sections, Demographic, Attitudinal, and Glamping Perspectives. All use multi-choice or checkbox answers to make answering questions easy.

Demographic Questions

1. Please Enter the three-letter Randomised Identifier provided to you for your participation in this study. *

_____

2. Are you a "Glamper" or a "Glamping-Entrepreneur"? *

For the purposes of this survey, a "glamper" is a person who has stayed at least once at what they perceive as a glamping-site, Conversely, a "glamping-entrepreneur" either owns, works at, or inclose association with what they perceive as a glamping-site.

Mark only one oval.

- ◯ Glamper
- ◯ Glamping-Entrepreneur

3. What gender do you identify as? *

Mark only one oval.

- ◯ Male
- ◯ Female
- ◯ Prefer not to answer
- ◯ Other: _____

4. What is your age? *

Mark only one oval.

- ◯ 23 years or younger
- ◯ 24-39 years old
- ◯ 40-55 years old
- ◯ 56-74 years old
- ◯ 75 years or older

5. Which ethnicity do you identify with? *

Tick all that apply.

- ☐ African
- ☐ Arab
- ☐ Asian (including South Asian - Indo-Aryan)
- ☐ European
- ☐ Hispanic/Latino
- ☐ Pacific
- ☐ Prefer not to say
- ☐ Other: _____

6. Where do you presently live permanently? (Note: Regions have been divided to suit this study) *

Mark only one oval.

- ◯ North America - US/Canada
- ◯ South/Central America
- ◯ Europe
- ◯ Russian Federation
- ◯ Africa
- ◯ Middle East and Central Asia
- ◯ South Asia - Pakistan/India/Bangladesh/Sri Lanka/Bhutan/Nepal
- ◯ East Asia - China/Japan/Korea/Mongolia/Southeast Asia
- ◯ Anzac Countries - Australia/New Zealand
- ◯ Pacific Islands - Melanesia/Polynesia/Micronesia/Hawaii
- ◯ Caribbean Islands
- ◯ Other: _____

7. If you live permanently in Europe, please choose the nearest region where you are located? (Note: Europe divided to suit this study)

Mark only one oval.

- ◯ Britain - Ireland/England/Scotland/Wales
- ◯ Scandinavia - Norway/Sweden/Denmark/Finland/Iceland
- ◯ Central Europe - Germany/The Netherlands/Belgium/Switzerland/Austria
- ◯ South-Western Europe - Spain/France/Italy
- ◯ South Eastern Europe - Croatia to Turkey (east to west) & Slovakia to Crete (north to south)
- ◯ Eastern Europe - Poland/Ukraine/Baltic States/Belarus/Georgia/Armenia
- ◯ Question not applicable
- ◯ Other: _____

8. If you live permanently in an Anzac country, which country?

Mark only one oval.

- ◯ Australia
- ◯ New Zealand
- ◯ Question not applicable

9. Where were you born? (Note: regions have been divided to suit this study) *

Mark only one oval.

- ◯ North America - US/Canada
- ◯ South/Central America
- ◯ Europe
- ◯ Russian Federation
- ◯ Africa
- ◯ Middle East and Central Asia
- ◯ South Asia - Pakistan/India/Bangladesh/Sri Lanka/Bhutan/Nepal
- ◯ East Asia - China/Japan/Korea/Mongolia/Southeast Asia
- ◯ Anzac Countries - Australia/New Zealand
- ◯ Pacific Islands - Melanesia/Polynesia/Micronesia/Hawaii
- ◯ Caribbean Islands
- ◯ Other: _____

10. What is your religion? *

Mark only one oval.

- ◯ Christianity/Catholicism
- ◯ Islam
- ◯ Buddhism
- ◯ Hinduism
- ◯ No Religion
- ◯ Prefer not to answer
- ◯ Other: _____

11. Are you married, in a civil union, or de facto relationship? *

Mark only one oval.

- ◯ Married, civil union, or de facto relationship
- ◯ Single - never married
- ◯ Divorced or separated
- ◯ Widowed
- ◯ Prefer not to answer

12. How many children do you have? *

Mark only one oval.

- ◯ None
- ◯ 1
- ◯ 2-4
- ◯ More than 4
- ◯ Prefer not to answer

13. What is the highest level of education you have attained? *

Mark only one oval.

- ◯ Some High School
- ◯ High School
- ◯ University Diploma/Certificate
- ◯ Bachelor's Degree
- ◯ Master's Degree
- ◯ PhD or higher
- ◯ Apprenticeship
- ◯ TVET (Technical and Vocational Education and Training) Education
- ◯ Prefer not to answer
- ◯ Other: _____

14. What is your work status? *

Mark only one oval.

- ◯ Employed - Full time
- ◯ Employed - Part time
- ◯ Self Employed/Freelance
- ◯ Interning
- ◯ Unemployed
- ◯ Homemaker
- ◯ Retired
- ◯ Student
- ◯ Prefer not to answer
- ◯ Other: _____

15. What do you believe is the relative annual income of your household for the area where you live? *

Mark only one oval.

- ◯ At or below minimum household income
- ◯ Low household income
- ◯ Average household income
- ◯ Above-average household income
- ◯ Greater than above-average household income
- ◯ Prefer not to answer

16. What level of disposable household income do you believe you enjoy? *

Mark only one oval.

- ◯ No disposable income
- ◯ Low disposable income
- ◯ Average disposable income
- ◯ Above-average disposable income
- ◯ Greater than above-average disposable income
- ◯ Prefer not to answer

Attitudinal Questions

Attitudinal questions provide information about your general perspectives, and merely serve to help interpretating the research data.

17. Is economic development more important than conservation of the environment? *

Mark only one oval.

- ◯ Strongly believe
- ◯ Somewhat believe
- ◯ Don't know
- ◯ Somewhat disbelieve
- ◯ Strongly disbelieve
- ◯ Don't Care
- ◯ Prefer not to answer

18. Should society prioritise and fund wildlife welfare and protection? *

Mark only one oval.

- ◯ Strongly believe
- ◯ Somewhat believe
- ◯ Don't know
- ◯ Somewhat disbelieve
- ◯ Strongly disbelieve
- ◯ Don't Care
- ◯ Prefer not to answer

19. Is global warming a myth? *

Mark only one oval.

- Strongly believe
- Somewhat believe
- Don't know
- Somewhat disbelieve
- Strongly disbelieve
- Don't Care
- Prefer not to answer

20. Is tourism a positive influence on society? *

Mark only one oval.

- Strongly believe
- Somewhat believe
- Don't know
- Somewhat disbelieve
- Strongly disbelieve
- Don't Care
- Prefer not to answer

21. Do the financial benefits of tourism outweigh any negative impacts on local residents and their surrounding landscapes? *

Mark only one oval.

- ◯ Strongly believe
- ◯ Somewhat believe
- ◯ Don't know
- ◯ Somewhat disbelieve
- ◯ Strongly disbelieve
- ◯ Don't Care
- ◯ Prefer not to answer

22. How would you describe your political view? *

Mark only one oval.

- ◯ Very Liberal
- ◯ Slightly Liberal
- ◯ Slightly Conservative
- ◯ Very Conservative
- ◯ Prefer not to answer

Glamping Perspectives

This section investigates your opinions concerning glamping.

23. What do you think is the most important aspect of Glamping? *

"Glamping Spaces" concerns the glamping accommodation, the physical glamping site itself, along with the amenity and atmosphere around it. "Glamping Experiences" concern the things you do and experiences enjoyed or encountered while glamping,

Mark only one oval.

- ◯ Glamping Spaces
- ◯ Glamping Experiences
- ◯ Glamping Spaces and Glamping Experiences Equally
- ◯ Neither is particularly importan

24. Regarding the location of "Glamping Sites", tick all the checkboxes you think apply. Glamping sites can be located in ..... *

Tick all that apply.

- ☐ the Wilderness or adjacent National Parks.
- ☐ semi-rural landscapes including farmland mixed with woodland.
- ☐ intensively cultivated farmland.
- ☐ next to small rural villages.
- ☐ within urban areas.
- ☐ on rooftops of inner city buildings
- ☐ none of the above

25. What level of "luxury" do you think Glamping Spaces should provide? Glamping spaces ..... *

Mark only one oval.

- ◯ must exhibit luxury equal to or better than that of luxury hotels.
- ◯ must exibit luxury equal to or better than that experienced at a typical hotel or Bed & Breakfast
- ◯ should include comforts and amenities superior to those experienced when camping.
- ◯ just provide comforts and amenities not normally expected in the location.
- ◯ do not need to exhibit any level of comfort and amenity

26. Regarding the visual outlook of Glamping Spaces, tick all that you think apply. Glamping Spaces should have ..... *

Tick all that apply.

- ☐ spectacular views over areas of natural beauty.
- ☐ views over any rural and wilderness landscapes.
- ☐ views over any rural or urban landscapes.
- ☐ attractive natural internal facing views but no external views.
- ☐ views and outlook are not important.

27. When Glamping, is privacy important? *

Mark only one oval.

- ◯ Yes, glamping units should not be near each other, I want to feel that no one else is there.
- ◯ Yes, but I'm ok with seeing others in the distance.
- ◯ yes, but no one within talking distance, and everything screened off from each other.
- ◯ I'm ok with others being nearby and visible, as long as I can't hear snoring or other noises at night.
- ◯ I'm Ok with other glamping units being adjacent. Privacy isn't important.

28. When thinking about doing things, when Glamping, what is the most important? *

Mark only one oval.

- ◯ Reflecting - Taking time out from my normal life, and appreciate nature.
- ◯ Passive Relaxing - Enjoying relaxing and switching off.
- ◯ Active Relaxing - Getting outdoors and doing mild physical and non physical activities, exploring.
- ◯ Being Physical - Enjoying challenging physical activities outddoors.
- ◯ Reflecting + Passive Relaxing
- ◯ Passive + Active Relaxing
- ◯ Active Relaxing + Being Physical
- ◯ Passive Relaxing + Being Physical
- ◯ More than three of the above
- ◯ Non of the above

29. What is your attitude to socialising with others, when Glamping? *

Mark only one oval.

- ◯ I find it enjoyable and interesting to get together with others staying at the glamping site.
- ◯ I prefer to socialise with others in the wider group of friends that have come glamping with me.
- ◯ I would rather keep to myself, partner, family and/or close friends.
- ◯ I really just want to be alone with my partner.
- ◯ I go glamping to be by myself.
- ◯ Non of the above
- ◯ Other: _____

Appendix C

Expression Items making up *Q-Sample* For *Q-Sorting* Processing

- **Material Depiction.**
  - **Figure C1: Tepees, Yurts and Safari Tents**
  - **Figure C2: Bell and Lotus Belle Tents**
  - **Figure C3: Domed Structures**
  - **Figure C4: Treehouses and Pods**
  - **Figure C5: Cabins and Wheeled Abodes**
  - **Figure C6: Bespoke Abodes**

- **Outdoor Depiction.**
  - **Figure C7: Outdoor Camping**
  - **Figure C8: Outdoor Hotels**
  - **Figure C9: Alfresco Activities**
  - **Figure C10: Excursions into Nature-Social**
  - **Figure C11: Excursions into Nature-Mental**

- **Typological Depiction.**
  - **Figure C12: Boutique Resorts**
  - **Figure C13: Wilderness and Natural Parks**
  - **Figure C14: Upgraded Camping Grounds**

- **Congruence Depiction.**
  - **Figure C15: Hedonic Occurrences**
  - **Figure C16: Escape from Normality-Mental**
  - **Figure C17: Escape from Normality-Social**

- **Luxury Depiction.**
  - **Figure C18: Luxurious Consumption**

- **Q-Sample as Ordered within VQmethod Software**
  - **Figure C19: Numbered Expressions**

Photo TP – 2
https://tepamuescape.co.nz/gallery

Photo TPM – 2
https://www.pavilionshotels.com/mongolia/

Photo AE – 8
https://www.amazingescapes.ch/gallery

Photo DTH – 7
https://via.eviivo.com/DrmctchrTpHtl59030

Photo PBC – 2
https://paperbarkcamp.com.au/originalsafari-tent/

Photo DTH – 5
http://www.dreamcatchertipihotel.com/aboutdreamcatcher#ations

Figure: C1

Photo TC - 4
https://thecamp.co.nz/accommodation/glamping/bell-rise/#pid=5

Photo BG – 6
https://bukirk.com.au/gallery/

Photo OA – 3
https://odysseyactivities.com/odysseyporos-eco-glamping.html

Photo BG – 7
https://bukirk.com.au/gallery/

Figure: C2

Photo AE – 3
https://www.amazingescapes.ch/gallery

Photo AE – 1
https://www.amazingescapes.ch/gallery

Photo ME – 1
https://hotels.cloudbeds.com/en/reservation/UPkAPy?ga_sess_id=1965700501.1611043415#checkin=2021-01-

Photo VV – 3
https://www.valleyviews.co.nz/gallery

Figure: C3

Photo TW – 3
https://www.tewepu.co.nz/gallery

Photo CV - 11
https://www.cypressvalley.com/stay/willow

Photo CV – 1
https://www.cypressvalley.com/stay/yoki

Photo CVR – 4
https://chocolatevillage.eu/criollo

Figure: C4

Photo AC – 1
https://autocamp.com/yosemite/

Photo BCR – 3
https://www.brushcreekranch.com/gallery

Photo AC – 2
https://autocamp.com/property/russian-river-premium-airstream-suite/

Photo HR – 7
http://www.hotel-ribno.si/en/glamping-ribno/about-us

Figure: C5

Photo L – 2
https://longitude131.com.au/gallery/

Photo HCER – 1
https://www.hiddencoveecoretreat.com/tented-pool-villa-gallery.html

Photo PAN – 1
https://panhytter.no/en/our-treetop-cabins/

Photo TH – 4
https://www.treehotel.se/en/rooms/the-cabin

Figure: C6

Photo S – 7
https://singita.com/lodge/singita-explore/gallery

Photo BF - 2
https://www.bellfirefarm.com/

Photo BF - 6
https://www.bellfirefarm.com/

Photo UC – 8
www.undercanvas.com/camps/yellowstone/

Figure: C7

Photo S – 5
https://singita.com/lodge/singita-explore

Photo PBC – 5
https://paperbarkcamp.com.au/kingdeluxe-safari-tent/

Photo TP – 4
https://tepamuescape.co.nz/gallery

Photo STC – 11
https://www.sausagetreecamp.com/camp/

Figure: C8

Photo AE – 18
https://www.amazingescapes.ch/gallery

Photo PP – 8
https://www.purepods.com/location/pohue/

Photo SE – 6
https://www.sierraescape.com.au/gallery/

Photo LD – 7
https://www.longlandsdevon.co.uk/glamping-lodges/deck/

Figure: C9

Photo NT – 9
https://www.nordentravel.com/blog/2017/8/22/horse-journey-on-the-grassland

Photo BCR – 20
https://www.brushcreekranch.com/gallery

Photo BCR – 31
https://www.brushcreekranch.com/gallery

Photo SJ – 5
https://thesujanlife.com/jawai

Figure: C10

Figure: C11

Photo OIC – 5
https://orcaislandcabins.com/activities-add-on-tours/

Photo HR – 19
http://www.hotel-ribno.si/en/hotel-ribno/active-hollidays/cycling

Photo TC - 11
https://thecamp.co.nz/accommodation/glamping/safari-tent/#pid=19

Photo BCR – 17
https://www.brushcreekranch.com/gallery

Figure: C12

Photo KL – 7
https://www.kachilodge.com/en

Photo BC – 5
https://wild.bensleycollection.com/

Photo L – 1
https://longitude131.com.au/stay/

Photo S – 1
https://singita.com/lodge/singita-mara-river-tented-camp

Figure: C13

Photo PP – 1
https://www.purepods.com/location/kahutara/

Photo TSEA – 1
https://tosea.net/trip/glamping-the-seas-and-sierras-of-baja-california-sur/

Photo P – 1
https://www.poronui.com/stay/safari-camp/

Photo 4STC – 2
https://www.fourseasons.com/goldentriangle/photos-and-videos/

Photo AC – 4
https://autocamp.com/yosemite/gallery/

Photo AC – 16
https://autocamp.com/russian-river/gallery/

Photo BG – 1
https://bukirk.com.au/gallery/

Photo RF – 4
www.rankinsfarm.co.uk/glamping/

Figure: C14

Photo OA – 10
https://katerinaskouzina.com/greek-cooking-workshop/

Photo CH – 8
https://canvasnorway.com/en/telemark/galleri/

Photo TCL – 11
https://www.threecamellodge.com/dining/

Photo UC – 5
www.undercanvas.com/camps/grand-canyon/

Figure: C15

Photo B – 3
https://bosko.com.co/

Photo LD – 11
https://www.longlandsdevon.co.uk/larder/

Photo PBC – 11
https://paperbarkcamp.com.au/

Photo VV – 10
https://www.valleyviews.co.nz/gallery

Figure: C16

Photo OA – 8
https://odysseyactivities.com/odyssey-poros-wedding-planning.html

Photo TW – 7
https://www.tewepu.co.nz/gallery

Photo NTJG – 4
https://www.nativustulum.com/gallery

Photo CH – 11
https://canvasnorway.com/en/telemark/galleri/

Figure: C17

Photo S – 20
https://singita.com/lodge/sinigta-malilangwe-house/gallery

Photo IER – 6
https://www.ikurangi.com/photo

Photo HC – 13
https://www.hemingways-collection.com/mara/

Photo BCR – 13
https://www.brushcreekranch.com/gallery

Photo STS – 7
https://thesujanlife.com/gallery

Figure: C18

Figure: C19

1 'TP-2.JPG'
2 'OIC-5.JPG'
3 'BF-6.JPG'
4 'AC-4.JPG'
5 '4STC-2.JPG'
6 'OA-8.JPG'
7 'PP-8.JPG'
8 'TH-4.JPG'
9 'AE-1.JPG'
10 'BCR-17.JPG'
11 'HC-13.JPG'
12 'L-1.JPG'
13 'CH-8.JPG'
14 'HCER-1.JPG'
15 'TPM-2-ROT.JPG'
16 'AC-2.JPG'
17 'TC-11.JPG'
18 'S-5.JPG'
19 'BCR-13.JPG'
20 'BG-6.JPG'
21 'NT-9.JPG'
22 'PBC-2-ROT.JPG'
23 'KL-7.PNG'
24 'VV-3.JPG'
25 'STS-7.JPG'
26 'DTH-7.JPG'
27 'BCR-31.JPG'
28 'TC-4.JPG'
29 'TP-4.JPG'
30 'P-1.JPG'
31 'TW-3.JPG'
32 'SJ-5.JPG'
33 'HR-7.JPG'
34 'TCL-11.JPG'
35 'CV-1.JPG'
36 'NTJG-4.JPG'
37 'UC-8.JPG'
38 'OA-3.JPG'
39 'RF-4.JPG'
40 'B-3-ROT.JPG'
41 'S-7.JPG'
42 'DTH-5.JPG'
43 'HR-19.JPG'
44 'BCR-3.JPG'
45 'S-20.JPG'
46 'PBC-5-ROT.JPG'
47 'L-11.JPG'
48 'CH-11.JPG'
49 'CVR-4.JPG'
50 'STC-11.JPG'
51 'AC-1.JPG'
52 'UC-5.JPG'
53 'ME-1.JPG'
54 'PP-1.JPG'
55 'BG-7.JPG'
56 'BCR-20.JPG'
57 'CV-11.JPG'
58 'TSEA-1.JPG'
59 'AE-3.JPG'
60 'AC-16.JPG'
61 'VV-10.JPG'
62 'PAN-1.JPG'
63 'IER-6.JPG'
64 'AE-8.JPG'
65 'TW-7.JPG'
66 'S-1.JPG'
67 'SE-6.JPG'
68 'L-2.JPG'
69 'PBC-11-ROT.JPG'
71
72
73
74
75

Appendix D

Glamper-Entrepreneur Cohort
Q-Technique Output

- **Table D1: Factor Loadings Table.**

- **Analysis Output - Composite Q-sorts.**
  - **Figure D1: Factor E-1**
  - **Figure D2: Factor E-2**
  - **Figure D3: Factor E-3**
  - **Figure D4: Factor E-4**
  - **Figure D5: Factor E-5**

- **Analysis Output – Distinguishing Statements.**
  - **Figure D6: Factor E-1**
  - **Figure D7: Factor E-2**
  - **Figure D8: Factor E-3**
  - **Figure D9: Factor E-4**
  - **Figure D10: Factor E-5**

Glamping Entrepreneur - Q Technique - Loadings Table with Defining Sorts Flagged

Part. No.	Q-sort	Factor Grc	Factor 1	F1	Factor 2	F2	Factor 3	F3	Factor 4	F4	Factor 5	F5
95	P170	F1-1	0.8155	Flagged	0.0749		-0.1263		0.1		0.2894	
40	P77	F1-2	0.7701	Flagged	0.0943		0.2148		-0.0942		0.2766	
60	P107	F1-3	0.7589	Flagged	0.0473		-0.2411		-0.0121		0.2278	
1	P7	F1-4	0.748	Flagged	-0.0177		-0.1126		0.2504		0.3863	
21	P41	F1-5	0.7367	Flagged	-0.098		-0.1289		0.1369		0.394	
112	P203	F1-6	0.732		0.0543		-0.1115		0.4493		0.1815	
55	P101	F1-7	0.7249		-0.1177		0.0519		-0.0714		0.5055	
46	P83	F1-8	0.7114	Flagged	0.2708		-0.1058		-0.1682		0.2586	
17	P32	F1-9	0.7074		0.0518		-0.1749		-0.0429		0.4036	
47	P85	F1-10	0.7029	Flagged	0.0717		0.0204		0.3108		0.347	
25	P49	F1-11	0.7011	Flagged	-0.3392		0.352		0.1211		0.1727	
38	P71	F1-12	0.7004	Flagged	-0.0133		0.0674		0.111		0.2732	
35	P66	F1-13	0.6964		0.1216		0.311		0.4022		0.0593	
34	P63	F1-14	0.6922	Flagged	0.1905		-0.24		0.1911		0.3339	
109	P199	F1-15	0.6865	Flagged	-0.2777		0.1005		0.2429		0.3528	
97	P172	F1-16	0.6848	Flagged	-0.1949		0.1236		0.3297		0.2132	
19	P34	F1-17	0.6756	Flagged	-0.3046		-0.0031		0.318		0.3504	
29	P54	F1-18	0.6733		-0.0984		0.0712		0.1091		0.4541	
49	P94	F1-19	0.6666	Flagged	-0.3168		0.2072		0.2956		0.1549	
5	P15	F1-20	0.6635		0.4117		0.0591		0.2159		-0.0274	
15	P29	F1-21	0.6609	Flagged	-0.0903		0.0353		0.0397		0.3491	
8	P18	F1-22	0.6515		0.2495		-0.0876		0.0021		0.4021	
11	P23	F1-23	0.6498		0.2064		-0.2574		0.233		0.4967	
106	P196	F1-24	0.6436		-0.1947		0.1244		0.207		0.4772	
82	P148	F1-25	0.6314	Flagged	-0.0095		0.2271		0.2629		0.102	
75	P136	F1-26	0.6194	Flagged	-0.3168		0.1194		0.2132		0.2379	
28	P53	F1-27	0.6168		0.4377		0.1422		0.1354		0.1834	
92	P162	F1-28	0.6156		-0.2027		0.0701		0.2602		0.4824	

Table D1

91	P161	F1-29	0.6154		-0.3854	0.1657	0.1592	0.4114
7	P17	F1-30	0.6154		0.1852	-0.1654	0.2634	0.4501
50	P95	F1-31	0.6108	Flagged	-0.2845	0.1657	0.1094	0.3564
64	P113	F1-32	0.6083		-0.3947	0.1142	0.1674	0.4037
12	P24	F1-33	0.6078		-0.0169	-0.1209	0.0386	0.4047
101	P181	F1-34	0.6062		-0.283	0.2799	-0.0798	0.4352
14	P28	F1-35	0.6028	Flagged	-0.1102	0.2333	-0.0207	-0.0258
33	P62	F1-36	0.6022	Flagged	-0.0461	-0.0342	0.1359	0.3793
36	P68	F1-37	0.5906		-0.3673	0.1277	0.2839	0.4124
18	P33	F1-38	0.5886		0.0146	-0.2514	0.3485	0.4612
45	P82	F1-39	0.5847	Flagged	0.2877	-0.2369	0.0562	0.2006
80	P143	F1-40	0.5767		0.4492	0.0305	-0.188	0.3678
83	P151	F1-41	0.5741	Flagged	-0.3726	0.095	0.2456	0.3609
76	P137	F1-42	0.5669		-0.1651	-0.032	0.45	0.4739
94	P169	F1-43	0.5615		-0.3024	-0.0156	0.4551	0.1732
79	P142	F1-44	0.5511	Flagged	-0.3617	-0.1182	0.2294	0.257
103	P188	F1-45	0.5384	Flagged	0.2496	-0.1793	0.2581	0.3585
93	P168	F1-46	0.5346		-0.0475	0.413	0.4196	0.1369
27	P52	F1-47	0.5225		-0.4423	0.0753	0.2665	0.3925
85	P153	F1-48	0.5199		0.1194	-0.1819	0.1691	0.4076
63	P111	F1-49	0.5144	Flagged	-0.0856	0.2028	0.3666	0.3671
87	P157	F1-50	0.5101		-0.364	0.0383	0.0751	0.4478
68	P117	F1-51	0.5082		-0.2086	-0.1907	0.1715	0.4269
65	P114	F1-52	0.505		-0.2022	0.4419	0.4982	0.0941
39	P74	F1-53	0.4861		-0.3401	0.4553	0.0449	0.2768
57	P103	F1-54	0.4768		-0.343	0.266	0.1591	0.4487
77	P140	F1-55	0.4593		0.0773	-0.0864	0.1033	0.3201
26	P50	F1-56	0.4565		0.279	0.4139	0.257	0.1022
96	P171	F1-57	0.4175		0.2759	0.3305	-0.2296	0.2597
88	P158	F1-58	0.397		0.1723	0.2946	0.0796	-0.0415
9	P20	F1-59	0.3576		0.1079	-0.1427	0.0189	0.2718
81	P145	F1-60	0.3539		-0.0335	-0.1486	0.2893	0.2197

111	P202	F1-61	0.3273	0.0935		0.1939		0.1842	0.2758
74	P127	F1-62	0.3232	0.2508		-0.0812		0.0421	0.1515
32	P59	F1-63	0.2906	-0.0494		0.1908		0.0891	0.033
89	P159	F2-1	0.4472	0.7267		-0.2326		0.0184	0.1351
24	P48	F2-2	-0.0463	0.6793	Flagged	-0.1607		-0.2339	0.0922
105	P194	F2-3	0.1623	-0.5869		0.4113		0.0867	0.1711
54	P100	F2-4	0.3843	0.5327	Flagged	-0.2585		-0.3389	-0.0945
30	P56	F2-5	0.4464	0.4886		-0.1422		0.1184	0.4084
104	P193	F2-6	0.4695	0.4868		-0.34		0.1836	0.2467
42	P79	F2-7	0.302	0.4565		0.1757		-0.0703	0.288
86	P156	F2-8	0.1347	0.4408		0.0116		0.3163	0.2869
13	P25	F2-9	0.2811	0.403		0.0049		-0.1905	0.1143
37	P70	F2-10	0.1073	0.3563		0.2639		0.2424	0.2551
72	P125	F3-1	0.1381	0.2093		0.6792	Flagged	-0.1566	-0.1644
31	P58	F3-2	-0.1634	0.2671		0.652	Flagged	-0.1532	-0.0393
58	P104	F3-3	0.2781	0.1699		0.5874		0.4811	0.1382
73	P126	F3-4	0.2203	-0.2018		0.5473	Flagged	0.1851	0.1362
67	P116	F3-5	-0.2031	0.395		0.5457	Flagged	-0.0247	0.2654
56	P102	F3-6	-0.0789	0.091		0.5433	Flagged	-0.0019	-0.0523
41	P78	F3-7	-0.2127	0.1054		0.4966		0.0416	0.0124
90	P160	F3-8	0.3236	0.0183		0.4957		-0.0953	0.3439
100	P180	F3-9	0.2854	-0.0071		0.4868		0.4234	0.3038
84	P152	F3-10	0.2339	0.0461		0.4635		-0.1532	0.2193
4	P13	F3-11	0.2851	0.0291		0.3855		-0.0955	0.2655
62	P109	F3-12	0.1711	0.1968		0.3301		0.1337	0.2327
108	P198	F3-13	0.3038	-0.046		0.3136		-0.0416	0.2071
71	P121	F3-14	0.2542	0.0548		0.2858		0.274	0.2853
2	P9	F4-1	0.0709	0.3218		0.099		-0.5664	Flagged -0.1942
20	P40	F4-2	0.2988	-0.1475		-0.065		0.5398	0.4636
99	P178	F4-3	0.4795	-0.2206		-0.0059		0.5191	0.4756
98	P175	F4-4	0.0778	0.157		-0.0263		0.5159	Flagged 0.3916
10	P22	F4-5	0.3428	-0.1816		0.2912		0.5151	Flagged 0.3229

16	P31	F4-6	0.1789	0.1641	0.1212	0.5029	Flagged	-0.0533
3	P10	F4-7	0.464	-0.0324	0.1244	0.5004		0.3393
43	P80	F4-8	0.3482	0.332	0.1163	0.4963		0.0644
70	P119	F4-9	0.3726	0.1727	0.3103	0.4962		0.2357
102	P183	F4-10	0.2855	0.4047	-0.2538	0.4551		-0.0799
6	P16	F4-11	0.3305	0.3429	0.2476	0.4388		0.1315
53	P99	F4-12	0.1868	0.3526	-0.0066	0.3723		0.2047
51	P97	F4-13	-0.0887	-0.0677	-0.0914	0.1978		0.1582
107	P197	F5-1	0.4331	0.0625	-0.0804	0.3324		0.6892
78	P141	F5-2	0.378	-0.3227	-0.0243	0.2414		0.6461 Flagged
66	P115	F5-3	0.4653	-0.219	-0.0587	0.4249		0.5744
61	P108	F5-4	0.2212	0.2596	0.1469	0.2763		0.5718 Flagged
69	P118	F5-5	0.3549	0.0837	0.0687	0.3582		0.5312 Flagged
52	P98	F5-6	0.4467	-0.2653	-0.045	0.3932		0.4862
44	P81	F5-7	0.4586	0.2291	-0.0708	0.3242		0.4761
48	P89	F5-8	0.2855	0.2264	-0.0407	0.1325		0.4434
110	P200	F5-9	0.4253	0.0333	0.088	0.3942		0.443
22	P42	F5-10	0.4169	0.2964	0.0941	-0.0603		0.4306
23	P47	F5-11	0.4034	0.2383	-0.0948	0.2881		0.4261
59	P105	F5-12	0.2126	0.2105	0.032	0.3637		0.3891

Composite Q sort for Factor 1

-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6	7	8
10 • BCR-17 • Outdoor • Nature-Mental • Man flyfishing in river	21 • NT-9 • Outdoor • Nature-Social • Horseriding in wilderness	27 • BCR-31 • Outdoor • Nature-Social • Couple walking in fields	45 • S-20 • Luxury • Consumption • Drinks (g&t) on the plains	34 • TCL-11 • Congruence • Hedonic • Social dinner in wilderness	4 • AC-4 • Typological • Camping ground • Many Airstreams	49 • CVR-4 • Material • Treehouse-Pods • Raised gable Pod with deck	62 • PAN-1 • Material • Bespoke abode • A-frame Pod on Stilts	23 • KL-7 • Typological • Boutique resort • Dome resort on ice plain	5 • 4STC-2 • Typological • Wilderness-NP • Tent obsured by rainforest	37 • UC-8 • Outdoor • Camping • Campfire wood by tents	42 • DTH-5 • Material • Traditional tent • Comfortable bed	38 • OA-3 • Material • Bell tents • Bell Tent in Orchard	14 • HCER-1 • Material • Bespoke abode • Large bespoke tent in bush	1 • TP-2 • Material • Traditional tent • Safari lodge tent
6 • OA-8 • Congruence • Escape-Social • Wedding couple	63 • IER-6 • Luxury • Consumption • Couple enjoying meal	41 • S-7 • Outdoor • Camping • Camp Cooking on Barbecue	48 • CH-11 • Congruence • Escape-Social • Aerial view water firepit	11 • HC-13 • Luxury • Consumption • Serving people at campfire	54 • PP-1 • Typological • Wilderness-NP • Glass Pod in countryside	39 • RF-4 • Typological • Camping grounds • Many curved timber Pods	46 • PBC-5 • Outdoor • Hotel • Dark Hotel Styled Interior	58 • TSEA-11 • Typological • Wilderness-NP • Wall tents line up on beach	40 • B-3 • Congruence • Escape-Mental • Looking out from Dome	18 • S-5 • Outdoor • Hotel • Designer appointed interior	69 • PBC-11 • Congruence • Escape-Mental • Enjoying reading inside	28 • TC-4 • Material • Bell tents • Inside double Bell tent	20 • BG-6 • Material • Bell tents • Front view Lotus Belle tent	22 • PBC-2 • Material • Traditional tent • Cosy bed in Safari tent
19 • BCR-13 • Luxury • Consumption • Rich chocolate dessert	43 • HR-19 • Outdoor • Nature-Mental • Lone cyclist enjoying view	56 • BCR-20 • Outdoor • Nature-Social • Two men fishing in a boat	17 • TC-11 • Outdoor • Nature-Mental • Doing yoga beside lake	47 • LD-11 • Congruence • Escape-Mental • Person in hammock in	7 • PP-8 • Outdoor • Alfresco • Deckchair + amazing view	30 • P-1 • Typological • Wilderness-NP • Tent in bush beside river	70 • AE-18 • Outdoor • Alfresco • Outdoor lounge in desert	3 • BF-6 • Outdoor • Camping • Women at fire near Tipi	72 • BG-1 • Typological • Camping grounds • Tents around circlular road	26 • DTH-7 • Material • Traditional tent • Closeup of Tipi in	12 • L-1 • Typological • Boutique resort • Resort camp at Ayers Rock	59 • AE-3 • Material • Domed Shape • Bubble-tent interior	64 • AE-8 • Material • Traditional tent • Luxurious Yurt	24 • VV-3 • Material • Domed Shape • Bed inside Geodesic Dome
	75 • OA-10 • Congruence • Hedonic • Ladies doing cooking class	32 • SJ-5 • Outdoor • Nature-Social • Couple cycling in wilderness	36 • NTJG-4 • Congruence • Escape-Social • Social yoga group at lake	25 • STS-7 • Outdoor • Camping • Food service in Raj style	61 • VV-10 • Congruence • Escape-Mental • Girl on Cape Cod Chair	8 • TH-4 • Material • Bespoke abode • Modern treehouse in	31 • TW-3 • Material • Treehouse-Pods • Curved pods with hot-tub	15 • TPM-2 • Material • Traditional tent • Traditional Ger	33 • HR-7 • Material • Cabins+Wheeled • Looking in a gabled Pod	66 • S-1 • Typological • Boutique Resort • Inside Luxurious	68 • L-2 • Material • Bespoke abode • Front view bespoke tent	53 • ME-1 • Material • Domed Shape • Lit up Dome in bush	55 • BG-7 • Material • Bell tents • Plain Bed inside Lotus-Belle	
			2 • OIC-5 • Outdoor • Nature-Mental • Woman viewing fiord	16 • AC-2 • Material • Cabins+Wheeled • Inside fitted out Airstream	44 • BCR-3 • Material • Cabins + Wheeled • Small log-cabin	57 • CV-11 • Material • Treehouse-Pods • Green interior of	51 • AC-1 • Material • Cabins + Wheeled • Airstream in	67 • SE-6 • Outdoor • Alfresco • Egg bath on deck with view	52 • UC-5 • Congruence • Hedonic • Couple on deck with drink	9 • AE-1 • Material • Dome Shapes • Bubbletent closeup	50 • STC-11 • Outdoor • Hotel • Interior bathroom in tent			
					74 • BF-2 • Outdoor • Camping • Quirky outhouse at night	71 • BC-5 • Typological • Boutique Resort • Restaurant area of Resort	29 • TP-4 • Outdoor • Hotel • Wine bottle + wood burner	13 • CH-8 • Congruence • Hedonic • Couple in baths at lake	60 • AC-16 • Typological • Camping grounds • Many wall tents +					
						73 • LD-7 • Outdoor • Alfresco • Devonshire tea on deck	35 • CV-1 • Material • Treehouse-Pods • Treehouse on large tree	65 • TW-7 • Congruence • Escape-Social • Hot-tub with a view						

E-1-IV

E-1-III

E-1-II

E-1-I

Figure D1

Composite Q sort for Factor 2

-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6	7	8
58 • TSEA-11 • Typological • Wilderness-NP • Wall tents line up on beach	8 • TH-4 • Material • Bespoke abode • Modern treehouse in	16 • AC-2 • Material • Cabins+Wheeled • Inside fitted out Airstream	72 • BG-1 • Typological • Camping grounds • Tents around circlular road	40 • B-3 • Congruence • Escape-Mental • Looking out from Dome	7 • PP-8 • Outdoor • Alfresco • Deckchair + amazing view	10 • BCR-17 • Outdoor • Nature-Mental • Man flyfishing in river	43 • HR-19 • Outdoor • Nature-Mental • Lone cyclist enjoying view	1 • TP-2 • Material • Traditional tent • Safari lodge tent	64 • AE-8 • Material • Traditional tent • Luxurious Yurt	18 • S-5 • Outdoor • Hotel • Designer appointed interior	42 • DTH-5 • Material • Traditional tent • Comfortable bed	29 • TP-4 • Outdoor • Hotel • Wine bottle + wood burner	25 • STS-7 • Outdoor • Camping • Food service in Raj style	46 • PBC-5 • Outdoor • Hotel • Dark Hotel Styled Interior
33 • HR-7 • Material • Cabins+Wheeled • Looking in a gabled Pod	62 • PAN-1 • Material • Bespoke abode • A-frame Pod on Stilts	9 • AE-1 • Material • Dome Shapes • Bubbletent closeup	51 • AC-1 • Material • Cabins + Wheeled • Airstream in	31 • TW-3 • Material • Treehouse-Pods • Curved pods with hot-tub	47 • LD-11 • Congruence • Escape-Mental • Person in hammock in	3 • BF-6 • Outdoor • Camping • Women at fire near Tipi	2 • OIC-5 • Outdoor • Nature-Mental • Woman viewing fiord	48 • CH-11 • Congruence • Escape-Social • Aerial view water firepit	14 • HCER-1 • Material • Bespoke abode • Large bespoke tent in bush	50 • STC-11 • Outdoor • Hotel • Interior bathroom in tent	12 • L-1 • Typological • Boutique resort • Resort camp at Ayers Rock	68 • L-2 • Material • Bespoke abode • Front view bespoke tent	5 • 4STC-2 • Typological • Wilderness-NP • Tent obsured by rainforest	66 • S-1 • Typological • Boutique Resort • Inside Luxurious
4 • AC-4 • Typological • Camping ground • Many Airstreams	39 • RF-4 • Typological • Camping grounds • Many curved timber Pods	57 • CV-11 • Material • Treehouse-Pods • Green interior of	59 • AE-3 • Material • Domed Shape • Bubble-tent interior	74 • BF-2 • Outdoor • Camping • Quirky outhouse at night	55 • BG-7 • Material • Bell tents • Plain Bed inside Lotus-Belle	65 • TW-7 • Congruence • Escape-Social • Hot-tub with a view	63 • IER-6 • Luxury • Consumption • Couple enjoying meal	32 • SJ-5 • Outdoor • Nature-Social • Couple cycling in wilderness	69 • PBC-11 • Congruence • Escape-Mental • Enjoying reading inside	27 • BCR-31 • Outdoor • Nature-Social • Couple walking in fields	67 • SE-6 • Outdoor • Alfresco • Egg bath on deck with view	36 • NTJG-4 • Congruence • Escape-Social • Social yoga group at lake	13 • CH-8 • Congruence • Hedonic • Couple in baths at lake	11 • HC-13 • Luxury • Consumption • Serving people at campfire
	54 • PP-1 • Typological • Wilderness-NP • Glass Pod in countryside	53 • ME-1 • Material • Domed Shape • Lit up Dome in bush	49 • CVR-4 • Material • Treehouse-Pods • Raised gable Pod with deck	6 • OA-8 • Congruence • Escape-Social • Wedding couple	44 • BCR-3 • Material • Cabins + Wheeled • Small log-cabin	26 • DTH-7 • Material • Traditional tent • Closeup of Tipi in	75 • OA-10 • Congruence • Hedonic • Ladies doing cooking class	41 • S-7 • Outdoor • Camping • Camp Cooking on Barbecue	21 • NT-9 • Outdoor • Nature-Social • Horseriding in wilderness	70 • AE-18 • Outdoor • Alfresco • Outdoor lounge in desert	60 • AC-16 • Typological • Camping grounds • Many wall tents +	45 • S-20 • Luxury • Consumption • Drinks (g&t) on the plains	34 • TCL-11 • Congruence • Hedonic • Social dinner in wilderness	
			20 • BG-6 • Material • Bell tents • Front view Lotus Belle tent	35 • CV-1 • Material • Treehouse-Pods • Treehouse on large tree	73 • LD-7 • Outdoor • Alfresco • Devonshire tea on deck	38 • OA-3 • Material • Bell tents • Bell Tent in Orchard	28 • TC-4 • Material • Bell tents • Inside double Bell tent	52 • UC-5 • Congruence • Hedonic • Couple on deck with drink	37 • UC-8 • Outdoor • Camping • Campfire wood by tents	19 • BCR-13 • Luxury • Consumption • Rich chocolate dessert	22 • PBC-2 • Material • Traditional tent • Cosy bed in Safari tent			
					15 • TPM-2 • Material • Traditional tent • Traditional Ger	56 • BCR-20 • Outdoor • Nature-Social • Two men fishing in a boat	71 • BC-5 • Typological • Boutique Resort • Restaurant area of Resort	30 • P-1 • Typological • Wilderness-NP • Tent in bush beside river	17 • TC-11 • Outdoor • Nature-Mental • Doing yoga beside lake					
						23 • KL-7 • Typological • Boutique resort • Dome resort on ice plain	24 • VV-3 • Material • Domed Shape • Bed inside Geodesic Dome	61 • VV-10 • Congruence • Escape-Mental • Girl on Cape Cod Chair						

E-2-IV

E-2-III

E-2-II

E-2-I

Figure D2

Composite Q sort for Factor 3

-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6	7	8
71 • BC-5 • Typological • Boutique Resort • Restaurant area of Resort	37 • UC-8 • Outdoor • Camping • Campfire wood by tents	25 • STS-7 • Outdoor • Camping • Food service in Raj style	60 • AC-16 • Typological • Camping grounds • Many wall tents +	50 • STC-11 • Outdoor • Hotel • Interior bathroom in tent	59 • AE-3 • Material • Domed Shape • Bubble-tent interior	18 • S-5 • Outdoor • Hotel • Designer appointed interior	65 • TW-7 • Congruence • Escape-Social • Hot-tub with a view	40 • B-3 • Congruence • Escape-Mental • Looking out from Dome	28 • TC-4 • Material • Bell tents • Inside double Bell tent	64 • AE-8 • Material • Traditional tent • Luxurious Yurt	15 • TPM-2 • Material • Traditional tent • Traditional Ger	2 • OIC-5 • Outdoor • Nature-Mental • Woman viewing fiord	41 • S-7 • Outdoor • Camping • Camp Cooking on Barbecue	27 • BCR-31 • Outdoor • Nature-Social • Couple walking in fields
75 • OA-10 • Congruence • Hedonic • Ladies doing cooking class	6 • OA-8 • Congruence • Escape-Social • Wedding couple	4 • AC-4 • Typological • Camping ground • Many Airstreams	36 • NTJG-4 • Congruence • Escape-Social • Social yoga group at lake	9 • AE-1 • Material • Dome Shapes • Bubbletent closeup	57 • CV-11 • Material • Treehouse-Pods • Green interior of	22 • PBC-2 • Material • Traditional tent • Cosy bed in Safari tent	49 • CVR-4 • Material • Treehouse-Pods • Raised gable Pod with deck	8 • TH-4 • Material • Bespoke abode • Modern treehouse in	30 • P-1 • Typological • Wilderness-NP • Tent in bush beside river	74 • BF-2 • Outdoor • Camping • Quirky outhouse at night	52 • UC-5 • Congruence • Hedonic • Couple on deck with drink	32 • SJ-5 • Outdoor • Nature-Social • Couple cycling in wilderness	54 • PP-1 • Typological • Wilderness-NP • Glass Pod in countryside	10 • BCR-17 • Outdoor • Nature-Mental • Man flyfishing in river
66 • S-1 • Typological • Boutique Resort • Inside Luxurious	46 • PBC-5 • Outdoor • Hotel • Dark Hotel Styled Interior	19 • BCR-13 • Luxury • Consumption • Rich chocolate dessert	14 • HCER-1 • Material • Bespoke abode • Large bespoke tent in bush	63 • IER-6 • Luxury • Consumption • Couple enjoying meal	58 • TSEA-11 • Typological • Wilderness-NP • Wall tents line up on beach	26 • DTH-7 • Material • Traditional tent • Closeup of Tipi in	69 • PBC-11 • Congruence • Escape-Mental • Enjoying reading inside	47 • LD-11 • Congruence • Escape-Mental • Person in hammock in	24 • VV-3 • Material • Domed Shape • Bed inside Geodesic Dome	17 • TC-11 • Outdoor • Nature-Mental • Doing yoga beside lake	43 • HR-19 • Outdoor • Nature-Mental • Lone cyclist enjoying view	56 • BCR-20 • Outdoor • Nature-Social • Two men fishing in a boat	73 • LD-7 • Outdoor • Alfresco • Devonshire tea on deck	3 • BF-6 • Outdoor • Camping • Women at fire near Tipi
	39 • RF-4 • Typological • Camping grounds • Many curved timber Pods	16 • AC-2 • Material • Cabins+Wheeled • Inside fitted out Airstream	29 • TP-4 • Outdoor • Hotel • Wine bottle + wood burner	67 • SE-6 • Outdoor • Alfresco • Egg bath on deck with view	51 • AC-1 • Material • Cabins + Wheeled • Airstream in	20 • BG-6 • Material • Bell tents • Front view Lotus Belle tent	23 • KL-7 • Typological • Boutique resort • Dome resort on ice plain	55 • BG-7 • Material • Bell tents • Plain Bed inside Lotus-Belle	35 • CV-1 • Material • Treehouse-Pods • Treehouse on large tree	61 • VV-10 • Congruence • Escape-Mental • Girl on Cape Cod Chair	5 • 4STC-2 • Typological • Wilderness-NP • Tent obsured by rainforest	1 • TP-2 • Material • Traditional tent • Safari lodge tent	7 • PP-8 • Outdoor • Alfresco • Deckchair + amazing view	
			31 • TW-3 • Material • Treehouse-Pods • Curved pods with hot-tub	72 • BG-1 • Typological • Camping grounds • Tents around circular road	68 • L-2 • Material • Bespoke abode • Front view bespoke tent	70 • AE-18 • Outdoor • Alfresco • Outdoor lounge in desert	53 • ME-1 • Material • Domed Shape • Lit up Dome in bush	13 • CH-8 • Congruence • Hedonic • Couple in baths at lake	42 • DTH-5 • Material • Traditional tent • Comfortable bed	21 • NT-9 • Outdoor • Nature-Social • Horseriding in wilderness	11 • HC-13 • Luxury • Consumption • Serving people at campfire			
					12 • L-1 • Typological • Boutique resort • Resort camp at Ayers Rock	34 • TCL-11 • Congruence • Hedonic • Social dinner in wilderness	48 • CH-11 • Congruence • Escape-Social • Aerial view water firepit	62 • PAN-1 • Material • Bespoke abode • A-frame Pod on Stilts	38 • OA-3 • Material • Bell tents • Bell Tent in Orchard					
						44 • BCR-3 • Material • Cabins + Wheeled • Small log-cabin	45 • S-20 • Luxury • Consumption • Drinks (g&t) on the plains	33 • HR-7 • Material • Cabins+Wheeled • Looking in a gabled Pod						

E-3-IV

E-3-III

E-3-II

E-3-I

Figure D3

Composite Q sort for Factor 4

-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6	7	8
26 • DTH-7 • Material • Traditional tent • Closeup of Tipi in	32 • SJ-5 • Outdoor • Nature-Social • Couple cycling in wilderness	37 • UC-8 • Outdoor • Camping • Campfire wood by tents	30 • P-1 • Typological • Wilderness-NP • Tent in bush beside river	3 • BF-6 • Outdoor • Camping • Women at fire near Tipi	11 • HC-13 • Luxury • Consumption • Serving people at campfire	23 • KL-7 • Typological • Boutique resort • Dome resort on ice plain	14 • HCER-1 • Material • Bespoke abode • Large bespoke tent in bush	4 • AC-4 • Typological • Camping ground • Many Airstreams	39 • RF-4 • Typological • Camping grounds • Many curved timber Pods	67 • SE-6 • Outdoor • Alfresco • Egg bath on deck with view	40 • B-3 • Congruence • Escape-Mental • Looking out from Dome	53 • ME-1 • Material • Domed Shape • Lit up Dome in bush	59 • AE-3 • Material • Domed Shape • Bubble-tent interior	62 • PAN-1 • Material • Bespoke abode • A-frame Pod on Stilts
6 • OA-8 • Congruence • Escape-Social • Wedding couple	10 • BCR-17 • Outdoor • Nature-Mental • Man flyfishing in river	36 • NTJG-4 • Congruence • Escape-Social • Social yoga group at lake	17 • TC-11 • Outdoor • Nature-Mental • Doing yoga beside lake	15 • TPM-2 • Material • Traditional tent • Traditional Ger	71 • BC-5 • Typological • Boutique Resort • Restaurant area of Resort	56 • BCR-20 • Outdoor • Nature-Social • Two men fishing in a boat	24 • VV-3 • Material • Domed Shape • Bed inside Geodesic Dome	48 • CH-11 • Congruence • Escape-Social • Aerial view water firepit	69 • PBC-11 • Congruence • Escape-Mental • Enjoying reading inside	1 • TP-2 • Material • Traditional tent • Safari lodge tent	68 • L-2 • Material • Bespoke abode • Front view bespoke tent	50 • STC-11 • Outdoor • Hotel • Interior bathroom in tent	65 • TW-7 • Congruence • Escape-Social • Hot-tub with a view	54 • PP-1 • Typological • Wilderness-NP • Glass Pod in countryside
19 • BCR-13 • Luxury • Consumption • Rich chocolate dessert	41 • S-7 • Outdoor • Camping • Camp Cooking on Barbecue	21 • NT-9 • Outdoor • Nature-Social • Horseriding in wilderness	2 • OIC-5 • Outdoor • Nature-Mental • Woman viewing fiord	29 • TP-4 • Outdoor • Hotel • Wine bottle + wood burner	43 • HR-19 • Outdoor • Nature-Mental • Lone cyclist enjoying view	20 • BG-6 • Material • Bell tents • Front view Lotus Belle tent	7 • PP-8 • Outdoor • Alfresco • Deckchair + amazing view	73 • LD-7 • Outdoor • Alfresco • Devonshire tea on deck	18 • S-5 • Outdoor • Hotel • Designer appointed interior	5 • 4STC-2 • Typological • Wilderness-NP • Tent obsured by rainforest	35 • CV-1 • Material • Treehouse-Pods • Treehouse on large tree	31 • TW-3 • Material • Treehouse-Pods • Curved pods with hot-tub	66 • S-1 • Typological • Boutique Resort • Inside Luxurious	8 • TH-4 • Material • Bespoke abode • Modern treehouse in
	60 • AC-16 • Typological • Camping grounds • Many wall tents +	25 • STS-7 • Outdoor • Camping • Food service in Raj style	75 • OA-10 • Congruence • Hedonic • Ladies doing cooking class	42 • DTH-5 • Material • Traditional tent • Comfortable bed	27 • BCR-31 • Outdoor • Nature-Social • Couple walking in fields	58 • TSEA-11 • Typological • Wilderness-NP • Wall tents line up on beach	28 • TC-4 • Material • Bell tents • Inside double Bell tent	13 • CH-8 • Congruence • Hedonic • Couple in baths at lake	44 • BCR-3 • Material • Cabins + Wheeled • Small log-cabin	70 • AE-18 • Outdoor • Alfresco • Outdoor lounge in desert	72 • BG-1 • Typological • Camping grounds • Tents around circular road	9 • AE-1 • Material • Dome Shapes • Bubbletent closeup	49 • CVR-4 • Material • Treehouse-Pods • Raised gable Pod with deck	
			52 • UC-5 • Congruence • Hedonic • Couple on deck with drink	55 • BG-7 • Material • Bell tents • Plain Bed inside Lotus-Belle	63 • IER-6 • Luxury • Consumption • Couple enjoying meal	34 • TCL-11 • Congruence • Hedonic • Social dinner in wilderness	38 • OA-3 • Material • Bell tents • Bell Tent in Orchard	16 • AC-2 • Material • Cabins+Wheeled • Inside fitted out Airstream	22 • PBC-2 • Material • Traditional tent • Cosy bed in Safari tent	74 • BF-2 • Outdoor • Camping • Quirky outhouse at night	33 • HR-7 • Material • Cabins+Wheeled • Looking in a gabled Pod			
					61 • VV-10 • Congruence • Escape-Mental • Girl on Cape Cod Chair	45 • S-20 • Luxury • Consumption • Drinks (g&t) on the plains	12 • L-1 • Typological • Boutique resort • Resort camp at Ayers Rock	46 • PBC-5 • Outdoor • Hotel • Dark Hotel Styled Interior	51 • AC-1 • Material • Cabins + Wheeled • Airstream in					
						57 • CV-11 • Material • Treehouse-Pods • Green interior of	47 • LD-11 • Congruence • Escape-Mental • Person in hammock in	64 • AE-8 • Material • Traditional tent • Luxurious Yurt						

E-4-IV

E-4-III

E-4-II

E-4-I

Figure D4

Composite Q sort for Factor 5

-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6	7	8
41 • S-7 • Outdoor • Camping • Camp Cooking on Barbecue	32 • SJ-5 • Outdoor • Nature-Social • Couple cycling in wilderness	21 • NT-9 • Outdoor • Nature-Social • Horseriding in wilderness	71 • BC-5 • Typological • Boutique Resort • Restaurant area of Resort	57 • CV-11 • Material • Treehouse-Pods • Green interior of	26 • DTH-7 • Material • Traditional tent • Closeup of Tipi in	56 • BCR-20 • Outdoor • Nature-Social • Two men fishing in a boat	38 • OA-3 • Material • Bell tents • Bell Tent in Orchard	54 • PP-1 • Typological • Wilderness-NP • Glass Pod in countryside	37 • UC-8 • Outdoor • Camping • Campfire wood by tents	30 • P-1 • Typological • Wilderness-NP • Tent in bush beside river	53 • ME-1 • Material • Domed Shape • Lit up Dome in bush	1 • TP-2 • Material • Traditional tent • Safari lodge tent	35 • CV-1 • Material • Treehouse-Pods • Treehouse on large tree	8 • TH-4 • Material • Bespoke abode • Modern treehouse in
75 • OA-10 • Congruence • Hedonic • Ladies doing cooking class	19 • BCR-13 • Luxury • Consumption • Rich chocolate dessert	29 • TP-4 • Outdoor • Hotel • Wine bottle + wood burner	74 • BF-2 • Outdoor • Camping • Quirky outhouse at night	10 • BCR-17 • Outdoor • Nature-Mental • Man flyfishing in river	17 • TC-11 • Outdoor • Nature-Mental • Doing yoga beside lake	11 • HC-13 • Luxury • Consumption • Serving people at campfire	60 • AC-16 • Typological • Camping grounds • Many wall tents +	4 • AC-4 • Typological • Camping ground • Many Airstreams	9 • AE-1 • Material • Dome Shapes • Bubbletent closeup	24 • VV-3 • Material • Domed Shape • Bed inside Geodesic Dome	49 • CVR-4 • Material • Treehouse-Pods • Raised gable Pod with deck	58 • TSEA-11 • Typological • Wilderness-NP • Wall tents line up on beach	23 • KL-7 • Typological • Boutique resort • Dome resort on ice plain	5 • 4STC-2 • Typological • Wilderness-NP • Tent obsured by rainforest
6 • OA-8 • Congruence • Escape-Social • Wedding couple	45 • S-20 • Luxury • Consumption • Drinks (g&t) on the plains	43 • HR-19 • Outdoor • Nature-Mental • Lone cyclist enjoying view	52 • UC-5 • Congruence • Hedonic • Couple on deck with drink	3 • BF-6 • Outdoor • Camping • Women at fire near Tipi	61 • VV-10 • Congruence • Escape-Mental • Girl on Cape Cod Chair	7 • PP-8 • Outdoor • Alfresco • Deckchair + amazing view	33 • HR-7 • Material • Cabins+Wheeled • Looking in a gabled Pod	68 • L-2 • Material • Bespoke abode • Front view bespoke tent	51 • AC-1 • Material • Cabins + Wheeled • Airstream in	62 • PAN-1 • Material • Bespoke abode • A-frame Pod on Stilts	42 • DTH-5 • Material • Traditional tent • Comfortable bed	59 • AE-3 • Material • Domed Shape • Bubble-tent interior	12 • L-1 • Typological • Boutique resort • Resort camp at Ayers Rock	14 • HCER-1 • Material • Bespoke abode • Large bespoke tent in bush
	63 • IER-6 • Luxury • Consumption • Couple enjoying meal	27 • BCR-31 • Outdoor • Nature-Social • Couple walking in fields	47 • LD-11 • Congruence • Escape-Mental • Person in hammock in	16 • AC-2 • Material • Cabins+Wheeled • Inside fitted out Airstream	48 • CH-11 • Congruence • Escape-Social • Aerial view water firepit	46 • PBC-5 • Outdoor • Hotel • Dark Hotel Styled Interior	65 • TW-7 • Congruence • Escape-Social • Hot-tub with a view	34 • TCL-11 • Congruence • Hedonic • Social dinner in wilderness	28 • TC-4 • Material • Bell tents • Inside double Bell tent	20 • BG-6 • Material • Bell tents • Front view Lotus Belle tent	66 • S-1 • Typological • Boutique Resort • Inside Luxurious	22 • PBC-2 • Material • Traditional tent • Cosy bed in Safari tent	18 • S-5 • Outdoor • Hotel • Designer appointed interior	
			36 • NTJG-4 • Congruence • Escape-Social • Social yoga group at lake	2 • OIC-5 • Outdoor • Nature-Mental • Woman viewing fiord	13 • CH-8 • Congruence • Hedonic • Couple in baths at lake	73 • LD-7 • Outdoor • Alfresco • Devonshire tea on deck	15 • TPM-2 • Material • Traditional tent • Traditional Ger	69 • PBC-11 • Congruence • Escape-Mental • Enjoying reading inside	67 • SE-6 • Outdoor • Alfresco • Egg bath on deck with view	70 • AE-18 • Outdoor • Alfresco • Outdoor lounge in desert	25 • STS-7 • Outdoor • Camping • Food service in Raj style			
					55 • BG-7 • Material • Bell tents • Plain Bed inside Lotus-Belle	39 • RF-4 • Typological • Camping grounds • Many curved timber Pods	50 • STC-11 • Outdoor • Hotel • Interior bathroom in tent	31 • TW-3 • Material • Treehouse-Pods • Curved pods with hot-tub	72 • BG-1 • Typological • Camping grounds • Tents around circlular road					
						40 • B-3 • Congruence • Escape-Mental • Looking out from Dome	64 • AE-8 • Material • Traditional tent • Luxurious Yurt	44 • BCR-3 • Material • Cabins + Wheeled • Small log-cabin						

E-5-IV

E-5-III

E-5-II

E-5-I

Figure D5

Composite Q sort for Factor 1

-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6	7	8
10 • BCR-17 • Outdoor • Nature-Mental • Man flyfishing in river	21 • NT-9 • Outdoor • Nature-Social • Horseriding in wilderness	27 • BCR-31 • Outdoor • Nature-Social • Couple walking in fields	45 • S-20 • Luxury • Consumption • Drinks (g&t) on the plains	34 • TCL-11 • Congruence • Hedonic • Social dinner in wilderness	4 • AC-4 • Typological • Camping ground • Many Airstreams	49 • CVR-4 • Material • Treehouse-Pods • Raised gable Pod with deck	62 • PAN-1 • Material • Bespoke abode • A-frame Pod on Stilts	23 • KL-7 • Typological • Boutique resort • Dome resort on ice plain	5 • 4STC-2 • Typological • Wilderness-NP • Tent obsured by rainforest	37 • UC-8 • Outdoor • Camping • Campfire wood by tents	42 • DTH-5 • Material • Traditional tent • Comfortable bed	38 • OA-3 • Material • Bell tents • Bell Tent in Orchard	14 • HCER-1 • Material • Bespoke abode • Large bespoke tent in bush	1 • TP-2 • Material • Traditional tent • Safari lodge tent
6 • OA-8 • Congruence • Escape-Social • Wedding couple	63 • IER-6 • Luxury • Consumption • Couple enjoying meal	41 • S-7 • Outdoor • Camping • Camp Cooking on Barbecue	48 • CH-11 • Congruence • Escape-Social • Aerial view water firepit	11 • HC-13 • Luxury • Consumption • Serving people at campfire	54 • PP-1 • Typological • Wilderness-NP • Glass Pod in countryside	39 • RF-4 • Typological • Camping grounds • Many curved timber Pods	46 • PBC-5 • Outdoor • Hotel • Dark Hotel Styled Interior	58 • TSEA-11 • Typological • Wilderness-NP • Wall tents line up on beach	40 • B-3 • Congruence • Escape-Mental • Looking out from Dome	18 • S-5 • Outdoor • Hotel • Designer appointed interior	69 • PBC-11 • Congruence • Escape-Mental • Enjoying reading inside	28 • TC-4 • Material • Bell tents • Inside double Bell tent	20 • BG-6 • Material • Bell tents • Front view Lotus Belle tent	22 • PBC-2 • Material • Traditional tent • Cosy bed in Safari tent
19 • BCR-13 • Luxury • Consumption • Rich chocolate dessert	43 • HR-19 • Outdoor • Nature-Mental • Lone cyclist enjoying view	56 • BCR-20 • Outdoor • Nature-Social • Two men fishing in a boat	17 • TC-11 • Outdoor • Nature-Mental • Doing yoga beside lake	47 • LD-11 • Congruence • Escape-Mental • Person in hammock in	7 • PP-8 • Outdoor • Alfresco • Deckchair + amazing view	30 • P-1 • Typological • Wilderness-NP • Tent in bush beside river	70 • AE-18 • Outdoor • Alfresco • Outdoor lounge in desert	3 • BF-6 • Outdoor • Camping • Women at fire near Tipi	72 • BG-1 • Typological • Camping grounds • Tents around circlular road	26 • DTH-7 • Material • Traditional tent • Closeup of Tipi in	12 • L-1 • Typological • Boutique resort • Resort camp at Ayers Rock	59 • AE-3 • Material • Domed Shape • Bubble-tent interior	64 • AE-8 • Material • Traditional tent • Luxurious Yurt	24 • VV-3 • Material • Domed Shape • Bed inside Geodesic Dome
	75 • OA-10 • Congruence • Hedonic • Ladies doing cooking class	32 • SJ-5 • Outdoor • Nature-Social • Couple cycling in wilderness	36 • NTJG-4 • Congruence • Escape-Social • Social yoga group at lake	25 • STS-7 • Outdoor • Camping • Food service in Raj style	61 • VV-10 • Congruence • Escape-Mental • Girl on Cape Cod Chair	8 • TH-4 • Material • Bespoke abode • Modern treehouse in	31 • TW-3 • Material • Treehouse-Pods • Curved pods with hot-tub	15 • TPM-2 • Material • Traditional tent • Traditional Ger	33 • HR-7 • Material • Cabins+Wheeled • Looking in a gabled Pod	66 • S-1 • Typological • Boutique Resort • Inside Luxurious	68 • L-2 • Material • Bespoke abode • Front view bespoke tent	53 • ME-1 • Material • Domed Shape • Lit up Dome in bush	55 • BG-7 • Material • Bell tents • Plain Bed inside Lotus-Belle	
			2 • OIC-5 • Outdoor • Nature-Mental • Woman viewing fiord	16 • AC-2 • Material • Cabins+Wheeled • Inside fitted out Airstream	44 • BCR-3 • Material • Cabins + Wheeled • Small log-cabin	57 • CV-11 • Material • Treehouse-Pods • Green interior of	51 • AC-1 • Material • Cabins + Wheeled • Airstream in	67 • SE-6 • Outdoor • Alfresco • Egg bath on deck with view	52 • UC-5 • Congruence • Hedonic • Couple on deck with drink	9 • AE-1 • Material • Dome Shapes • Bubbletent closeup	50 • STC-11 • Outdoor • Hotel • Interior bathroom in tent			
					74 • BF-2 • Outdoor • Camping • Quirky outhouse at night	71 • BC-5 • Typological • Boutique Resort • Restaurant area of Resort	29 • TP-4 • Outdoor • Hotel • Wine bottle + wood burner	13 • CH-8 • Congruence • Hedonic • Couple in baths at lake	60 • AC-16 • Typological • Camping grounds • Many wall tents +					
						73 • LD-7 • Outdoor • Alfresco • Devonshire tea on deck	35 • CV-1 • Material • Treehouse-Pods • Treehouse on large tree	65 • TW-7 • Congruence • Escape-Social • Hot-tub with a view						

E-1-IV

E-1-III

E-1-II

E-1-I

Figure D6

Composite Q sort for Factor 2

-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6	7	8
58 • TSEA-11 • Typological • Wilderness-NP • Wall tents line up on beach	8 • TH-4 • Material • Bespoke abode • Modern treehouse in	16 • AC-2 • Material • Cabins+Wheeled • Inside fitted out Airstream	72 • BG-1 • Typological • Camping grounds • Tents around circlular road	40 • B-3 • Congruence • Escape-Mental • Looking out from Dome	7 • PP-8 • Outdoor • Alfresco • Deckchair + amazing view	10 • BCR-17 • Outdoor • Nature-Mental • Man flyfishing in river	43 • HR-19 • Outdoor • Nature-Mental • Lone cyclist enjoying view	1 • TP-2 • Material • Traditional tent • Safari lodge tent	64 • AE-8 • Material • Traditional tent • Luxurious Yurt	18 • S-5 • Outdoor • Hotel • Designer appointed interior	42 • DTH-5 • Material • Traditional tent • Comfortable bed	29 • TP-4 • Outdoor • Hotel • Wine bottle + wood burner	25 • STS-7 • Outdoor • Camping • Food service in Raj style	46 • PBC-5 • Outdoor • Hotel • Dark Hotel Styled Interior
33 • HR-7 • Material • Cabins+Wheeled • Looking in a gabled Pod	62 • PAN-1 • Material • Bespoke abode • A-frame Pod on Stilts	9 • AE-1 • Material • Dome Shapes • Bubbletent closeup	51 • AC-1 • Material • Cabins + Wheeled • Airstream in	31 • TW-3 • Material • Treehouse-Pods • Curved pods with hot-tub	47 • LD-11 • Congruence • Escape-Mental • Person in hammock in	3 • BF-6 • Outdoor • Camping • Women at fire near Tipi	2 • OIC-5 • Outdoor • Nature-Mental • Woman viewing fiord	48 • CH-11 • Congruence • Escape-Social • Aerial view water firepit	14 • HCER-1 • Material • Bespoke abode • Large bespoke tent in bush	50 • STC-11 • Outdoor • Hotel • Interior bathroom in tent	12 • L-1 • Typological • Boutique resort • Resort camp at Ayers Rock	68 • L-2 • Material • Bespoke abode • Front view bespoke tent	5 • 4STC-2 • Typological • Wilderness-NP • Tent obsured by rainforest	66 • S-1 • Typological • Boutique Resort • Inside Luxurious
4 • AC-4 • Typological • Camping ground • Many Airstreams	39 • RF-4 • Typological • Camping grounds • Many curved timber Pods	57 • CV-11 • Material • Treehouse-Pods • Green interior of	59 • AE-3 • Material • Domed Shape • Bubble-tent interior	74 • BF-2 • Outdoor • Camping • Quirky outhouse at night	55 • BG-7 • Material • Bell tents • Plain Bed inside Lotus-Belle	65 • TW-7 • Congruence • Escape-Social • Hot-tub with a view	63 • IER-6 • Luxury • Consumption • Couple enjoying meal	32 • SJ-5 • Outdoor • Nature-Social • Couple cycling in wilderness	69 • PBC-11 • Congruence • Escape-Mental • Enjoying reading inside	27 • BCR-31 • Outdoor • Nature-Social • Couple walking in fields	67 • SE-6 • Outdoor • Alfresco • Egg bath on deck with view	36 • NTJG-4 • Congruence • Escape-Social • Social yoga group at lake	13 • CH-8 • Congruence • Hedonic • Couple in baths at lake	11 • HC-13 • Luxury • Consumption • Serving people at campfire
	54 • PP-1 • Typological • Wilderness-NP • Glass Pod in countryside	53 • ME-1 • Material • Domed Shape • Lit up Dome in bush	49 • CVR-4 • Material • Treehouse-Pods • Raised gable Pod with deck	6 • OA-8 • Congruence • Escape-Social • Wedding couple	44 • BCR-3 • Material • Cabins + Wheeled • Small log-cabin	26 • DTH-7 • Material • Traditional tent • Closeup of Tipi in	75 • OA-10 • Congruence • Hedonic • Ladies doing cooking class	41 • S-7 • Outdoor • Camping • Camp Cooking on Barbecue	21 • NT-9 • Outdoor • Nature-Social • Horseriding in wilderness	70 • AE-18 • Outdoor • Alfresco • Outdoor lounge in desert	60 • AC-16 • Typological • Camping grounds • Many wall tents +	45 • S-20 • Luxury • Consumption • Drinks (g&t) on the plains	34 • TCL-11 • Congruence • Hedonic • Social dinner in wilderness	
			20 • BG-6 • Material • Bell tents • Front view Lotus Belle tent	35 • CV-1 • Material • Treehouse-Pods • Treehouse on large tree	73 • LD-7 • Outdoor • Alfresco • Devonshire tea on deck	38 • OA-3 • Material • Bell tents • Bell Tent in Orchard	28 • TC-4 • Material • Bell tents • Inside double Bell tent	52 • UC-5 • Congruence • Hedonic • Couple on deck with drink	37 • UC-8 • Outdoor • Camping • Campfire wood by tents	19 • BCR-13 • Luxury • Consumption • Rich chocolate dessert	22 • PBC-2 • Material • Traditional tent • Cosy bed in Safari tent			
					15 • TPM-2 • Material • Traditional tent • Traditional Ger	56 • BCR-20 • Outdoor • Nature-Social • Two men fishing in a boat	71 • BC-5 • Typological • Boutique Resort • Restaurant area of Resort	30 • P-1 • Typological • Wilderness-NP • Tent in bush beside river	17 • TC-11 • Outdoor • Nature-Mental • Doing yoga beside lake					
						23 • KL-7 • Typological • Boutique resort • Dome resort on ice plain	24 • VV-3 • Material • Domed Shape • Bed inside Geodesic Dome	61 • VV-10 • Congruence • Escape-Mental • Girl on Cape Cod Chair						

E-2-IV

E-2-III

E-2-II

E-2-I

Figure D7

Composite Q sort for Factor 3

-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6	7	8
71 • BC-5 • Typological • Boutique Resort • Restaurant area of Resort	37 • UC-8 • Outdoor • Camping • Campfire wood by tents	25 • STS-7 • Outdoor • Camping • Food service in Raj style	60 • AC-16 • Typological • Camping grounds • Many wall tents +	50 • STC-11 • Outdoor • Hotel • Interior bathroom in tent	59 • AE-3 • Material • Domed Shape • Bubble-tent interior	18 • S-5 • Outdoor • Hotel • Designer appointed interior	65 • TW-7 • Congruence • Escape-Social • Hot-tub with a view	40 • B-3 • Congruence • Escape-Mental • Looking out from Dome	28 • TC-4 • Material • Bell tents • Inside double Bell tent	64 • AE-8 • Material • Traditional tent • Luxurious Yurt	15 • TPM-2 • Material • Traditional tent • Traditional Ger	2 • OIC-5 • Outdoor • Nature-Mental • Woman viewing fiord	41 • S-7 • Outdoor • Camping • Camp Cooking on Barbecue	27 • BCR-31 • Outdoor • Nature-Social • Couple walking in fields
75 • OA-10 • Congruence • Hedonic • Ladies doing cooking class	6 • OA-8 • Congruence • Escape-Social • Wedding couple	4 • AC-4 • Typological • Camping ground • Many Airstreams	36 • NTJG-4 • Congruence • Escape-Social • Social yoga group at lake	9 • AE-1 • Material • Dome Shapes • Bubbletent closeup	57 • CV-11 • Material • Treehouse-Pods • Green interior of	22 • PBC-2 • Material • Traditional tent • Cosy bed in Safari tent	49 • CVR-4 • Material • Treehouse-Pods • Raised gable Pod with deck	8 • TH-4 • Material • Bespoke abode • Modern treehouse in	30 • P-1 • Typological • Wilderness-NP • Tent in bush beside river	74 • BF-2 • Outdoor • Camping • Quirky outhouse at night	52 • UC-5 • Congruence • Hedonic • Couple on deck with drink	32 • SJ-5 • Outdoor • Nature-Social • Couple cycling in wilderness	54 • PP-1 • Typological • Wilderness-NP • Glass Pod in countryside	10 • BCR-17 • Outdoor • Nature-Mental • Man flyfishing in river
66 • S-1 • Typological • Boutique Resort • Inside Luxurious	46 • PBC-5 • Outdoor • Hotel • Dark Hotel Styled Interior	19 • BCR-13 • Luxury • Consumption • Rich chocolate dessert	14 • HCER-1 • Material • Bespoke abode • Large bespoke tent in bush	63 • IER-6 • Luxury • Consumption • Couple enjoying meal	58 • TSEA-11 • Typological • Wilderness-NP • Wall tents line up on beach	26 • DTH-7 • Material • Traditional tent • Closeup of Tipi in	69 • PBC-11 • Congruence • Escape-Mental • Enjoying reading inside	47 • LD-11 • Congruence • Escape-Mental • Person in hammock in	24 • VV-3 • Material • Domed Shape • Bed inside Geodesic Dome	17 • TC-11 • Outdoor • Nature-Mental • Doing yoga beside lake	43 • HR-19 • Outdoor • Nature-Mental • Lone cyclist enjoying view	56 • BCR-20 • Outdoor • Nature-Social • Two men fishing in a boat	73 • LD-7 • Outdoor • Alfresco • Devonshire tea on deck	3 • BF-6 • Outdoor • Camping • Women at fire near Tipi
	39 • RF-4 • Typological • Camping grounds • Many curved timber Pods	16 • AC-2 • Material • Cabins+Wheeled • Inside fitted out Airstream	29 • TP-4 • Outdoor • Hotel • Wine bottle + wood burner	67 • SE-6 • Outdoor • Alfresco • Egg bath on deck with view	51 • AC-1 • Material • Cabins + Wheeled • Airstream in	20 • BG-6 • Material • Bell tents • Front view Lotus Belle tent	23 • KL-7 • Typological • Boutique resort • Dome resort on ice plain	55 • BG-7 • Material • Bell tents • Plain Bed inside Lotus-Belle	35 • CV-1 • Material • Treehouse-Pods • Treehouse on large tree	61 • VV-10 • Congruence • Escape-Mental • Girl on Cape Cod Chair	5 • 4STC-2 • Typological • Wilderness-NP • Tent obsured by rainforest	1 • TP-2 • Material • Traditional tent • Safari lodge tent	7 • PP-8 • Outdoor • Alfresco • Deckchair + amazing view	
			31 • TW-3 • Material • Treehouse-Pods • Curved pods with hot-tub	72 • BG-1 • Typological • Camping grounds • Tents around circlular road	68 • L-2 • Material • Bespoke abode • Front view bespoke tent	70 • AE-18 • Outdoor • Alfresco • Outdoor lounge in desert	53 • ME-1 • Material • Domed Shape • Lit up Dome in bush	13 • CH-8 • Congruence • Hedonic • Couple in baths at lake	42 • DTH-5 • Material • Traditional tent • Comfortable bed	21 • NT-9 • Outdoor • Nature-Social • Horseriding in wilderness	11 • HC-13 • Luxury • Consumption • Serving people at campfire			
					12 • L-1 • Typological • Boutique resort • Resort camp at Ayers Rock	34 • TCL-11 • Congruence • Hedonic • Social dinner in wilderness	48 • CH-11 • Congruence • Escape-Social • Aerial view water firepit	62 • PAN-1 • Material • Bespoke abode • A-frame Pod on Stilts	38 • OA-3 • Material • Bell tents • Bell Tent in Orchard					
						44 • BCR-3 • Material • Cabins + Wheeled • Small log-cabin	45 • S-20 • Luxury • Consumption • Drinks (g&t) on the plains	33 • HR-7 • Material • Cabins+Wheeled • Looking in a gabled Pod						

E-3-IV

E-3-III

E-3-II

E-3-I

Figure D8

Composite Q sort for Factor 4

-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6	7	8
26 • DTH-7 • Material • Traditional tent • Closeup of Tipi in	32 • SJ-5 • Outdoor • Nature-Social • Couple cycling in wilderness	37 • UC-8 • Outdoor • Camping • Campfire wood by tents	30 • P-1 • Typological • Wilderness-NP • Tent in bush beside river	3 • BF-6 • Outdoor • Camping • Women at fire near Tipi	11 • HC-13 • Luxury • Consumption • Serving people at campfire	23 • KL-7 • Typological • Boutique resort • Dome resort on ice plain	14 • HCER-1 • Material • Bespoke abode • Large bespoke tent in bush	4 • AC-4 • Typological • Camping ground • Many Airstreams	39 • RF-4 • Typological • Camping grounds • Many curved timber Pods	67 • SE-6 • Outdoor • Alfresco • Egg bath on deck with view	40 • B-3 • Congruence • Escape-Mental • Looking out from Dome	53 • ME-1 • Material • Domed Shape • Lit up Dome in bush	59 • AE-3 • Material • Domed Shape • Bubble-tent interior	62 • PAN-1 • Material • Bespoke abode • A-frame Pod on Stilts
6 • OA-8 • Congruence • Escape-Social • Wedding couple	10 • BCR-17 • Outdoor • Nature-Mental • Man flyfishing in river	36 • NTJG-4 • Congruence • Escape-Social • Social yoga group at lake	17 • TC-11 • Outdoor • Nature-Mental • Doing yoga beside lake	15 • TPM-2 • Material • Traditional tent • Traditional Ger	71 • BC-5 • Typological • Boutique Resort • Restaurant area of Resort	56 • BCR-20 • Outdoor • Nature-Social • Two men fishing in a boat	24 • VV-3 • Material • Domed Shape • Bed inside Geodesic Dome	48 • CH-11 • Congruence • Escape-Social • Aerial view water firepit	69 • PBC-11 • Congruence • Escape-Mental • Enjoying reading inside	1 • TP-2 • Material • Traditional tent • Safari lodge tent	68 • L-2 • Material • Bespoke abode • Front view bespoke tent	50 • STC-11 • Outdoor • Hotel • Interior bathroom in tent	65 • TW-7 • Congruence • Escape-Social • Hot-tub with a view	54 • PP-1 • Typological • Wilderness-NP • Glass Pod in countryside
19 • BCR-13 • Luxury • Consumption • Rich chocolate dessert	41 • S-7 • Outdoor • Camping • Camp Cooking on Barbecue	21 • NT-9 • Outdoor • Nature-Social • Horseriding in wilderness	2 • OIC-5 • Outdoor • Nature-Mental • Woman viewing fiord	29 • TP-4 • Outdoor • Hotel • Wine bottle + wood burner	43 • HR-19 • Outdoor • Nature-Mental • Lone cyclist enjoying view	20 • BG-6 • Material • Bell tents • Front view Lotus Belle tent	7 • PP-8 • Outdoor • Alfresco • Deckchair + amazing view	73 • LD-7 • Outdoor • Alfresco • Devonshire tea on deck	18 • S-5 • Outdoor • Hotel • Designer appointed interior	5 • 4STC-2 • Typological • Wilderness-NP • Tent obsured by rainforest	35 • CV-1 • Material • Treehouse-Pods • Treehouse on large tree	31 • TW-3 • Material • Treehouse-Pods • Curved pods with hot-tub	66 • S-1 • Typological • Boutique Resort • Inside Luxurious	8 • TH-4 • Material • Bespoke abode • Modern treehouse in
	60 • AC-16 • Typological • Camping grounds • Many wall tents +	25 • STS-7 • Outdoor • Camping • Food service in Raj style	75 • OA-10 • Congruence • Hedonic • Ladies doing cooking class	42 • DTH-5 • Material • Traditional tent • Comfortable bed	27 • BCR-31 • Outdoor • Nature-Social • Couple walking in fields	58 • TSEA-11 • Typological • Wilderness-NP • Wall tents line up on beach	28 • TC-4 • Material • Bell tents • Inside double Bell tent	13 • CH-8 • Congruence • Hedonic • Couple in baths at lake	44 • BCR-3 • Material • Cabins + Wheeled • Small log-cabin	70 • AE-18 • Outdoor • Alfresco • Outdoor lounge in desert	72 • BG-1 • Typological • Camping grounds • Tents around circular road	9 • AE-1 • Material • Dome Shapes • Bubbletent closeup	49 • CVR-4 • Material • Treehouse-Pods • Raised gable Pod with deck	
			52 • UC-5 • Congruence • Hedonic • Couple on deck with drink	55 • BG-7 • Material • Bell tents • Plain Bed inside Lotus-Belle	63 • IER-6 • Luxury • Consumption • Couple enjoying meal	34 • TCL-11 • Congruence • Hedonic • Social dinner in wilderness	38 • OA-3 • Material • Bell tents • Bell Tent in Orchard	16 • AC-2 • Material • Cabins+Wheeled • Inside fitted out Airstream	22 • PBC-2 • Material • Traditional tent • Cosy bed in Safari tent	74 • BF-2 • Outdoor • Camping • Quirky outhouse at night	33 • HR-7 • Material • Cabins+Wheeled • Looking in a gabled Pod			
					61 • VV-10 • Congruence • Escape-Mental • Girl on Cape Cod Chair	45 • S-20 • Luxury • Consumption • Drinks (g&t) on the plains	12 • L-1 • Typological • Boutique resort • Resort camp at Ayers Rock	46 • PBC-5 • Outdoor • Hotel • Dark Hotel Styled Interior	51 • AC-1 • Material • Cabins + Wheeled • Airstream in					
						57 • CV-11 • Material • Treehouse-Pods • Green interior of	47 • LD-11 • Congruence • Escape-Mental • Person in hammock in	64 • AE-8 • Material • Traditional tent • Luxurious Yurt						

E-4-IV

E-4-III

E-4-II

E-4-I

Figure D9

Composite Q sort for Factor 5

-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6	7	8
41 • S-7 • Outdoor • Camping • Camp Cooking on Barbecue	32 • SJ-5 • Outdoor • Nature-Social • Couple cycling in wilderness	21 • NT-9 • Outdoor • Nature-Social • Horseriding in wilderness	71 • BC-5 • Typological • Boutique Resort • Restaurant area of Resort	57 • CV-11 • Material • Treehouse-Pods • Green interior of	26 • DTH-7 • Material • Traditional tent • Closeup of Tipi in	56 • BCR-20 • Outdoor • Nature-Social • Two men fishing in a boat	38 • OA-3 • Material • Bell tents • Bell Tent in Orchard	54 • PP-1 • Typological • Wilderness-NP • Glass Pod in countryside	37 • UC-8 • Outdoor • Camping • Campfire wood by tents	30 • P-1 • Typological • Wilderness-NP • Tent in bush beside river	53 • ME-1 • Material • Domed Shape • Lit up Dome in bush	1 • TP-2 • Material • Traditional tent • Safari lodge tent	35 • CV-1 • Material • Treehouse-Pods • Treehouse on large tree	8 • TH-4 • Material • Bespoke abode • Modern treehouse in
75 • OA-10 • Congruence • Hedonic • Ladies doing cooking class	19 • BCR-13 • Luxury • Consumption • Rich chocolate dessert	29 • TP-4 • Outdoor • Hotel • Wine bottle + wood burner	74 • BF-2 • Outdoor • Camping • Quirky outhouse at night	10 • BCR-17 • Outdoor • Nature-Mental • Man flyfishing in river	17 • TC-11 • Outdoor • Nature-Mental • Doing yoga beside lake	11 • HC-13 • Luxury • Consumption • Serving people at campfire	60 • AC-16 • Typological • Camping grounds • Many wall tents +	4 • AC-4 • Typological • Camping ground • Many Airstreams	9 • AE-1 • Material • Dome Shapes • Bubbletent closeup	24 • VV-3 • Material • Domed Shape • Bed inside Geodesic Dome	49 • CVR-4 • Material • Treehouse-Pods • Raised gable Pod with deck	58 • TSEA-11 • Typological • Wilderness-NP • Wall tents line up on beach	23 • KL-7 • Typological • Boutique resort • Dome resort on ice plain	5 • 4STC-2 • Typological • Wilderness-NP • Tent obsured by rainforest
6 • OA-8 • Congruence • Escape-Social • Wedding couple	45 • S-20 • Luxury • Consumption • Drinks (g&t) on the plains	43 • HR-19 • Outdoor • Nature-Mental • Lone cyclist enjoying view	52 • UC-5 • Congruence • Hedonic • Couple on deck with drink	3 • BF-6 • Outdoor • Camping • Women at fire near Tipi	61 • VV-10 • Congruence • Escape-Mental • Girl on Cape Cod Chair	7 • PP-8 • Outdoor • Alfresco • Deckchair + amazing view	33 • HR-7 • Material • Cabins+Wheeled • Looking in a gabled Pod	68 • L-2 • Material • Bespoke abode • Front view bespoke tent	51 • AC-1 • Material • Cabins + Wheeled • Airstream in	62 • PAN-1 • Material • Bespoke abode • A-frame Pod on Stilts	42 • DTH-5 • Material • Traditional tent • Comfortable bed	59 • AE-3 • Material • Domed Shape • Bubble-tent interior	12 • L-1 • Typological • Boutique resort • Resort camp at Ayers Rock	14 • HCER-1 • Material • Bespoke abode • Large bespoke tent in bush
	63 • IER-6 • Luxury • Consumption • Couple enjoying meal	27 • BCR-31 • Outdoor • Nature-Social • Couple walking in fields	47 • LD-11 • Congruence • Escape-Mental • Person in hammock in	16 • AC-2 • Material • Cabins+Wheeled • Inside fitted out Airstream	48 • CH-11 • Congruence • Escape-Social • Aerial view water firepit	46 • PBC-5 • Outdoor • Hotel • Dark Hotel Styled Interior	65 • TW-7 • Congruence • Escape-Social • Hot-tub with a view	34 • TCL-11 • Congruence • Hedonic • Social dinner in wilderness	28 • TC-4 • Material • Bell tents • Inside double Bell tent	20 • BG-6 • Material • Bell tents • Front view Lotus Belle tent	66 • S-1 • Typological • Boutique Resort • Inside Luxurious	22 • PBC-2 • Material • Traditional tent • Cosy bed in Safari tent	18 • S-5 • Outdoor • Hotel • Designer appointed interior	
			36 • NTJG-4 • Congruence • Escape-Social • Social yoga group at lake	2 • OIC-5 • Outdoor • Nature-Mental • Woman viewing fiord	13 • CH-8 • Congruence • Hedonic • Couple in baths at lake	73 • LD-7 • Outdoor • Alfresco • Devonshire tea on deck	15 • TPM-2 • Material • Traditional tent • Traditional Ger	69 • PBC-11 • Congruence • Escape-Mental • Enjoying reading inside	67 • SE-6 • Outdoor • Alfresco • Egg bath on deck with view	70 • AE-18 • Outdoor • Alfresco • Outdoor lounge in desert	25 • STS-7 • Outdoor • Camping • Food service in Raj style			
					55 • BG-7 • Material • Bell tents • Plain Bed inside Lotus-Belle	39 • RF-4 • Typological • Camping grounds • Many curved timber Pods	50 • STC-11 • Outdoor • Hotel • Interior bathroom in tent	31 • TW-3 • Material • Treehouse-Pods • Curved pods with hot-tub	72 • BG-1 • Typological • Camping grounds • Tents around circular road					
						40 • B-3 • Congruence • Escape-Mental • Looking out from Dome	64 • AE-8 • Material • Traditional tent • Luxurious Yurt	44 • BCR-3 • Material • Cabins + Wheeled • Small log-cabin						

E-5-IV

E-5-III

E-5-II

E-5-I

Figure D10

Appendix E

Glamper Cohort
Q-Technique Output

- **Table E1: Factor Loadings Table.**

- **Analysis Output - Composite Q-sorts.**
  - **Figure E1: Factor G-1**
  - **Figure E2: Factor G-2**
  - **Figure E3: Factor G-3**
  - **Figure E4: Factor G-4**
  - **Figure E5: Factor G-5**

- **Analysis Output – Distinguishing Statements.**
  - **Figure E6: Factor G-1**
  - **Figure E7: Factor G-2**
  - **Figure E8: Factor G-3**
  - **Figure E9: Factor G-4**
  - **Figure E10: Factor G-5**

Glamper - Q-Technique -Loadings Table with Defining Sorts Flagged

Part. No.	Q-sort	Factor Gro	Factor 1	F1	Factor 2	F2	Factor 3	F3	Factor 4	F4	Factor 5	F5
89	P201	F1-1	0.7464	Flagged	0.0802		-0.0485		0.218		0.2745	
11	P26	F1-2	0.7405	Flagged	-0.0581		-0.263		0.1009		0.2109	
90	P204	F1-3	0.7403	Flagged	-0.2627		-0.1891		0.1808		0.2718	
69	P163	F1-4	0.6638	Flagged	0.0747		-0.0065		0.2957		0.13	
80	P184	F1-5	0.651		-0.1992		-0.0613		0.2632		0.4373	
18	P39	F1-6	0.605		0.0834		-0.085		0.2436		0.5057	
78	P179	F1-7	0.6017		-0.1021		-0.0548		0.0871		0.496	
1	P3	F1-8	0.5911		-0.1646		-0.135		0.0349		0.4663	
5	P8	F1-9	0.5846		-0.065		-0.4047		0.3159		0.3713	
49	P122	F1-10	0.576		-0.0232		0.228		0.475		0.145	
75	P174	F1-11	0.5756		-0.1822		-0.1886		0.2124		0.4281	
14	P35	F1-12	0.5712		-0.135		-0.342		-0.0277		0.5348	
52	P128	F1-13	0.5526	Flagged	-0.2085		-0.3156		0.3882		0.3867	
33	P73	F1-14	0.5495		-0.1075		-0.1781		0.0301		0.5463	
42	P92	F1-15	0.5156	Flagged	-0.0793		-0.3429		0.2425		0.2957	
40	P90	F1-16	0.5139		-0.0505		-0.422		0.1367		0.415	
32	P72	F1-17	0.4833		-0.057		-0.4289		0.3151		0.4772	
26	P60	F1-18	0.4813		0.0125		-0.2099		0.4607		0.4077	
79	P182	F1-19	0.4744		-0.2161		-0.3084		0.2371		0.4454	
27	P61	F1-20	-0.4734		-0.3356		-0.0561		-0.144		0.3089	
19	P43	F1-21	0.4713		0.0445		-0.2426		0.1952		0.0846	
81	P185	F1-22	0.4688		-0.3904		-0.1887		0.1908		0.3083	
57	P133	F1-23	0.4445		0.0804		-0.392		0.1484		0.3418	
64	P147	F1-24	0.3973		-0.3856		-0.0406		0.0621		0.1355	
70	P164	F1-25	0.3112		-0.0367		0.0153		-0.0428		0.299	
87	P192	F1-26	0.2419		0.0987		0.1778		0.178		-0.2192	
59	P135	F2-1	0.1711		-0.7607	Flagged	0.0427		0.1749		-0.0807	
25	P57	F2-2	-0.1213		-0.672	Flagged	0.0487		0.0157		0.2338	

Table E1

45	P106	F2-3	0.1367	-0.6226	Flagged	-0.0058		0.0166	0.3639
56	P132	F2-4	0.3348	-0.6169	Flagged	0.1871		0.019	-0.0139
4	P6	F2-5	-0.0257	-0.5821	Flagged	-0.274		-0.2099	0.3036
7	P12	F2-6	0.1078	-0.5548		-0.2209		-0.1524	0.4771
3	P5	F2-7	0.4672	-0.5529		0.0402		0.0798	0.3574
61	P139	F2-8	0.2968	-0.5344		-0.4755		0.1114	0.2469
17	P38	F2-9	0.4458	-0.5087		-0.1128		-0.2056	0.3263
16	P37	F2-10	0.4001	-0.4835		0.0652		0.0283	0.2563
67	P154	F2-11	0.3901	-0.4776		0.2085		-0.0622	0.3079
86	P191	F2-12	0.352	-0.4451		-0.442		0.3458	0.4059
71	P165	F2-13	0.2433	-0.4191		-0.3785		-0.0232	0.3438
21	P45	F2-14	-0.1254	-0.3909		-0.3263		-0.1006	0.2568
76	P176	F3-1	0.1079	-0.2847		-0.6895	Flagged	0.2321	0.3908
2	P4	F3-2	-0.0756	-0.09		0.6338	Flagged	0.2486	0.2861
65	P149	F3-3	-0.1115	-0.2753		-0.6155	Flagged	0.0206	0.0605
37	P86	F3-4	0.3546	0.153		-0.6131	Flagged	0.0527	-0.0028
74	P173	F3-5	0.4662	-0.2335		-0.6029		0.0761	0.4132
34	P75	F3-6	0.3682	-0.2714		0.5668	Flagged	0.1084	0.0294
72	P166	F3-7	0.3004	-0.0011		-0.5372	Flagged	-0.1899	0.1433
31	P69	F3-8	0.1655	-0.2022		-0.515		0.1874	0.4661
41	P91	F3-9	0.4246	-0.3198		-0.5003		0.3327	0.4522
83	P187	F3-10	0.4009	-0.3494		-0.4471		0.2562	0.357
54	P130	F3-11	0.4433	0.0374		0.4467		0.1225	0.2443
39	P88	F3-12	-0.0046	-0.228		0.4417		-0.0757	0.0814
66	P150	F3-13	-0.1605	-0.1957		-0.4293		0.3655	0.3646
30	P67	F3-14	-0.0837	-0.4001		-0.4058		-0.1145	0.2765
36	P84	F3-15	-0.0638	0.0632		0.4049		-0.1941	0.1844
38	P87	F3-16	-0.0541	-0.1406		0.392		0.0045	0.0334
47	P112	F3-17	0.071	-0.1149		-0.297		-0.0628	0.0432
63	P146	F4-1	0.2136	-0.4072		0.082		0.7027	0.0491
62	P144	F4-2	-0.1717	-0.1413		-0.1152		0.6474	Flagged 0.352
77	P177	F4-3	-0.2712	-0.2098		-0.0369		0.5968	Flagged 0.1867

29	P65	F4-4	-0.3554	-0.0273	0.2116	0.5462	Flagged	0.1447
50	P123	F4-5	0.4302	-0.2702	-0.1007	0.5456		0.4179
68	P155	F4-6	0.4698	0.0541	0.1124	0.4708		-0.0431
88	P195	F4-7	0.2981	-0.3338	-0.005	0.4043		0.2006
85	P190	F5-1	0.3015	-0.1317	-0.1223	-0.0877		0.7003 Flagged
73	P167	F5-2	0.4783	-0.0073	-0.3288	0.0983		0.6439
10	P21	F5-3	0.0479	-0.2772	0.0642	0.166		0.6437 Flagged
44	P96	F5-4	0.0755	-0.0081	0.0274	0.2262		0.6376 Flagged
84	P189	F5-5	0.5811	0.0155	-0.2108	0.0409		0.6122
51	P124	F5-6	0.4214	-0.085	-0.3416	0.2352		0.6058
28	P64	F5-7	0.4382	0.2544	-0.0309	0.2439		0.5933
35	P76	F5-8	0.5491	-0.0672	-0.2568	0.1418		0.5754
15	P36	F5-9	0.4477	-0.235	-0.148	0.102		0.5737
24	P55	F5-10	0.5036	0.1544	-0.1408	0.3041		0.5468
8	P14	F5-11	0.4367	-0.1391	-0.5043	0.0759		0.5387
60	P138	F5-12	0.2671	-0.0587	-0.0781	-0.2102		0.5333 Flagged
12	P27	F5-13	0.5055	0.0941	-0.094	0.3041		0.5323
58	P134	F5-14	0.1354	-0.505	-0.1391	0.0581		0.522 Flagged
53	P129	F5-15	0.3031	-0.124	-0.3362	0.3326		0.5034 Flagged
23	P51	F5-16	0.4618	-0.1782	-0.3461	0.2113		0.5012
9	P19	F5-17	0.2874	-0.3864	-0.2965	0.2485		0.4875
13	P30	F5-18	-0.1184	-0.4183	-0.3497	-0.2049		0.4797
20	P44	F5-19	0.3696	0.0145	-0.4157	0.053		0.4637
46	P110	F5-20	0.2406	-0.0669	-0.2039	0.1863		0.4533
22	P46	F5-21	0.3322	-0.3883	-0.0891	-0.1425		0.4523
55	P131	F5-22	0.4276	-0.218	-0.4372	0.3844		0.4437
82	P186	F5-23	0.3226	0.0841	-0.0754	-0.0738		0.4286
6	P11	F5-24	0.3043	-0.3775	-0.2212	-0.095		0.4224
48	P120	F5-25	-0.0083	0.231	0.0156	0.3705		0.4195
43	P93	F5-26	-0.0752	-0.2018	-0.0073	0.2084		0.302

Composite Q sort for Factor 1

-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6	7	8
19 • BCR-13 • Luxury • Consumption • Rich chocolate dessert	2 • OIC-5 • Outdoor • Nature-Mental • Woman viewing fiord	27 • BCR-31 • Outdoor • Nature-Social • Couple walking in fields	71 • BC-5 • Typological • Boutique Resort • Restaurant area of Resort	41 • S-7 • Outdoor • Camping • Camp Cooking on Barbecue	58 • TSEA-11 • Typological • Wilderness-NP • Wall tents line up on beach	37 • UC-8 • Outdoor • Camping • Campfire wood by tents	42 • DTH-5 • Material • Traditional tent • Comfortable bed	49 • CVR-4 • Material • Treehouse-Pods • Raised gable Pod with deck	57 • CV-11 • Material • Treehouse-Pods • Green interior of	52 • UC-5 • Congruence • Hedonic • Couple on deck with drink	60 • AC-16 • Typological • Camping grounds • Many wall tents +	24 • VV-3 • Material • Domed Shape • Bed inside Geodesic Dome	1 • TP-2 • Material • Traditional tent • Safari lodge tent	55 • BG-7 • Material • Bell tents • Plain Bed inside Lotus-Belle
75 • OA-10 • Congruence • Hedonic • Ladies doing cooking class	21 • NT-9 • Outdoor • Nature-Social • Horseriding in wilderness	36 • NTJG-4 • Congruence • Escape-Social • Social yoga group at lake	48 • CH-11 • Congruence • Escape-Social • Aerial view water firepit	29 • TP-4 • Outdoor • Hotel • Wine bottle + wood burner	66 • S-1 • Typological • Boutique Resort • Inside Luxurious	74 • BF-2 • Outdoor • Camping • Quirky outhouse at night	73 • LD-7 • Outdoor • Alfresco • Devonshire tea on deck	62 • PAN-1 • Material • Bespoke abode • A-frame Pod on Stilts	9 • AE-1 • Material • Dome Shapes • Bubbletent closeup	20 • BG-6 • Material • Bell tents • Front view Lotus Belle tent	64 • AE-8 • Material • Traditional tent • Luxurious Yurt	39 • RF-4 • Typological • Camping grounds • Many curved timber Pods	31 • TW-3 • Material • Treehouse-Pods • Curved pods with hot-tub	38 • OA-3 • Material • Bell tents • Bell Tent in Orchard
6 • OA-8 • Congruence • Escape-Social • Wedding couple	25 • STS-7 • Outdoor • Camping • Food service in Raj style	32 • SJ-5 • Outdoor • Nature-Social • Couple cycling in wilderness	17 • TC-11 • Outdoor • Nature-Mental • Doing yoga beside lake	45 • S-20 • Luxury • Consumption • Drinks (g&t) on the plains	61 • VV-10 • Congruence • Escape-Mental • Girl on Cape Cod Chair	3 • BF-6 • Outdoor • Camping • Women at fire near Tipi	44 • BCR-3 • Material • Cabins + Wheeled • Small log-cabin	51 • AC-1 • Material • Cabins + Wheeled • Airstream in	5 • 4STC-2 • Typological • Wilderness-NP • Tent obsured by rainforest	72 • BG-1 • Typological • Camping grounds • Tents around circlular road	65 • TW-7 • Congruence • Escape-Social • Hot-tub with a view	28 • TC-4 • Material • Bell tents • Inside double Bell tent	53 • ME-1 • Material • Domed Shape • Lit up Dome in bush	33 • HR-7 • Material • Cabins+Wheeled • Looking in a gabled Pod
	63 • IER-6 • Luxury • Consumption • Couple enjoying meal	43 • HR-19 • Outdoor • Nature-Mental • Lone cyclist enjoying view	34 • TCL-11 • Congruence • Hedonic • Social dinner in wilderness	11 • HC-13 • Luxury • Consumption • Serving people at campfire	46 • PBC-5 • Outdoor • Hotel • Dark Hotel Styled Interior	7 • PP-8 • Outdoor • Alfresco • Deckchair + amazing view	50 • STC-11 • Outdoor • Hotel • Interior bathroom in tent	30 • P-1 • Typological • Wilderness-NP • Tent in bush beside river	54 • PP-1 • Typological • Wilderness-NP • Glass Pod in countryside	4 • AC-4 • Typological • Camping ground • Many Airstreams	13 • CH-8 • Congruence • Hedonic • Couple in baths at lake	22 • PBC-2 • Material • Traditional tent • Cosy bed in Safari tent	69 • PBC-11 • Congruence • Escape-Mental • Enjoying reading inside	
			56 • BCR-20 • Outdoor • Nature-Social • Two men fishing in a boat	10 • BCR-17 • Outdoor • Nature-Mental • Man flyfishing in river	70 • AE-18 • Outdoor • Alfresco • Outdoor lounge in desert	15 • TPM-2 • Material • Traditional tent • Traditional Ger	35 • CV-1 • Material • Treehouse-Pods • Treehouse on large tree	26 • DTH-7 • Material • Traditional tent • Closeup of Tipi in	59 • AE-3 • Material • Domed Shape • Bubble-tent interior	12 • L-1 • Typological • Boutique resort • Resort camp at Ayers Rock	40 • B-3 • Congruence • Escape-Mental • Looking out from Dome			
					47 • LD-11 • Congruence • Escape-Mental • Person in hammock in	18 • S-5 • Outdoor • Hotel • Designer appointed interior	23 • KL-7 • Typological • Boutique resort • Dome resort on ice plain	68 • L-2 • Material • Bespoke abode • Front view bespoke tent	8 • TH-4 • Material • Bespoke abode • Modern treehouse in					
						67 • SE-6 • Outdoor • Alfresco • Egg bath on deck with view	16 • AC-2 • Material • Cabins+Wheeled • Inside fitted out Airstream	14 • HCER-1 • Material • Bespoke abode • Large bespoke tent in bush						

G-1-IV

G-1-III

G-1-II

G-1-I

Figure E1

Composite Q sort for Factor 2

-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6	7	8
13 • CH-8 • Congruence • Hedonic • Couple in baths at lake	54 • PP-1 • Typological • Wilderness-NP • Glass Pod in countryside	65 • TW-7 • Congruence • Escape-Social • Hot-tub with a view	42 • DTH-5 • Material • Traditional tent • Comfortable bed	25 • STS-7 • Outdoor • Camping • Food service in Raj style	38 • OA-3 • Material • Bell tents • Bell Tent in Orchard	17 • TC-11 • Outdoor • Nature-Mental • Doing yoga beside lake	44 • BCR-3 • Material • Cabins + Wheeled • Small log-cabin	41 • S-7 • Outdoor • Camping • Camp Cooking on Barbecue	9 • AE-1 • Material • Dome Shapes • Bubbletent closeup	48 • CH-11 • Congruence • Escape-Social • Aerial view water firepit	6 • OA-8 • Congruence • Escape-Social • Wedding couple	72 • BG-1 • Typological • Camping grounds • Tents around circlular road	37 • UC-8 • Outdoor • Camping • Campfire wood by tents	4 • AC-4 • Typological • Camping ground • Many Airstreams
22 • PBC-2 • Material • Traditional tent • Cosy bed in Safari tent	40 • B-3 • Congruence • Escape-Mental • Looking out from Dome	5 • 4STC-2 • Typological • Wilderness-NP • Tent obsured by rainforest	64 • AE-8 • Material • Traditional tent • Luxurious Yurt	55 • BG-7 • Material • Bell tents • Plain Bed inside Lotus-Belle	11 • HC-13 • Luxury • Consumption • Serving people at campfire	66 • S-1 • Typological • Boutique Resort • Inside Luxurious	3 • BF-6 • Outdoor • Camping • Women at fire near Tipi	45 • S-20 • Luxury • Consumption • Drinks (g&t) on the plains	43 • HR-19 • Outdoor • Nature-Mental • Lone cyclist enjoying view	10 • BCR-17 • Outdoor • Nature-Mental • Man flyfishing in river	15 • TPM-2 • Material • Traditional tent • Traditional Ger	71 • BC-5 • Typological • Boutique Resort • Restaurant area of Resort	75 • OA-10 • Congruence • Hedonic • Ladies doing cooking class	39 • RF-4 • Typological • Camping grounds • Many curved timber Pods
67 • SE-6 • Outdoor • Alfresco • Egg bath on deck with view	69 • PBC-11 • Congruence • Escape-Mental • Enjoying reading inside	1 • TP-2 • Material • Traditional tent • Safari lodge tent	28 • TC-4 • Material • Bell tents • Inside double Bell tent	24 • VV-3 • Material • Domed Shape • Bed inside Geodesic Dome	14 • HCER-1 • Material • Bespoke abode • Large bespoke tent in bush	49 • CVR-4 • Material • Treehouse-Pods • Raised gable Pod with deck	29 • TP-4 • Outdoor • Hotel • Wine bottle + wood burner	62 • PAN-1 • Material • Bespoke abode • A-frame Pod on Stilts	46 • PBC-5 • Outdoor • Hotel • Dark Hotel Styled Interior	58 • TSEA-11 • Typological • Wilderness-NP • Wall tents line up on beach	20 • BG-6 • Material • Bell tents • Front view Lotus Belle tent	74 • BF-2 • Outdoor • Camping • Quirky outhouse at night	36 • NTJG-4 • Congruence • Escape-Social • Social yoga group at lake	60 • AC-16 • Typological • Camping grounds • Many wall tents +
	52 • UC-5 • Congruence • Hedonic • Couple on deck with drink	50 • STC-11 • Outdoor • Hotel • Interior bathroom in tent	18 • S-5 • Outdoor • Hotel • Designer appointed interior	47 • LD-11 • Congruence • Escape-Mental • Person in hammock in	73 • LD-7 • Outdoor • Alfresco • Devonshire tea on deck	12 • L-1 • Typological • Boutique resort • Resort camp at Ayers Rock	32 • SJ-5 • Outdoor • Nature-Social • Couple cycling in wilderness	19 • BCR-13 • Luxury • Consumption • Rich chocolate dessert	23 • KL-7 • Typological • Boutique resort • Dome resort on ice plain	51 • AC-1 • Material • Cabins + Wheeled • Airstream in	26 • DTH-7 • Material • Traditional tent • Closeup of Tipi in	31 • TW-3 • Material • Treehouse-Pods • Curved pods with hot-tub	16 • AC-2 • Material • Cabins+Wheeled • Inside fitted out Airstream	
			7 • PP-8 • Outdoor • Alfresco • Deckchair + amazing view	61 • VV-10 • Congruence • Escape-Mental • Girl on Cape Cod Chair	70 • AE-18 • Outdoor • Alfresco • Outdoor lounge in desert	2 • OIC-5 • Outdoor • Nature-Mental • Woman viewing fiord	30 • P-1 • Typological • Wilderness-NP • Tent in bush beside river	27 • BCR-31 • Outdoor • Nature-Social • Couple walking in fields	35 • CV-1 • Material • Treehouse-Pods • Treehouse on large tree	34 • TCL-11 • Congruence • Hedonic • Social dinner in wilderness	33 • HR-7 • Material • Cabins+Wheeled • Looking in a gabled Pod			
					53 • ME-1 • Material • Domed Shape • Lit up Dome in bush	59 • AE-3 • Material • Domed Shape • Bubble-tent interior	56 • BCR-20 • Outdoor • Nature-Social • Two men fishing in a boat	21 • NT-9 • Outdoor • Nature-Social • Horseriding in wilderness	63 • IER-6 • Luxury • Consumption • Couple enjoying meal					
						68 • L-2 • Material • Bespoke abode • Front view bespoke tent	8 • TH-4 • Material • Bespoke abode • Modern treehouse in	57 • CV-11 • Material • Treehouse-Pods • Green interior of						

G-2-IV

G-2-III

G-2-II

G-2-I

Figure E2

Composite Q sort for Factor 3

-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6	7	8
66 • S-1 • Typological • Boutique Resort • Inside Luxurious	19 • BCR-13 • Luxury • Consumption • Rich chocolate dessert	45 • S-20 • Luxury • Consumption • Drinks (g&t) on the plains	31 • TW-3 • Material • Treehouse-Pods • Curved pods with hot-tub	68 • L-2 • Material • Bespoke abode • Front view bespoke tent	58 • TSEA-11 • Typological • Wilderness-NP • Wall tents line up on beach	75 • OA-10 • Congruence • Hedonic • Ladies doing cooking class	70 • AE-18 • Outdoor • Alfresco • Outdoor lounge in desert	72 • BG-1 • Typological • Camping grounds • Tents around circular road	48 • CH-11 • Congruence • Escape-Social • Aerial view water firepit	30 • P-1 • Typological • Wilderness-NP • Tent in bush beside river	54 • PP-1 • Typological • Wilderness-NP • Glass Pod in countryside	3 • BF-6 • Outdoor • Camping • Women at fire near Tipi	32 • SJ-5 • Outdoor • Nature-Social • Couple cycling in wilderness	43 • HR-19 • Outdoor • Nature-Mental • Lone cyclist enjoying view
14 • HCER-1 • Material • Bespoke abode • Large bespoke tent in bush	40 • B-3 • Congruence • Escape-Mental • Looking out from Dome	25 • STS-7 • Outdoor • Camping • Food service in Raj style	33 • HR-7 • Material • Cabins+Wheeled • Looking in a gabled Pod	23 • KL-7 • Typological • Boutique resort • Dome resort on ice plain	69 • PBC-11 • Congruence • Escape-Mental • Enjoying reading inside	37 • UC-8 • Outdoor • Camping • Campfire wood by tents	59 • AE-3 • Material • Domed Shape • Bubble-tent interior	28 • TC-4 • Material • Bell tents • Inside double Bell tent	44 • BCR-3 • Material • Cabins + Wheeled • Small log-cabin	6 • OA-8 • Congruence • Escape-Social • Wedding couple	15 • TPM-2 • Material • Traditional tent • Traditional Ger	74 • BF-2 • Outdoor • Camping • Quirky outhouse at night	21 • NT-9 • Outdoor • Nature-Social • Horseriding in wilderness	10 • BCR-17 • Outdoor • Nature-Mental • Man flyfishing in river
46 • PBC-5 • Outdoor • Hotel • Dark Hotel Styled Interior	29 • TP-4 • Outdoor • Hotel • Wine bottle + wood burner	64 • AE-8 • Material • Traditional tent • Luxurious Yurt	34 • TCL-11 • Congruence • Hedonic • Social dinner in wilderness	9 • AE-1 • Material • Dome Shapes • Bubbletent closeup	53 • ME-1 • Material • Domed Shape • Lit up Dome in bush	20 • BG-6 • Material • Bell tents • Front view Lotus Belle tent	1 • TP-2 • Material • Traditional tent • Safari lodge tent	41 • S-7 • Outdoor • Camping • Camp Cooking on Barbecue	52 • UC-5 • Congruence • Hedonic • Couple on deck with drink	73 • LD-7 • Outdoor • Alfresco • Devonshire tea on deck	7 • PP-8 • Outdoor • Alfresco • Deckchair + amazing view	47 • LD-11 • Congruence • Escape-Mental • Person in hammock in	56 • BCR-20 • Outdoor • Nature-Social • Two men fishing in a boat	17 • TC-11 • Outdoor • Nature-Mental • Doing yoga beside lake
	50 • STC-11 • Outdoor • Hotel • Interior bathroom in tent	39 • RF-4 • Typological • Camping grounds • Many curved timber Pods	42 • DTH-5 • Material • Traditional tent • Comfortable bed	16 • AC-2 • Material • Cabins+Wheeled • Inside fitted out Airstream	5 • 4STC-2 • Typological • Wilderness-NP • Tent obsured by rainforest	4 • AC-4 • Typological • Camping ground • Many Airstreams	51 • AC-1 • Material • Cabins + Wheeled • Airstream in	38 • OA-3 • Material • Bell tents • Bell Tent in Orchard	13 • CH-8 • Congruence • Hedonic • Couple in baths at lake	35 • CV-1 • Material • Treehouse-Pods • Treehouse on large tree	36 • NTJG-4 • Congruence • Escape-Social • Social yoga group at lake	2 • OIC-5 • Outdoor • Nature-Mental • Woman viewing fiord	27 • BCR-31 • Outdoor • Nature-Social • Couple walking in fields	
			18 • S-5 • Outdoor • Hotel • Designer appointed interior	60 • AC-16 • Typological • Camping grounds • Many wall tents +	49 • CVR-4 • Material • Treehouse-Pods • Raised gable Pod with deck	63 • IER-6 • Luxury • Consumption • Couple enjoying meal	8 • TH-4 • Material • Bespoke abode • Modern treehouse in	12 • L-1 • Typological • Boutique resort • Resort camp at Ayers Rock	26 • DTH-7 • Material • Traditional tent • Closeup of Tipi in	57 • CV-11 • Material • Treehouse-Pods • Green interior of	61 • VV-10 • Congruence • Escape-Mental • Girl on Cape Cod Chair			
					67 • SE-6 • Outdoor • Alfresco • Egg bath on deck with view	62 • PAN-1 • Material • Bespoke abode • A-frame Pod on Stilts	24 • VV-3 • Material • Domed Shape • Bed inside Geodesic Dome	55 • BG-7 • Material • Bell tents • Plain Bed inside Lotus-Belle	11 • HC-13 • Luxury • Consumption • Serving people at campfire					
						71 • BC-5 • Typological • Boutique Resort • Restaurant area of Resort	22 • PBC-2 • Material • Traditional tent • Cosy bed in Safari tent	65 • TW-7 • Congruence • Escape-Social • Hot-tub with a view						

G-3-IV

G-3-III

G-3-II

G-3-I

Figure E3

Composite Q sort for Factor 4

-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6	7	8
35 • CV-1 • Material • Treehouse-Pods • Treehouse on large tree	40 • B-3 • Congruence • Escape-Mental • Looking out from Dome	4 • AC-4 • Typological • Camping ground • Many Airstreams	30 • P-1 • Typological • Wilderness-NP • Tent in bush beside river	27 • BCR-31 • Outdoor • Nature-Social • Couple walking in fields	1 • TP-2 • Material • Traditional tent • Safari lodge tent	5 • 4STC-2 • Typological • Wilderness-NP • Tent obsured by rainforest	17 • TC-11 • Outdoor • Nature-Mental • Doing yoga beside lake	50 • STC-11 • Outdoor • Hotel • Interior bathroom in tent	59 • AE-3 • Material • Domed Shape • Bubble-tent interior	11 • HC-13 • Luxury • Consumption • Serving people at campfire	3 • BF-6 • Outdoor • Camping • Women at fire near Tipi	15 • TPM-2 • Material • Traditional tent • Traditional Ger	38 • OA-3 • Material • Bell tents • Bell Tent in Orchard	28 • TC-4 • Material • Bell tents • Inside double Bell tent
8 • TH-4 • Material • Bespoke abode • Modern treehouse in	62 • PAN-1 • Material • Bespoke abode • A-frame Pod on Stilts	54 • PP-1 • Typological • Wilderness-NP • Glass Pod in countryside	53 • ME-1 • Material • Domed Shape • Lit up Dome in bush	32 • SJ-5 • Outdoor • Nature-Social • Couple cycling in wilderness	6 • OA-8 • Congruence • Escape-Social • Wedding couple	9 • AE-1 • Material • Dome Shapes • Bubbletent closeup	36 • NTJG-4 • Congruence • Escape-Social • Social yoga group at lake	12 • L-1 • Typological • Boutique resort • Resort camp at Ayers Rock	63 • IER-6 • Luxury • Consumption • Couple enjoying meal	48 • CH-11 • Congruence • Escape-Social • Aerial view water firepit	67 • SE-6 • Outdoor • Alfresco • Egg bath on deck with view	37 • UC-8 • Outdoor • Camping • Campfire wood by tents	58 • TSEA-11 • Typological • Wilderness-NP • Wall tents line up on beach	22 • PBC-2 • Material • Traditional tent • Cosy bed in Safari tent
33 • HR-7 • Material • Cabins+Wheeled • Looking in a gabled Pod	29 • TP-4 • Outdoor • Hotel • Wine bottle + wood burner	44 • BCR-3 • Material • Cabins + Wheeled • Small log-cabin	49 • CVR-4 • Material • Treehouse-Pods • Raised gable Pod with deck	73 • LD-7 • Outdoor • Alfresco • Devonshire tea on deck	19 • BCR-13 • Luxury • Consumption • Rich chocolate dessert	7 • PP-8 • Outdoor • Alfresco • Deckchair + amazing view	61 • VV-10 • Congruence • Escape-Mental • Girl on Cape Cod Chair	24 • VV-3 • Material • Domed Shape • Bed inside Geodesic Dome	52 • UC-5 • Congruence • Hedonic • Couple on deck with drink	55 • BG-7 • Material • Bell tents • Plain Bed inside Lotus-Belle	72 • BG-1 • Typological • Camping grounds • Tents around circlular road	70 • AE-18 • Outdoor • Alfresco • Outdoor lounge in desert	42 • DTH-5 • Material • Traditional tent • Comfortable bed	20 • BG-6 • Material • Bell tents • Front view Lotus Belle tent
	57 • CV-11 • Material • Treehouse-Pods • Green interior of	31 • TW-3 • Material • Treehouse-Pods • Curved pods with hot-tub	39 • RF-4 • Typological • Camping grounds • Many curved timber Pods	21 • NT-9 • Outdoor • Nature-Social • Horseriding in wilderness	74 • BF-2 • Outdoor • Camping • Quirky outhouse at night	51 • AC-1 • Material • Cabins + Wheeled • Airstream in	56 • BCR-20 • Outdoor • Nature-Social • Two men fishing in a boat	41 • S-7 • Outdoor • Camping • Camp Cooking on Barbecue	34 • TCL-11 • Congruence • Hedonic • Social dinner in wilderness	45 • S-20 • Luxury • Consumption • Drinks (g&t) on the plains	64 • AE-8 • Material • Traditional tent • Luxurious Yurt	60 • AC-16 • Typological • Camping grounds • Many wall tents +	26 • DTH-7 • Material • Traditional tent • Closeup of Tipi in	
			46 • PBC-5 • Outdoor • Hotel • Dark Hotel Styled Interior	16 • AC-2 • Material • Cabins+Wheeled • Inside fitted out Airstream	14 • HCER-1 • Material • Bespoke abode • Large bespoke tent in bush	43 • HR-19 • Outdoor • Nature-Mental • Lone cyclist enjoying view	13 • CH-8 • Congruence • Hedonic • Couple in baths at lake	2 • OIC-5 • Outdoor • Nature-Mental • Woman viewing fiord	66 • S-1 • Typological • Boutique Resort • Inside Luxurious	25 • STS-7 • Outdoor • Camping • Food service in Raj style	69 • PBC-11 • Congruence • Escape-Mental • Enjoying reading inside			
					10 • BCR-17 • Outdoor • Nature-Mental • Man flyfishing in river	75 • OA-10 • Congruence • Hedonic • Ladies doing cooking class	68 • L-2 • Material • Bespoke abode • Front view bespoke tent	18 • S-5 • Outdoor • Hotel • Designer appointed interior	71 • BC-5 • Typological • Boutique Resort • Restaurant area of Resort					
						65 • TW-7 • Congruence • Escape-Social • Hot-tub with a view	47 • LD-11 • Congruence • Escape-Mental • Person in hammock in	23 • KL-7 • Typological • Boutique resort • Dome resort on ice plain						

G-4-IV

G-4-III

G-4-II

G-4-I

Figure E4

Composite Q sort for Factor 5

-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6	7	8
41 • S-7 • Outdoor • Camping • Camp Cooking on Barbecue	29 • TP-4 • Outdoor • Hotel • Wine bottle + wood burner	43 • HR-19 • Outdoor • Nature-Mental • Lone cyclist enjoying view	46 • PBC-5 • Outdoor • Hotel • Dark Hotel Styled Interior	61 • VV-10 • Congruence • Escape-Mental • Girl on Cape Cod Chair	36 • NTJG-4 • Congruence • Escape-Social • Social yoga group at lake	7 • PP-8 • Outdoor • Alfresco • Deckchair + amazing view	64 • AE-8 • Material • Traditional tent • Luxurious Yurt	65 • TW-7 • Congruence • Escape-Social • Hot-tub with a view	14 • HCER-1 • Material • Bespoke abode • Large bespoke tent in bush	28 • TC-4 • Material • Bell tents • Inside double Bell tent	9 • AE-1 • Material • Dome Shapes • Bubbletent closeup	62 • PAN-1 • Material • Bespoke abode • A-frame Pod on Stilts	37 • UC-8 • Outdoor • Camping • Campfire wood by tents	53 • ME-1 • Material • Domed Shape • Lit up Dome in bush
6 • OA-8 • Congruence • Escape-Social • Wedding couple	45 • S-20 • Luxury • Consumption • Drinks (g&t) on the plains	71 • BC-5 • Typological • Boutique Resort • Restaurant area of Resort	21 • NT-9 • Outdoor • Nature-Social • Horseriding in wilderness	27 • BCR-31 • Outdoor • Nature-Social • Couple walking in fields	40 • B-3 • Congruence • Escape-Mental • Looking out from Dome	31 • TW-3 • Material • Treehouse-Pods • Curved pods with hot-tub	13 • CH-8 • Congruence • Hedonic • Couple in baths at lake	48 • CH-11 • Congruence • Escape-Social • Aerial view water firepit	30 • P-1 • Typological • Wilderness-NP • Tent in bush beside river	18 • S-5 • Outdoor • Hotel • Designer appointed interior	12 • L-1 • Typological • Boutique resort • Resort camp at Ayers Rock	24 • VV-3 • Material • Domed Shape • Bed inside Geodesic Dome	58 • TSEA-11 • Typological • Wilderness-NP • Wall tents line up on beach	5 • 4STC-2 • Typological • Wilderness-NP • Tent obsured by rainforest
19 • BCR-13 • Luxury • Consumption • Rich chocolate dessert	57 • CV-11 • Material • Treehouse-Pods • Green interior of	63 • IER-6 • Luxury • Consumption • Couple enjoying meal	39 • RF-4 • Typological • Camping grounds • Many curved timber Pods	44 • BCR-3 • Material • Cabins + Wheeled • Small log-cabin	32 • SJ-5 • Outdoor • Nature-Social • Couple cycling in wilderness	51 • AC-1 • Material • Cabins + Wheeled • Airstream in	54 • PP-1 • Typological • Wilderness-NP • Glass Pod in countryside	15 • TPM-2 • Material • Traditional tent • Traditional Ger	72 • BG-1 • Typological • Camping grounds • Tents around circlular road	34 • TCL-11 • Congruence • Hedonic • Social dinner in wilderness	55 • BG-7 • Material • Bell tents • Plain Bed inside Lotus-Belle	70 • AE-18 • Outdoor • Alfresco • Outdoor lounge in desert	8 • TH-4 • Material • Bespoke abode • Modern treehouse in	23 • KL-7 • Typological • Boutique resort • Dome resort on ice plain
	75 • OA-10 • Congruence • Hedonic • Ladies doing cooking class	16 • AC-2 • Material • Cabins+Wheeled • Inside fitted out Airstream	2 • OIC-5 • Outdoor • Nature-Mental • Woman viewing fiord	3 • BF-6 • Outdoor • Camping • Women at fire near Tipi	10 • BCR-17 • Outdoor • Nature-Mental • Man flyfishing in river	56 • BCR-20 • Outdoor • Nature-Social • Two men fishing in a boat	52 • UC-5 • Congruence • Hedonic • Couple on deck with drink	25 • STS-7 • Outdoor • Camping • Food service in Raj style	38 • OA-3 • Material • Bell tents • Bell Tent in Orchard	59 • AE-3 • Material • Domed Shape • Bubble-tent interior	66 • S-1 • Typological • Boutique Resort • Inside Luxurious	35 • CV-1 • Material • Treehouse-Pods • Treehouse on large tree	22 • PBC-2 • Material • Traditional tent • Cosy bed in Safari tent	
			74 • BF-2 • Outdoor • Camping • Quirky outhouse at night	4 • AC-4 • Typological • Camping ground • Many Airstreams	47 • LD-11 • Congruence • Escape-Mental • Person in hammock in	60 • AC-16 • Typological • Camping grounds • Many wall tents +	33 • HR-7 • Material • Cabins+Wheeled • Looking in a gabled Pod	20 • BG-6 • Material • Bell tents • Front view Lotus Belle tent	50 • STC-11 • Outdoor • Hotel • Interior bathroom in tent	49 • CVR-4 • Material • Treehouse-Pods • Raised gable Pod with deck	69 • PBC-11 • Congruence • Escape-Mental • Enjoying reading inside			
					73 • LD-7 • Outdoor • Alfresco • Devonshire tea on deck	26 • DTH-7 • Material • Traditional tent • Closeup of Tipi in	42 • DTH-5 • Material • Traditional tent • Comfortable bed	67 • SE-6 • Outdoor • Alfresco • Egg bath on deck with view	1 • TP-2 • Material • Traditional tent • Safari lodge tent					
						17 • TC-11 • Outdoor • Nature-Mental • Doing yoga beside lake	11 • HC-13 • Luxury • Consumption • Serving people at campfire	68 • L-2 • Material • Bespoke abode • Front view bespoke tent						

G-5-IV

G-5-III

G-5-II

G-5-I

Figure E5

Composite Q sort for Factor 1

-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6	7	8
19 • BCR-13 • Luxury • Consumption • Rich chocolate dessert	2 • OIC-5 • Outdoor • Nature-Mental • Woman viewing fiord	27 • BCR-31 • Outdoor • Nature-Social • Couple walking in fields	71 • BC-5 • Typological • Boutique Resort • Restaurant area of Resort	41 • S-7 • Outdoor • Camping • Camp Cooking on Barbecue	58 • TSEA-11 • Typological • Wilderness-NP • Wall tents line up on beach	37 • UC-8 • Outdoor • Camping • Campfire wood by tents	42 • DTH-5 • Material • Traditional tent • Comfortable bed	49 • CVR-4 • Material • Treehouse-Pods • Raised gable Pod with deck	57 • CV-11 • Material • Treehouse-Pods • Green interior of	52 • UC-5 • Congruence • Hedonic • Couple on deck with drink	60 • AC-16 • Typological • Camping grounds • Many wall tents +	24 • VV-3 • Material • Domed Shape • Bed inside Geodesic Dome	1 • TP-2 • Material • Traditional tent • Safari lodge tent	55 • BG-7 • Material • Bell tents • Plain Bed inside Lotus-Belle
75 • OA-10 • Congruence • Hedonic • Ladies doing cooking class	21 • NT-9 • Outdoor • Nature-Social • Horseriding in wilderness	36 • NTJG-4 • Congruence • Escape-Social • Social yoga group at lake	48 • CH-11 • Congruence • Escape-Social • Aerial view water firepit	29 • TP-4 • Outdoor • Hotel • Wine bottle + wood burner	66 • S-1 • Typological • Boutique Resort • Inside Luxurious	74 • BF-2 • Outdoor • Camping • Quirky outhouse at night	73 • LD-7 • Outdoor • Alfresco • Devonshire tea on deck	62 • PAN-1 • Material • Bespoke abode • A-frame Pod on Stilts	9 • AE-1 • Material • Dome Shapes • Bubbletent closeup	20 • BG-6 • Material • Bell tents • Front view Lotus Belle tent	64 • AE-8 • Material • Traditional tent • Luxurious Yurt	39 • RF-4 • Typological • Camping grounds • Many curved timber Pods	31 • TW-3 • Material • Treehouse-Pods • Curved pods with hot-tub	38 • OA-3 • Material • Bell tents • Bell Tent in Orchard
6 • OA-8 • Congruence • Escape-Social • Wedding couple	25 • STS-7 • Outdoor • Camping • Food service in Raj style	32 • SJ-5 • Outdoor • Nature-Social • Couple cycling in wilderness	17 • TC-11 • Outdoor • Nature-Mental • Doing yoga beside lake	45 • S-20 • Luxury • Consumption • Drinks (g&t) on the plains	61 • VV-10 • Congruence • Escape-Mental • Girl on Cape Cod Chair	3 • BF-6 • Outdoor • Camping • Women at fire near Tipi	44 • BCR-3 • Material • Cabins + Wheeled • Small log-cabin	51 • AC-1 • Material • Cabins + Wheeled • Airstream in	5 • 4STC-2 • Typological • Wilderness-NP • Tent obsured by rainforest	72 • BG-1 • Typological • Camping grounds • Tents around circlular road	65 • TW-7 • Congruence • Escape-Social • Hot-tub with a view	28 • TC-4 • Material • Bell tents • Inside double Bell tent	53 • ME-1 • Material • Domed Shape • Lit up Dome in bush	33 • HR-7 • Material • Cabins+Wheeled • Looking in a gabled Pod
	63 • IER-6 • Luxury • Consumption • Couple enjoying meal	43 • HR-19 • Outdoor • Nature-Mental • Lone cyclist enjoying view	34 • TCL-11 • Congruence • Hedonic • Social dinner in wilderness	11 • HC-13 • Luxury • Consumption • Serving people at campfire	46 • PBC-5 • Outdoor • Hotel • Dark Hotel Styled Interior	7 • PP-8 • Outdoor • Alfresco • Deckchair + amazing view	50 • STC-11 • Outdoor • Hotel • Interior bathroom in tent	30 • P-1 • Typological • Wilderness-NP • Tent in bush beside river	54 • PP-1 • Typological • Wilderness-NP • Glass Pod in countryside	4 • AC-4 • Typological • Camping ground • Many Airstreams	13 • CH-8 • Congruence • Hedonic • Couple in baths at lake	22 • PBC-2 • Material • Traditional tent • Cosy bed in Safari tent	69 • PBC-11 • Congruence • Escape-Mental • Enjoying reading inside	
			56 • BCR-20 • Outdoor • Nature-Social • Two men fishing in a boat	10 • BCR-17 • Outdoor • Nature-Mental • Man flyfishing in river	70 • AE-18 • Outdoor • Alfresco • Outdoor lounge in desert	15 • TPM-2 • Material • Traditional tent • Traditional Ger	35 • CV-1 • Material • Treehouse-Pods • Treehouse on large tree	26 • DTH-7 • Material • Traditional tent • Closeup of Tipi in	59 • AE-3 • Material • Domed Shape • Bubble-tent interior	12 • L-1 • Typological • Boutique resort • Resort camp at Ayers Rock	40 • B-3 • Congruence • Escape-Mental • Looking out from Dome			
					47 • LD-11 • Congruence • Escape-Mental • Person in hammock in	18 • S-5 • Outdoor • Hotel • Designer appointed interior	23 • KL-7 • Typological • Boutique resort • Dome resort on ice plain	68 • L-2 • Material • Bespoke abode • Front view bespoke tent	8 • TH-4 • Material • Bespoke abode • Modern treehouse in					
						67 • SE-6 • Outdoor • Alfresco • Egg bath on deck with view	16 • AC-2 • Material • Cabins+Wheeled • Inside fitted out Airstream	14 • HCER-1 • Material • Bespoke abode • Large bespoke tent in bush						

G-1-IV

G-1-III

G-1-II

G-1-I

Figure E6

Composite Q sort for Factor 2

-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6	7	8
13 • CH-8 • Congruence • Hedonic • Couple in baths at lake	54 • PP-1 • Typological • Wilderness-NP • Glass Pod in countryside	65 • TW-7 • Congruence • Escape-Social • Hot-tub with a view	42 • DTH-5 • Material • Traditional tent • Comfortable bed	25 • STS-7 • Outdoor • Camping • Food service in Raj style	38 • OA-3 • Material • Bell tents • Bell Tent in Orchard	17 • TC-11 • Outdoor • Nature-Mental • Doing yoga beside lake	44 • BCR-3 • Material • Cabins + Wheeled • Small log-cabin	41 • S-7 • Outdoor • Camping • Camp Cooking on Barbecue	9 • AE-1 • Material • Dome Shapes • Bubbletent closeup	48 • CH-11 • Congruence • Escape-Social • Aerial view water firepit	6 • OA-8 • Congruence • Escape-Social • Wedding couple	72 • BG-1 • Typological • Camping grounds • Tents around circular road	37 • UC-8 • Outdoor • Camping • Campfire wood by tents	4 • AC-4 • Typological • Camping ground • Many Airstreams
22 • PBC-2 • Material • Traditional tent • Cosy bed in Safari tent	40 • B-3 • Congruence • Escape-Mental • Looking out from Dome	5 • 4STC-2 • Typological • Wilderness-NP • Tent obsured by rainforest	64 • AE-8 • Material • Traditional tent • Luxurious Yurt	55 • BG-7 • Material • Bell tents • Plain Bed inside Lotus-Belle	11 • HC-13 • Luxury • Consumption • Serving people at campfire	66 • S-1 • Typological • Boutique Resort • Inside Luxurious	3 • BF-6 • Outdoor • Camping • Women at fire near Tipi	45 • S-20 • Luxury • Consumption • Drinks (g&t) on the plains	43 • HR-19 • Outdoor • Nature-Mental • Lone cyclist enjoying view	10 • BCR-17 • Outdoor • Nature-Mental • Man flyfishing in river	15 • TPM-2 • Material • Traditional tent • Traditional Ger	71 • BC-5 • Typological • Boutique Resort • Restaurant area of Resort	75 • OA-10 • Congruence • Hedonic • Ladies doing cooking class	39 • RF-4 • Typological • Camping grounds • Many curved timber Pods
67 • SE-6 • Outdoor • Alfresco • Egg bath on deck with view	69 • PBC-11 • Congruence • Escape-Mental • Enjoying reading inside	1 • TP-2 • Material • Traditional tent • Safari lodge tent	28 • TC-4 • Material • Bell tents • Inside double Bell tent	24 • VV-3 • Material • Domed Shape • Bed inside Geodesic Dome	14 • HCER-1 • Material • Bespoke abode • Large bespoke tent in bush	49 • CVR-4 • Material • Treehouse-Pods • Raised gable Pod with deck	29 • TP-4 • Outdoor • Hotel • Wine bottle + wood burner	62 • PAN-1 • Material • Bespoke abode • A-frame Pod on Stilts	46 • PBC-5 • Outdoor • Hotel • Dark Hotel Styled Interior	58 • TSEA-11 • Typological • Wilderness-NP • Wall tents line up on beach	20 • BG-6 • Material • Bell tents • Front view Lotus Belle tent	74 • BF-2 • Outdoor • Camping • Quirky outhouse at night	36 • NTJG-4 • Congruence • Escape-Social • Social yoga group at lake	60 • AC-16 • Typological • Camping grounds • Many wall tents +
	52 • UC-5 • Congruence • Hedonic • Couple on deck with drink	50 • STC-11 • Outdoor • Hotel • Interior bathroom in tent	18 • S-5 • Outdoor • Hotel • Designer appointed interior	47 • LD-11 • Congruence • Escape-Mental • Person in hammock in	73 • LD-7 • Outdoor • Alfresco • Devonshire tea on deck	12 • L-1 • Typological • Boutique resort • Resort camp at Ayers Rock	32 • SJ-5 • Outdoor • Nature-Social • Couple cycling in wilderness	19 • BCR-13 • Luxury • Consumption • Rich chocolate dessert	23 • KL-7 • Typological • Boutique resort • Dome resort on ice plain	51 • AC-1 • Material • Cabins + Wheeled • Airstream in	26 • DTH-7 • Material • Traditional tent • Closeup of Tipi in	31 • TW-3 • Material • Treehouse-Pods • Curved pods with hot-tub	16 • AC-2 • Material • Cabins+Wheeled • Inside fitted out Airstream	
			7 • PP-8 • Outdoor • Alfresco • Deckchair + amazing view	61 • VV-10 • Congruence • Escape-Mental • Girl on Cape Cod Chair	70 • AE-18 • Outdoor • Alfresco • Outdoor lounge in desert	2 • OIC-5 • Outdoor • Nature-Mental • Woman viewing fiord	30 • P-1 • Typological • Wilderness-NP • Tent in bush beside river	27 • BCR-31 • Outdoor • Nature-Social • Couple walking in fields	35 • CV-1 • Material • Treehouse-Pods • Treehouse on large tree	34 • TCL-11 • Congruence • Hedonic • Social dinner in wilderness	33 • HR-7 • Material • Cabins+Wheeled • Looking in a gabled Pod			
					53 • ME-1 • Material • Domed Shape • Lit up Dome in bush	59 • AE-3 • Material • Domed Shape • Bubble-tent interior	56 • BCR-20 • Outdoor • Nature-Social • Two men fishing in a boat	21 • NT-9 • Outdoor • Nature-Social • Horseriding in wilderness	63 • IER-6 • Luxury • Consumption • Couple enjoying meal					
						68 • L-2 • Material • Bespoke abode • Front view bespoke tent	8 • TH-4 • Material • Bespoke abode • Modern treehouse in	57 • CV-11 • Material • Treehouse-Pods • Green interior of						

G-2-IV

G-2-III

G-2-II

G-2-I

Figure E7

Composite Q sort for Factor 3

-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6	7	8
66 • S-1 • Typological • Boutique Resort • Inside Luxurious	19 • BCR-13 • Luxury • Consumption • Rich chocolate dessert	45 • S-20 • Luxury • Consumption • Drinks (g&t) on the plains	31 • TW-3 • Material • Treehouse-Pods • Curved pods with hot-tub	68 • L-2 • Material • Bespoke abode • Front view bespoke tent	58 • TSEA-11 • Typological • Wilderness-NP • Wall tents line up on beach	75 • OA-10 • Congruence • Hedonic • Ladies doing cooking class	70 • AE-18 • Outdoor • Alfresco • Outdoor lounge in desert	72 • BG-1 • Typological • Camping grounds • Tents around circular road	48 • CH-11 • Congruence • Escape-Social • Aerial view water firepit	30 • P-1 • Typological • Wilderness-NP • Tent in bush beside river	54 • PP-1 • Typological • Wilderness-NP • Glass Pod in countryside	3 • BF-6 • Outdoor • Camping • Women at fire near Tipi	32 • SJ-5 • Outdoor • Nature-Social • Couple cycling in wilderness	43 • HR-19 • Outdoor • Nature-Mental • Lone cyclist enjoying view
14 • HCER-1 • Material • Bespoke abode • Large bespoke tent in bush	40 • B-3 • Congruence • Escape-Mental • Looking out from Dome	25 • STS-7 • Outdoor • Camping • Food service in Raj style	33 • HR-7 • Material • Cabins+Wheeled • Looking in a gabled Pod	23 • KL-7 • Typological • Boutique resort • Dome resort on ice plain	69 • PBC-11 • Congruence • Escape-Mental • Enjoying reading inside	37 • UC-8 • Outdoor • Camping • Campfire wood by tents	59 • AE-3 • Material • Domed Shape • Bubble-tent interior	28 • TC-4 • Material • Bell tents • Inside double Bell tent	44 • BCR-3 • Material • Cabins + Wheeled • Small log-cabin	6 • OA-8 • Congruence • Escape-Social • Wedding couple	15 • TPM-2 • Material • Traditional tent • Traditional Ger	74 • BF-2 • Outdoor • Camping • Quirky outhouse at night	21 • NT-9 • Outdoor • Nature-Social • Horseriding in wilderness	10 • BCR-17 • Outdoor • Nature-Mental • Man flyfishing in river
46 • PBC-5 • Outdoor • Hotel • Dark Hotel Styled Interior	29 • TP-4 • Outdoor • Hotel • Wine bottle + wood burner	64 • AE-8 • Material • Traditional tent • Luxurious Yurt	34 • TCL-11 • Congruence • Hedonic • Social dinner in wilderness	9 • AE-1 • Material • Dome Shapes • Bubbletent closeup	53 • ME-1 • Material • Domed Shape • Lit up Dome in bush	20 • BG-6 • Material • Bell tents • Front view Lotus Belle tent	1 • TP-2 • Material • Traditional tent • Safari lodge tent	41 • S-7 • Outdoor • Camping • Camp Cooking on Barbecue	52 • UC-5 • Congruence • Hedonic • Couple on deck with drink	73 • LD-7 • Outdoor • Alfresco • Devonshire tea on deck	7 • PP-8 • Outdoor • Alfresco • Deckchair + amazing view	47 • LD-11 • Congruence • Escape-Mental • Person in hammock in	56 • BCR-20 • Outdoor • Nature-Social • Two men fishing in a boat	17 • TC-11 • Outdoor • Nature-Mental • Doing yoga beside lake
	50 • STC-11 • Outdoor • Hotel • Interior bathroom in tent	39 • RF-4 • Typological • Camping grounds • Many curved timber Pods	42 • DTH-5 • Material • Traditional tent • Comfortable bed	16 • AC-2 • Material • Cabins+Wheeled • Inside fitted out Airstream	5 • 4STC-2 • Typological • Wilderness-NP • Tent obsured by rainforest	4 • AC-4 • Typological • Camping ground • Many Airstreams	51 • AC-1 • Material • Cabins + Wheeled • Airstream in	38 • OA-3 • Material • Bell tents • Bell Tent in Orchard	13 • CH-8 • Congruence • Hedonic • Couple in baths at lake	35 • CV-1 • Material • Treehouse-Pods • Treehouse on large tree	36 • NTJG-4 • Congruence • Escape-Social • Social yoga group at lake	2 • OIC-5 • Outdoor • Nature-Mental • Woman viewing fiord	27 • BCR-31 • Outdoor • Nature-Social • Couple walking in fields	
			18 • S-5 • Outdoor • Hotel • Designer appointed interior	60 • AC-16 • Typological • Camping grounds • Many wall tents +	49 • CVR-4 • Material • Treehouse-Pods • Raised gable Pod with deck	63 • IER-6 • Luxury • Consumption • Couple enjoying meal	8 • TH-4 • Material • Bespoke abode • Modern treehouse in	12 • L-1 • Typological • Boutique resort • Resort camp at Ayers Rock	26 • DTH-7 • Material • Traditional tent • Closeup of Tipi in	57 • CV-11 • Material • Treehouse-Pods • Green interior of	61 • VV-10 • Congruence • Escape-Mental • Girl on Cape Cod Chair			
					67 • SE-6 • Outdoor • Alfresco • Egg bath on deck with view	62 • PAN-1 • Material • Bespoke abode • A-frame Pod on Stilts	24 • VV-3 • Material • Domed Shape • Bed inside Geodesic Dome	55 • BG-7 • Material • Bell tents • Plain Bed inside Lotus-Belle	11 • HC-13 • Luxury • Consumption • Serving people at campfire					
						71 • BC-5 • Typological • Boutique Resort • Restaurant area of Resort	22 • PBC-2 • Material • Traditional tent • Cosy bed in Safari tent	65 • TW-7 • Congruence • Escape-Social • Hot-tub with a view						

G-3-IV

G-3-III

G-3-II

G-3-I

Figure E8

Composite Q sort for Factor 4

-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6	7	8
35 • CV-1 • Material • Treehouse-Pods • Treehouse on large tree	40 • B-3 • Congruence • Escape-Mental • Looking out from Dome	4 • AC-4 • Typological • Camping ground • Many Airstreams	30 • P-1 • Typological • Wilderness-NP • Tent in bush beside river	27 • BCR-31 • Outdoor • Nature-Social • Couple walking in fields	1 • TP-2 • Material • Traditional tent • Safari lodge tent	5 • 4STC-2 • Typological • Wilderness-NP • Tent obsured by rainforest	17 • TC-11 • Outdoor • Nature-Mental • Doing yoga beside lake	50 • STC-11 • Outdoor • Hotel • Interior bathroom in tent	59 • AE-3 • Material • Domed Shape • Bubble-tent interior	11 • HC-13 • Luxury • Consumption • Serving people at campfire	3 • BF-6 • Outdoor • Camping • Women at fire near Tipi	15 • TPM-2 • Material • Traditional tent • Traditional Ger	38 • OA-3 • Material • Bell tents • Bell Tent in Orchard	28 • TC-4 • Material • Bell tents • Inside double Bell tent
8 • TH-4 • Material • Bespoke abode • Modern treehouse in	62 • PAN-1 • Material • Bespoke abode • A-frame Pod on Stilts	54 • PP-1 • Typological • Wilderness-NP • Glass Pod in countryside	53 • ME-1 • Material • Domed Shape • Lit up Dome in bush	32 • SJ-5 • Outdoor • Nature-Social • Couple cycling in wilderness	6 • OA-8 • Congruence • Escape-Social • Wedding couple	9 • AE-1 • Material • Dome Shapes • Bubbletent closeup	36 • NTJG-4 • Congruence • Escape-Social • Social yoga group at lake	12 • L-1 • Typological • Boutique resort • Resort camp at Ayers Rock	63 • IER-6 • Luxury • Consumption • Couple enjoying meal	48 • CH-11 • Congruence • Escape-Social • Aerial view water firepit	67 • SE-6 • Outdoor • Alfresco • Egg bath on deck with view	37 • UC-8 • Outdoor • Camping • Campfire wood by tents	58 • TSEA-11 • Typological • Wilderness-NP • Wall tents line up on beach	22 • PBC-2 • Material • Traditional tent • Cosy bed in Safari tent
33 • HR-7 • Material • Cabins+Wheeled • Looking in a gabled Pod	29 • TP-4 • Outdoor • Hotel • Wine bottle + wood burner	44 • BCR-3 • Material • Cabins + Wheeled • Small log-cabin	49 • CVR-4 • Material • Treehouse-Pods • Raised gable Pod with deck	73 • LD-7 • Outdoor • Alfresco • Devonshire tea on deck	19 • BCR-13 • Luxury • Consumption • Rich chocolate dessert	7 • PP-8 • Outdoor • Alfresco • Deckchair + amazing view	61 • VV-10 • Congruence • Escape-Mental • Girl on Cape Cod Chair	24 • VV-3 • Material • Domed Shape • Bed inside Geodesic Dome	52 • UC-5 • Congruence • Hedonic • Couple on deck with drink	55 • BG-7 • Material • Bell tents • Plain Bed inside Lotus-Belle	72 • BG-1 • Typological • Camping grounds • Tents around circular road	70 • AE-18 • Outdoor • Alfresco • Outdoor lounge in desert	42 • DTH-5 • Material • Traditional tent • Comfortable bed	20 • BG-6 • Material • Bell tents • Front view Lotus Belle tent
	57 • CV-11 • Material • Treehouse-Pods • Green interior of	31 • TW-3 • Material • Treehouse-Pods • Curved pods with hot-tub	39 • RF-4 • Typological • Camping grounds • Many curved timber Pods	21 • NT-9 • Outdoor • Nature-Social • Horseriding in wilderness	74 • BF-2 • Outdoor • Camping • Quirky outhouse at night	51 • AC-1 • Material • Cabins + Wheeled • Airstream in	56 • BCR-20 • Outdoor • Nature-Social • Two men fishing in a boat	41 • S-7 • Outdoor • Camping • Camp Cooking on Barbecue	34 • TCL-11 • Congruence • Hedonic • Social dinner in wilderness	45 • S-20 • Luxury • Consumption • Drinks (g&t) on the plains	64 • AE-8 • Material • Traditional tent • Luxurious Yurt	60 • AC-16 • Typological • Camping grounds • Many wall tents +	26 • DTH-7 • Material • Traditional tent • Closeup of Tipi in	
			46 • PBC-5 • Outdoor • Hotel • Dark Hotel Styled Interior	16 • AC-2 • Material • Cabins+Wheeled • Inside fitted out Airstream	14 • HCER-1 • Material • Bespoke abode • Large bespoke tent in bush	43 • HR-19 • Outdoor • Nature-Mental • Lone cyclist enjoying view	13 • CH-8 • Congruence • Hedonic • Couple in baths at lake	2 • OIC-5 • Outdoor • Nature-Mental • Woman viewing fiord	66 • S-1 • Typological • Boutique Resort • Inside Luxurious	25 • STS-7 • Outdoor • Camping • Food service in Raj style	69 • PBC-11 • Congruence • Escape-Mental • Enjoying reading inside			
					10 • BCR-17 • Outdoor • Nature-Mental • Man flyfishing in river	75 • OA-10 • Congruence • Hedonic • Ladies doing cooking class	68 • L-2 • Material • Bespoke abode • Front view bespoke tent	18 • S-5 • Outdoor • Hotel • Designer appointed interior	71 • BC-5 • Typological • Boutique Resort • Restaurant area of Resort					
						65 • TW-7 • Congruence • Escape-Social • Hot-tub with a view	47 • LD-11 • Congruence • Escape-Mental • Person in hammock in	23 • KL-7 • Typological • Boutique resort • Dome resort on ice plain						

G-4-IV

G-4-III

G-4-II

G-4-I

Figure E9

Composite Q sort for Factor 5

-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6	7	8
41 • S-7 • Outdoor • Camping • Camp Cooking on Barbecue	29 • TP-4 • Outdoor • Hotel • Wine bottle + wood burner	43 • HR-19 • Outdoor • Nature-Mental • Lone cyclist enjoying view	46 • PBC-5 • Outdoor • Hotel • Dark Hotel Styled Interior	61 • VV-10 • Congruence • Escape-Mental • Girl on Cape Cod Chair	36 • NTJG-4 • Congruence • Escape-Social • Social yoga group at lake	7 • PP-8 • Outdoor • Alfresco • Deckchair + amazing view	64 • AE-8 • Material • Traditional tent • Luxurious Yurt	65 • TW-7 • Congruence • Escape-Social • Hot-tub with a view	14 • HCER-1 • Material • Bespoke abode • Large bespoke tent in bush	28 • TC-4 • Material • Bell tents • Inside double Bell tent	9 • AE-1 • Material • Dome Shapes • Bubbletent closeup	62 • PAN-1 • Material • Bespoke abode • A-frame Pod on Stilts	37 • UC-8 • Outdoor • Camping • Campfire wood by tents	53 • ME-1 • Material • Domed Shape • Lit up Dome in bush
6 • OA-8 • Congruence • Escape-Social • Wedding couple	45 • S-20 • Luxury • Consumption • Drinks (g&t) on the plains	71 • BC-5 • Typological • Boutique Resort • Restaurant area of Resort	21 • NT-9 • Outdoor • Nature-Social • Horseriding in wilderness	27 • BCR-31 • Outdoor • Nature-Social • Couple walking in fields	40 • B-3 • Congruence • Escape-Mental • Looking out from Dome	31 • TW-3 • Material • Treehouse-Pods • Curved pods with hot-tub	13 • CH-8 • Congruence • Hedonic • Couple in baths at lake	48 • CH-11 • Congruence • Escape-Social • Aerial view water firepit	30 • P-1 • Typological • Wilderness-NP • Tent in bush beside river	18 • S-5 • Outdoor • Hotel • Designer appointed interior	12 • L-1 • Typological • Boutique resort • Resort camp at Ayers Rock	24 • VV-3 • Material • Domed Shape • Bed inside Geodesic Dome	58 • TSEA-11 • Typological • Wilderness-NP • Wall tents line up on beach	5 • 4STC-2 • Typological • Wilderness-NP • Tent obsured by rainforest
19 • BCR-13 • Luxury • Consumption • Rich chocolate dessert	57 • CV-11 • Material • Treehouse-Pods • Green interior of	63 • IER-6 • Luxury • Consumption • Couple enjoying meal	39 • RF-4 • Typological • Camping grounds • Many curved timber Pods	44 • BCR-3 • Material • Cabins + Wheeled • Small log-cabin	32 • SJ-5 • Outdoor • Nature-Social • Couple cycling in wilderness	51 • AC-1 • Material • Cabins + Wheeled • Airstream in	54 • PP-1 • Typological • Wilderness-NP • Glass Pod in countryside	15 • TPM-2 • Material • Traditional tent • Traditional Ger	72 • BG-1 • Typological • Camping grounds • Tents around circlular road	34 • TCL-11 • Congruence • Hedonic • Social dinner in wilderness	55 • BG-7 • Material • Bell tents • Plain Bed inside Lotus-Belle	70 • AE-18 • Outdoor • Alfresco • Outdoor lounge in desert	8 • TH-4 • Material • Bespoke abode • Modern treehouse in	23 • KL-7 • Typological • Boutique resort • Dome resort on ice plain
	75 • OA-10 • Congruence • Hedonic • Ladies doing cooking class	16 • AC-2 • Material • Cabins+Wheeled • Inside fitted out Airstream	2 • OIC-5 • Outdoor • Nature-Mental • Woman viewing fiord	3 • BF-6 • Outdoor • Camping • Women at fire near Tipi	10 • BCR-17 • Outdoor • Nature-Mental • Man flyfishing in river	56 • BCR-20 • Outdoor • Nature-Social • Two men fishing in a boat	52 • UC-5 • Congruence • Hedonic • Couple on deck with drink	25 • STS-7 • Outdoor • Camping • Food service in Raj style	38 • OA-3 • Material • Bell tents • Bell Tent in Orchard	59 • AE-3 • Material • Domed Shape • Bubble-tent interior	66 • S-1 • Typological • Boutique Resort • Inside Luxurious	35 • CV-1 • Material • Treehouse-Pods • Treehouse on large tree	22 • PBC-2 • Material • Traditional tent • Cosy bed in Safari tent	
			74 • BF-2 • Outdoor • Camping • Quirky outhouse at night	4 • AC-4 • Typological • Camping ground • Many Airstreams	47 • LD-11 • Congruence • Escape-Mental • Person in hammock in	60 • AC-16 • Typological • Camping grounds • Many wall tents +	33 • HR-7 • Material • Cabins+Wheeled • Looking in a gabled Pod	20 • BG-6 • Material • Bell tents • Front view Lotus Belle tent	50 • STC-11 • Outdoor • Hotel • Interior bathroom in tent	49 • CVR-4 • Material • Treehouse-Pods • Raised gable Pod with deck	69 • PBC-11 • Congruence • Escape-Mental • Enjoying reading inside			
					73 • LD-7 • Outdoor • Alfresco • Devonshire tea on deck	26 • DTH-7 • Material • Traditional tent • Closeup of Tipi in	42 • DTH-5 • Material • Traditional tent • Comfortable bed	67 • SE-6 • Outdoor • Alfresco • Egg bath on deck with view	1 • TP-2 • Material • Traditional tent • Safari lodge tent					
						17 • TC-11 • Outdoor • Nature-Mental • Doing yoga beside lake	11 • HC-13 • Luxury • Consumption • Serving people at campfire	68 • L-2 • Material • Bespoke abode • Front view bespoke tent						

G-5-IV

G-5-III

G-5-II

G-5-I

Figure E10

Appendix F Contributor Statements

- **Contributor Comments Concerning *Comfort-Campers* Group (GOSP-1).**
  - Table F1: Contributor Statements Concerning Expression *e-1.*
  - Table F2: Contributor Statements Concerning Expression *e-38.*
  - Table F3: Contributor Statements Concerning Expression *e-22.*
  - Table F4: Contributor Statements Concerning Expression *e-19.*
  - Table F5: Contributor Statements Concerning Expression *e-41.*
  - Table F6: Contributor Statements Concerning Expression *e-75.*
  - Table F7: Contributor Statements Concerning Expression *e-63.*
  - Table F8: Contributor Statements Concerning Expression *e-32.*
  - Table F9: Contributor Statements Concerning Expression e-*6.*

- **Contributor Comments Concerning *Active-Nature-Minimalists* Group (GOSP-2)**
  - Table F10: Contributor Statements Concerning Expression *e-3.*
  - Table F11: Contributor Statements Concerning Expression *e-2.*
  - Table F12: Contributor Statements Concerning Expression *e-73.*
  - Table F13: Contributor Statements Concerning Expression *e-74.*
  - Table F14: Contributor Statements Concerning Expression *e-5.*
  - Table F15: Contributor Statements Concerning Expression *e-56.*
  - Table F16: Contributor Statements Concerning Expression *e-17.*
  - Table F17: Contributor Statements Concerning Expressio*n e-66.*
  - Table F18: Contributor Statements Concerning Expression *e-46.*
  - Table F19: Contributor Statements Concerning Expression *e-4.*

- **Contributor Comments Concerning *Glamorous-Explorers* Group (GOSP-3)**
  - Table F20: Contributor Statements Concerning Expression *e-5.*
  - Table F21: Contributor Statements Concerning Expression *e-58.*
  - Table F22: Contributor Statements Concerning Expression *e-23.*
  - Table F23: Contributor Statements Concerning Expression *e-12.*
  - Table F24: Contributor Statements Concerning Expression *e-8.*
  - Table F25: Contributor Statements Concerning Expression *e-70.*
  - Table F26: Contributor Statements Concerning Expression *e-66.*
  - Table F27: Contributor Statements Concerning Expression *e-22.*
  - Table F28: Contributor Statements Concerning Expression *e-3.*
  - Table F29: Contributor Statements Concerning Expression *e-2.*
  - Table F30: Contributor Statements Concerning Expression *e-41.*
  - Table F31: Contributor Statements Concerning Expression *e-45.*

- **Contributor Comments Concerning *Cosseted-Traditionalists* Group (GOSP-4)**
  - Table F32: Contributor Statements Concerning Expression *e-11.*
  - Table F33: Contributor Statements Concerning Expression *e-25.*
  - Table F34: Contributor Statements Concerning Expression e-*42.*
  - Table F35: Contributor Statements Concerning Expression *e-22.*
  - Table F36: Contributor Statements Concerning Expression *e-4.*
  - Table F37: Contributor Statements Concerning Expression *e-39.*
  - Table F38: Contributor Statements Concerning Expression *e-62 & e-8.*
  - Table F39: Contributor Statements Concerning Expression *e-46.*
  - Table F40: Contributor Statements Concerning Expression *e-66.*
  - Table F41: Contributor Statements Concerning Expression *e-67.*
  - Table F42: Contributor Statements Concerning Expression *e-13.*
  - Table F43: Contributor Statements Concerning Expression *e-28.*
  - Table F44: Contributor Statements Concerning Expression *e-38.*

- **Contributor Comments Concerning *Unwinding-Bathers* Group (GOSP-5)**
  - Table F45: Contributor Statements Concerning Expression *e-67.*
  - Table F46: Contributor Statements Concerning Expression e-*65.*
  - Table F47: Contributor Statements Concerning Expression *e-50.*
  - Table F48: Contributor Statements Concerning Expression *e-13.*
  - Table F49: Contributor Statements Concerning Expression *e-54.*
  - Table F50: Contributor Statements Concerning Expression *e-5.*
  - Table F51: Contributor Statements Concerning Expression *e-60.*
  - Table F52: Contributor Statements Concerning *Expression-4.*
  - Table F53: Contributor Statements Concerning Expression e-75.
  - Table F54: Contributor Statements Concerning Expression *e-6.*

Contributor Comments Concerning *Comfort-Campers* Group (GOSP-1)

Table F1: Contributor Statements Concerning *Expression-1.*

Contributor	G/E	*Expression*	*Contributor* Comment Regarding *Expression*
P201	G	1	Exactly how I imagine a glamping experience to look from the outside. Tented, but with a base and nicely decorated but not too luxurious.
P122	G	1	This is what glamping is about. Being out in nature, having the opportunity to still have privacy but on your own with all the modern facilities around you.
P20	E	1	Just a great looking tent set up and has the right mix of comfort and tent feel that most guests wanting a Glamping experience are expecting.
P15	E	1	Glamping at its core should be a high-end tented structure with luxury amenities.
P101	E	1	Beautiful tent, offering a totally luxurious camping experience
P170	E	1	The typical safari / glamping tent that offers the comfort of home in a great outdoor setting.
P38	E	1	Home away from home but with all the great things about camping in a glamorous structure.

Table F2: Contributor Statements Concerning Expression *e-38.*

Contributor	G/E	Photo	Contributor Comment Regarding Photo
P179	G	38	A canvas tent in the outdoors with the element of being on safari to make it novel and unique. Beds instead of airbeds to show the touch of comfort needed for it to be glamping instead of camping, and wooden decking to show that there is a patio area, you won't be wading through mud to get in and out of your tent, and there is somewhere to sit and enjoy the view.
P113	E	38	This shows 'glamourous camping' the definition of glamping. A tent in an unspoilt outdoor environment is the epitome of glamping.
P38	E	38	Sleeping in a natural and private environment is what makes glamping special.
P101	E	38	Lovely decor and setting encouraging privacy and relaxation.

P168	E	38	Close to the definition of glamping, outdoor setting amongst nature however significantly more comfortable than camping. You could say there needs to be more to it than this to qualify as glamping.... views? on-site activities? experiences?

Table F3: Contributor Statements Concerning Expression *e-22.*

Contributor	G/E	Expression	Contributor Comment Regarding Expression
P170	E	22	A hotel suite without the concrete walls and the disturbing noise of neighbours. It is the ultimate feeling of luxury to hear nature through the thin canvas walls of this tiny canvas villa.
P201	G	22	Looks how I imagine the interior would look like - comfortable bed, and some accessories so its nicer than camping, but it isn't like a 5* hotel or luxury lodge tent.
P7	E	22	Big comfy bed, safari style tent, surrounded by nature. Looks fairly private too. This was the essence of glamping for me. Big windows encompass the surrounding environment.
P171	E	22	Canvas tent and setting in natural environment strongly represents glamping.
P111	E	22	- Classic safari tent. - Good mixture of luxury and access to nature. - Comfortable but also open to nature. - Not camping but into the wilderness in a protective way. - Indicative of the roots of glamping from African safari tents. - Nobody else on sight but can imagine other tents around.

Table F4: Contributor Statements Concerning Expression *e-19.*

Person	G/E	Photo	Comment regarding Photograph (Negatives)
P39	G	19	Fine dining in glamping? um, never heard of that!
P122	G	19	Glamping is not about being served 5-star meals
P29	E	19	Good food is always important but not really representative of glamping.
P170	E	19	It reminds me of an advertisement for a local bakery or a patisserie.
P101	E	19	There has to be something rustic about glamping, for me this is too high end

P49	E	19	Why would this make me think of glamping -- it is a desert I could get at any restaurant.
P71	E	19	This type of dish could be served in any urban hotel and not necessarily in a glamping experience
P66	E	19	Even with luxury camping most of our guests eat nibbles and drink a lot and do not usually have fancy meals. They toast marshmallows, cook sausages over the fire and cook steak or fish on the grill.
P34	E	19	The image is representing some sweet delicacy, which might not be automatically associated with glamping.
P54	E	19	Glamping accommodation is not necessary for chocolate desserts, while often welcomed when glamping it is not necessary to be in the wilderness to find them.
P196	E	19	Not required or necessarily even wanted in most glamping locations.
P168	E	19	Could be a hotel/restaurant/someone's house. I don't agree food is an important part of glamping. Most people will be happy with a BBQ at a glamping site.
P18	E	19	This photo of the desert is not reflective of the food I would expect to have glamping it looks like it has come from a top restaurant and not in keeping with the environment and the glamping experience which to me should be more organic and wholesome

Table-F5: Contributor Statements Concerning Expression *e-41.*

Person	G/E	Photo	Comment regarding Photograph
P170	E	41	Although a quick meal or an easy breakfast can be part of the glamping setting; this image could have been placed with any hotel breakfast buffet and it does not appeal to any feeling of luxury or comfort
P34	E	41	The image displays preparing food outdoors, which mostly represents camping.
P35	G	41	This could be the BBQ in the backyard.

Table F6: Contributor Statements Concerning Expression *e-75.*

Person	G/E	Photo	Comment regarding Photograph
P3	G	75	This looks like fun but is a group situation so not high on my glamping radar as to me it means more of a solitude of couple experience.

P73	G	75	Lovely vibe but could be anywhere. Seems to me that glamping experiences should not necessarily be social times. More private.
P147	G	75	Glamping should still be camping but secluded and where you still cook in a camping(ish) style over gas stove/fire etc. This is more of a family retreat or getaway (to me) and is being catered for by staff that's not getting away.
P161	E	75	Can be done anywhere and from any type of accommodation. A glamper is not necessarily looking for group activities
P54	E	75	A cooking school is more usually something offered by hotels and can, in any case be offered anywhere in or out of a glamping setting, most usually somewhere urban.
P203	E	75	Friends are on cooking lesson, not glamping
P83	E	75	This could be a weekly gathering at a house and has no ties to glamping for me.
P63	E	75	They are just cooking. I don't see any relevance to Glamping or anything else other than a couple ladies doing a cooking class.
P15	E	75	This photo does not say glamping to me, as it could take place anywhere, even in an urban setting.

Table F7: Contributor Statements Concerning Expression *e-63.*

Person	G/E	Photo	Comment regarding Photograph
P179	G	63	A couple cooking together is not glamping - looks contrived and not how my glamping experiences have been.
P63	E	63	a very average image of dining experience. I would set up on the floor with blankets, cushions, picnic style
P101	E	63	Fine dining and gourmet eating is definitely part of the glamping culture but this picture looks too restauranty
P32	E	63	No association with outdoors - nothing expresses glamping

Table F8: Contributor Statements Concerning Expression *e-32.*

Person	G/E	Photo	Comment regarding Photograph
P29	E	32	Outdoor activities go hand-in hand with glamping but not really representative.

P107	E	32	Cycling can do anywhere suitable sites!
P137	E	32	suggests a cycle trail rather than glamping - hard work whereas glamping suggests lots of rest

Table F9: Contributor Statements Concerning Expression *e-6.*

Person	G/E	Photo	Comment regarding Photograph
P107	E	6	Glamping sites normally don't do weddings etc, ceremonies!
P101	E	6	When I think of glamping most couples or family are looking for a weekend retreat, which a wedding would otherwise occupy.
P83	E	6	A wedding photo focusing on the bride and groom from the rear, that is not depicting the essence of a glamping experience.
P32	E	6	Appears to be just a normal outdoor wedding, nothing expresses glamping
P71	E	6	Glamping weddings should showcase the design of the place or nature
P15	E	6	While glamping wedding receptions have taken off, this photo does not exemplify any elements of glamping
P151	E	6	Weddings can be a part of glamping by not what anywhere top of mind.
P39	G	6	Organizing wedding at glamps? In my opinion, this does not represent glamping in any way.

Contributor Comments Concerning *Active-Nature-Minimalists* Group (GOSP-2)

Table F10: Contributor Statements Concerning Expression *e-3.*

Person	G/E	Photo	Comment regarding Photograph
P160	E	3	Who doesn't love a campfire?
P180	E	3	Being alone in the forest, surrounded by nature, being able to build a fire and relax is exactly what I look for in glamping.
P198	E	3	She has autonomy, is in the middle of nature, taking the time to do back-to-basics things
P4	G	3	This image represents the type of isolation, comfort, and potential for physical activity / exploration during the days that I associate most with

			glamping. The camp fire and three chairs also signifies that there is potential for both company and isolation. The lodging are humble that would have a low ecological footprint while remaining comfortable.
P87	G	3	I enjoy the solace and peace. I can do what I want , when I want. I love sitting next to the camp fire.

Table F11: Contributor Statements Concerning Expression *e-2.*

Person	G/E	Photo	Comment regarding Photograph
P75	G	2	Enjoying the nature is the best experience
P87	G	2	I enjoy the sounds of nature and the quiet. Hearing other people, loud generators, loud music, road traffic ruin it for me
P152	E	2	Lovely views. Calm and connecting with nature

Table F12: Contributor Statements Concerning Expression *e-73.*

Person	G/E	Photo	Comment regarding Photograph
P88	G	73	Quite connected to nature, not extremely luxury which is in line with the environment in which table is set
P102	E	73	Tranquil setting for sharing meals in a natural space which offers comfort, peace and an 'instagrammable space.'

Table F13: Contributor Statements Concerning Expression *e-74.*

Person	G/E	Photo	Comment regarding Photograph
P160	E	74	Necessary. Low impact. Creative design.
P130	G	74	Minimalist. Allows humans to be one with nature.
P84	G	74	A simple and individual stay in woods

Table F14: Contributor Statements Concerning *Expression-5.*

Person	G/E	Photo	Comment regarding Photograph
P84	G	5	Forest theme within the forest and adventurous
P198	E	5	Beautiful view towards nature, secluded yet comfortable location
P13	E	5	Secluded in nature, landscape views, great design

Table F15: Contributor Statements Concerning Expression *e-56.*

Person	G/E	Photo	Comment regarding Photograph
P102	E	56	Get outside and back in touch with nature. Important to have your glamping space near some sort of 'outdoor activity.

Table F16: Contributor Statements Concerning Expression *e-17.*

Person	G/E	Photo	Comment regarding Photograph
P4	G	17	This image represents the physical connection to the outdoors. While this would not be my ideal glamping trip, conceptually this combination of physicality and natural beauty is what i associate with glamping.

Table F17: Contributor Statements Concerning Expression *e-66.*

Person	G/E	Photo	Comment regarding Photograph
P125	E	66	Looks like the setting for a wedding
P78	E	66	Old fashioned and overpriced
P58	E	66	Over the top and grand out of context
P88	G	66	Place set for many people, it doesn't seem that there is any connection with camping

Table F18: Contributor Statements Concerning Expression *e-46.*

Person	G/E	Photo	Comment regarding Photograph
P126	E	46	Reminds me more of a luxury hotel resort that where I don't get a great connection with nature. This becomes too expensive for my glamping taste.
P125	E	46	Way over the top for Glamping - more like a hotel room.
P13	E	46	Picture showcases the Hotel experience.
P4	G	46	This resembles a hotel room, even though there is the hint that its in canvas. The four-pillar bed, the multiple unnecessary pillows, extra furniture, mirrors, lamps. It's too much for any connection to a camping experience. It over emphasizes the glam element.

Table F19: Contributor Statements Concerning Expression *e-4.*

Person	G/E	Photo	Comment regarding Photograph
P4	G	4	This is a caravan park. The metallic styling also does not match with a connection to nature. They have also put so many lodgings together that I would assume it would be quite noisy even though you are in nature.
P78	E	4	Over-crowded and uniformed experience.
P160	E	4	Expensive caravans packed tightly together.

Contributor Comments Concerning *Glorious-Explorers* Group (GOSP-3)

Table F20: Contributor Statements Concerning Expression *e-5.*

Person	G/E	Photo	Comment regarding Photograph
P167	G	5	Same but it's very exotic - glamping in the jungle
P46	G	5	Right in the middle of natural surroundings, long views, well-appointed
P138	G	5	This would allow one the opportunity to be surrounded by nature and connect with the environment. Great place for restoration and reflection.

P47	E	5	Firstly, this is an iconic photo of the Four Seasons. Anyone looking for glamping will know about this place and have probably seen this photo before. You sense that you are all alone in nature, no neighbours. This will be a high-quality experience.
P42	E	5	Secluded and moody, this looks like the perfect space to decompress, immersed in nature, giving 100% time out to everyday life
P89	E	5	Jungle glamping.
P141	E	5	Beautifully perched in the trees, looks in the mountains, excellent view, in a jungle without disturbing the natural surroundings, looks luxurious.

Table F21: Contributor Statements Concerning Expression *e-58.*

Person	G/E	Photo	Comment regarding Photograph
P190	G	58	This picture represents glamping in a beautiful natural setting. It seems like a unique experience at a beautiful coastal destination. The accommodation as well as the marine setting provides an exotic feeling and experience.
P96	G	58	This glamping image represented the luxurious and water activities. I felt that this image had a nice beach view, where people can spend time admiring the view and even spend time strolling around.
P98	E	58	Unique location and style of property.
P42	E	58	The location is what makes this glamping experience my top pick. This looks like a mobile setup, which in my opinion has a low impact on the landscape, yet it provides an amazing experience for those attending.

Table F22: Contributor Statements Concerning Expression *e-23.*

Person	G/E	Photo	Comment regarding Photograph
P134	G	23	Unusual location, solitude and space. Remarkable experience with a community space available.
P115	E	23	Absolute unique location, Domes, Glamping, Bolivia, exclusive accommodation.
P81	E	23	Unique experience.

Table F23: Contributor Statements Concerning Expression *e-12.*

Person	G/E	Photo	Comment regarding Photograph
P189	G	12	Unique accommodation, unique experience, tiny accommodation, nature
P124	G	12	Isolated, off the beaten path. Far from the city and hotels
P42	E	12	Pure escape from everything, high end, sits in the landscape, no interference from any noise apart from nature. Purest glamping experience

Table F24: Contributor Statements Concerning Expression *e-8.*

Person	G/E	Photo	Comment regarding Photograph
P190	G	8	There is just something exciting and attractive about a treehouse. It seems like a unique and fun experience to stay in and wake up in a forest canopy!
P21	G	8	Minimalist and luxurious. The luxury of the minimalist building. Glamping must have strengths that distinguish it from others, such as being able to relax while looking at the forest from the roof, having facilities available and comfortable to live in. Its presence in the middle of the forest and blends with the forest makes the concept of camping strong, but with a minimalist and luxurious building and room design. Privacy and solitude in glamping is also supported.
P46	G	8	Exotic location, Innovative design, unique and memorable
P25	G	8	To be elevated and enjoying nature from a higher level gives the guest an adventuristic feel.
P200	E	8	Unique - Landmark - Into Nature - ADVENTURE - solitude- treehouse - Animal Watch - View - connection with the air/sun. Interesting architecture
P141	E	8	An excellent Tree House concept, with all luxury trappings
P115	E	8	unique location, great views, remote and secluded, nice and extraordinary design, treehouse
P14	G	8	This looks like Tree Hotel Swedish Harads, and that is pretty much my own definition of Glamping in one way.

Table F25: Contributor Statements Concerning *Expression-70.*

Person	G/E	Photo	Comment regarding Photograph
P93	G	70	Exotic location with strong touches of luxury. It has a moody feel of just letting go and having someone else take care of things for a while
P197	E	70	extraordinary place, view, luxury
P108	E	70	Again, this photograph immediately captures the essence of real deep raw adventure. Set in the middle of nowhere ...the peace tranquillity and space immediately captures my heart. The beautiful thick carpet on the sandy floor and the rustic natural beauty of the unique rope/basket tables makes me know that someone has carefully thought things out and I feel that I will be very comfortably looked after on this glamping adventure. The canvas roof gently flapping in the breeze allows you to somehow connect with nature and the whole ambience of the place.

Table F26: Contributor Statements Concerning Expression *e-66.*

Person	G/E	Photo	Comment regarding Photograph
P81	E	66	Looks like a luxury glamping experience
P89	E	66	nicely decorates, tent style lounge
P30	G	66	Clean, comfortable, luxury
P134	G	66	Comfort, space and light. Good quality but not too overdone 'luxury' fit-out.
P36	G	66	Glamping is listed as a luxurious hospitality niche. Indeed, it must provide high level services and amenities.
P124	G	66	Luxury, Tented, Modern decor, Off the beaten path yet still depicts 5* luxury
P11	G	66	I think this photo is a strong representation of glamping because it has all luxury needed and expected from a glamping site.

Table F27: Contributor Statements Concerning Expression *e-22.*

Person	G/E	Photo	Comment regarding Photograph
P51	G	22	Integration between luxury and nature

P14	G	22	I also think of high-end tents with beds and full bathrooms and this picture represents that well in my opinion.
P19	G	22	It looks comfortable but in nature, and private

Table F28: Contributor Statements Concerning Expression *e-3.*

Person	G/E	Photo	Comment regarding Photograph
P30	G	3	Dirty, cold, wet
P96	G	3	This image represented more of a camping feel, rather than glamping.
P21	G	3	This is camping, not glamping. The elements of luxury are very lacking, starting from the shape and design of the 'tent' or building, the unavailability of bathroom facilities, and the unavailability of food by glamping service providers.

Table F29: Contributor Statements Concerning Expression *e-2.*

Person	G/E	Photo	Comment regarding Photograph
P89	E	2	This gives me the impression of someone wanting to stay alone.
P120	G	2	Loneliness is not the reason for glamping.

Table F30: Contributor Statements Concerning Expression *e-41.*

Person	G/E	Photo	Comment regarding Photograph
P36	G	41	Glamping promotes itself as a possibility for exploiting the local cuisine. This pic just reminds me to the normal camping.
P124	G	41	Easily could be anywhere, don't associate breakfast with glamping
P14	G	41	Once again this looks like just any picture from some kind of BBQ restaurant or hotel it does not make me think of glamping
P120	G	41	Barbecue not very good for environment

P190	G	41	Although enjoying food represents an important part of glamping, I have chosen pictures of people enjoying the food in a beautiful interesting setting.
P134	G	41	Yuk.
P167	G	41	Its food - looks great but its food - could be anything
P115	E	41	unhealthy food, cholesterol, meat, nothing to do with Glamping and healthy food for me food concept in glamping should be healthy and local (e.g., from farm to table)

Table F31: Contributor Statements Concerning Expression *e-45.*

Person	G/E	Photo	Comment regarding Photograph
P110	G	45	Just drinks could be form back of car
P55	G	45	This doesn't represent glamping to me. This could easily be an image from our local park.
P138	G	45	All this tells me is I can have what I have at home.
P27	G	45	Beverages which I wouldn't normally associate with the camping and glamping scene

Contributor Comments Concerning *Cosseted-Traditionalists* Group (GOSP-4)

Table F32: Contributor Statements Concerning Expression *e-11.*

Person	G/E	Photo	Comment regarding Photograph
P79	E	11	The experience and hospitality in camp after a game drive. Relaxing before dinner and listening to the bush telegraph.
P56	E	11	The furniture is luxurious so it's different from the experience of sitting outside with camping chairs. A well-dressed waiter is serving, representing a luxurious atmosphere.

Table F33: Contributor Statements Concerning Expression *e-25.*

Person	G/E	Photo	Comment regarding Photograph
P177	G	25	The other hospitality services is a F&B. How to make tourist enjoy and excellent service

Table F34: Contributor Statements Concerning Expression e-*42.*

Person	G/E	Photo	Comment regarding Photograph
P25	E	42	Light colours, symmetric design and a seemingly calming atmosphere. More upscale type of tent, but still has the nature of a tent and camping.
P123	G	42	Image looks like a tent but more comfortable with a proper bed and some basic amenities

Table F35: Contributor Statements Concerning Expression *e-22.*

Person	G/E	Photo	Comment regarding Photograph
P159	E	22	Beautiful tent with a lot of windows, so you are one with the surroundings
P177	G	22	Focus where we are to sleep, there is a tent. But this is glamour too, and comfortable.
P144	G	22	A bed whilst camping is Glamping.

Table F36: Contributor Statements Concerning Expression *e-4.*

Person	G/E	Photo	Comment regarding Photograph
P193	E	4	Looks like a neighbourhood of campers
P48	E	4	" I am in Sardine box number 37"
P56	E	4	The cabins are too near. the atmosphere is not really glamourous. Also, there doesn't seem to be an open view to the outside from inside the accommodation.
P70	E	4	Too many caravans

Table F37: Contributor Statements Concerning Expression *e-39.*

Person	G/E	Photo	Comment regarding Photograph
P159	E	39	To near to each other and no tent so, no direct connection with the surrounding nature.
P48	E	39	Mass tourism made camping. What is the point of the rainbow colouring of the chairs beside a #rainbow?

Table F38: Contributor Statements Concerning Expression *e-62 & e-8.*

Person	G/E	Photo	Comment regarding Photograph
P100	E	62	This is unique stays where you spend your time in alone middle of nature. Structural wise it is quite out of glamping concept. That is, something which looks like a tent, and secondly there is no security, staff around. It is quite individual stay not commercial.
P177	G	62	Glamping focus with a 'Tent', not a building
P146	G	8	Looks like a one-off tree house and not a temporary camping structure.

Table F39: Contributor Statements Concerning Expression *e-46.*

Person	G/E	Photo	Comment regarding Photograph
P48	E	46	The luxury expected in natural fabric and connected to local surroundings
P156	E	46	Nicely furnished tent with modern facilities clearly demonstrates a glam part of the glamping experience

Table F40: Contributor Statements Concerning Expression *e-66.*

Person	G/E	Photo	Comment regarding Photograph
P100	E	66	It looks quite glamour's (Interior) common area and structural wise it is tent, so we can consider glamping common area like this where structure, interior and vibes quite glamours but inside the tent.
P56	E	66	This to me represents a high-end glamping tent. It is very luxurious and spacious, and it has a side that is all open for outside views.

Table F41: Contributor Statements Concerning Expression *e-67.*

Person	G/E	Photo	Comment regarding Photograph
P159	E	67*	Freedom, luxury, relaxing and a beautiful view

Table F42: Contributor Statements Concerning Expression *e-13.*

Person	G/E	Photo	Comment regarding Photograph
P193	E	13	Perfect combination of camping and enjoying nature with serious luxury
P159	E	13	I want to be one of them!

Table F43: Contributor Statements Concerning Expression *e-28.*

Person	G/E	Photo	Comment regarding Photograph
P38	G	28	This is a glamorous and more luxury upgrade on the typical camping perception. The comfort, space and charm of the tent is very appealing. The décor is quality and adequate, but not overtly luxurious and ostentatious. The cost would be reasonable and appeal to the moderate market.
P146	G	28	The interior of the canvas covered area is similar to what I have experienced when glamping
P65	G	28	Comfort within canvas.

Table F44: Contributor Statements Concerning Expression *e-38.*

Person	G/E	Photo	Comment regarding Photograph
P38	G	38	Represents the typical glamping feel, where the bell tent is already erected on a stable platform, the beds are comfortable and a great improvement on typical camping, and the walkway is well paved.

Contributor Comments Concerning *Unwinding Bathers* Group (GOSP-5)

Table F45: Contributor Statements Concerning Expression *e-67.*

Person	G/E	Photo	Comment regarding Photograph
P5	G	67	Glamping is about relaxing, preferably with a nice outlook, and this photo captures that.
P139	G	67	The idea of soaking in a bath tub with a view tells me I have complete privacy. This sort of luxury bath is a sign of a glamorous camping experience. The alcohol also suggest this is a more sophisticated client.
P154	G	67	Perfect.
P31	E	67	Isolation in nature, Feeling free and relaxed
P99	E	67	luxurious, great view, landscape, relaxing, private

Table F46: Contributor Statements Concerning Expression e-*65.*

Person	G/E	Photo	Comment regarding Photograph
P5	G	65	Glamping is about relaxing, preferably with a nice outlook, and this photo captures that.
P154	G	65	Love.
P10	E	65	Hot tub or an outdoor bath, in the middle of nowhere is a luxury that glamping should always be offering
P80	E	65	Views, nature, hot tub.

Table F47: Contributor Statements Concerning Expression *e-50.*

Person	G/E	Photo	Comment regarding Photograph
P135	G	50	Nice bath with views
P12	G	50	Here, having quality washbasin materials in the tent evokes luxury. and glamping means ‘glamourous’ and ‘camping’. So ı feel relax, feel quality in the camping

P119	E	50	Picture portrays a luxury experience being able to bathe whilst still being connected with nature
P116	E	50	This the kind of 'extra' you'd find in a high-class hotel. A separate tub with dual sinks and beautiful, natural lighting. Again, there is a sense of being apart from the world at large will still indulging in the luxury. It's something of a fantasy experience - rustic nature + the finest amenities at your fingertips.

Table F48: Contributor Statements Concerning Expression *e-13.*

Person	G/E	Photo	Comment regarding Photograph
P57	G	13	Doing things that are authentic in a natural setting where you are surrounded by great aesthetics provides unforgettable memories
P132	G	13	Outdoor bath is a must, especially with a great view. This view makes me feel relaxed just looking at it.

Table F49: Contributor Statements Concerning Expression *e-54.*

Person	G/E	Photo	Comment regarding Photograph
P116	E	54	This picture has a feeling of being apart from the world at large where any stressors can be forgotten about while indulging in luxuries not usually associated with camping to the general public. It is in a spacious, beautiful place where you can choose to interact or just enjoy the view at your own pace. Everything feels slowed down and indulgent.
P10	E	54	Glamping should showcase isolated location, with beautiful scenery, almost untouched by human kind (for me)
P132	G	54	Love the outdoors, love mountains and rivers

Table F50: Contributor Statements Concerning Expression *e-5.*

Person	G/E	Photo	Comment regarding Photograph
P10	E	5	Really discreet tent through the bush, with limited footprint on the scenery and local environment
P6	G	5	FABULOUS LOCATION

Table F51: Contributor Statements Concerning Expression *e-60.*

Person	G/E	Photo	Comment regarding Photograph
P57	G	60	Really crowded, this is got to be worse than a cramped camping ground
P12	G	60	there are lots of tent and all of them very near each other. So we can not say there are luxury in this situation.
P38	G	60	crowded
P165	G	60	Looks like a regular holiday campground
P175	E	60	camping rather than glamping
P99	E	60	lots of accommodations one next to the other, very low privacy, small private space

Table F52: Contributor Statements Concerning *Expression-4.*

Person	G/E	Photo	Comment regarding Photograph
P12	G	4	I have chosen 3 picture as weakly because ı think there is mass tourism in this area.
P38	G	4	sardines in a can
P99	E	4	lots of accommodations one next to the other, very low privacy, small private space

Table F53: Contributor Statements Concerning Expression *e-75.*

Person	G/E	Photo	Comment regarding Photograph
P154	G	75	Too big group.
P106	G	75	When I go glamping I want to go "back to nature", retreat with myself or my partner/family. No buzz, no events, no entertainment.
P6	G	75	DOES NOT ASSOCIATE WITH GLAMPING.
P12	G	75	This looks like a cooking class you could get in any city around the world. It's not a unique experience.

P191	G	75	Standard cooking class photo. Could be anywhere.

Table F54: Contributor Statements Concerning Expression *e-6.*

Person	G/E	Photo	Comment regarding Photograph
P106	G	6^^	Glamping to me does not go with wedding settings. I want to experience a secluded place in nature withouth the buzz of usual events and many people.
P12	G	6^^	Weddings and glamping don't go hand in hand for me. Glamping is about relaxing with one or two other people, not a crowd.
P191	G	6^^	Standard wedding photo. Could be anywhere.

Appendix G Substantiation of *Credibility*

- **Prolonged Engagement**
  - Table G1: Visitation of Glamping-sites as Part of 'Prolonged Engagement'.

- **Indirect Action by Researcher**
  - Table G2: LinkedIn Social Media Platform, Special Interest Groups Posted in by Researcher.
  - Table G3: Facebook Social Media Platform, Special Interest Groups Posted in by Researcher

Table G1: Visitation of Glamping-sites as Part of 'Prolonged Engagement'.

Glamping Site	Location	Scale	Landscape	Construction	Date
Rockwood Station https://www.canopycamping.co.nz/rockwood-station-carriage	Mid-Canterbury.	Single Glamping Abode	River location with farmland and natural bush.	Renovated Railway Carriage	March/April 2021
Valley Views Glamping https://www.valleyviews.co.nz/	Waitaki Valley, South Canterbury/Otago Border	Multiple Abodes	Hillside Rural Landscape	Geo-Domes	
Cross Hill Geo-Dome Experience https://crosshill.co.nz/	Lake Hawea, Queenstown-Lakes District	Multiple Abodes	Lakeside Landscape	Geo-Domes	March/April 2021
Indo Kiwi https://www.canopycamping.co.nz/indo-kiwi	Westcoast	Single Glamping Abode	Situated on coastal escarpment.	Balinese inspired cottage.	March/April 2021
Mohua Park Eco Accommodation https://www.catlinsmohuapark.co.nz/	Catlins, Southland	Multiple Abodes	Rurality Natural park/farmland	Eco Cottages	March/April 2021
Kowhai Tent Wild canvas https://www.wildcanvas.nz/home	Waitomo, Waikato	Single Abode	Rolling farmland	Safari Tent	Feb 2022

Table G2: LinkedIn Social Media Platform, Special Interest Groups Posted in by Researcher.

Social Media Interest Group	URL	Members
World Tourism & Travel Network.	https://www.linkedin.com/groups/54658/	79,160
Luxury Sustainable Hotels Int'l Assoc.	https://www.linkedin.com/groups/13783285/	9,397
Tourism Australia.	https://www.linkedin.com/groups/3832127/	4,951
This is Glamping / Glamping Business.	https://www.linkedin.com/groups/4176674/	1,944
New Zealand Tourism Industry Group.	https://www.linkedin.com/groups/2734897/	2,583
Online Travel and Tourism.	https://www.linkedin.com/groups/78536/	107,234
Holiday Park & Resort Innovation.	https://www.linkedin.com/groups/8362062/	2,776
World Tourism Travel network	https://www.linkedin.com/groups/54658/	79,160
Travel & Tourism Industry Professionals	https://www.linkedin.com/groups/90576/	358,600
Adventure Tourism and Travel Professionals	https://www.linkedin.com/groups/1926114/	91,326
Adventure Travel – Adventure Travel group	https://www.linkedin.com/groups/718757/	33,951
Hiking, backpacking, or trekking	https://www.linkedin.com/groups/2584388/	15,699
Dutch Tourism Network	https://www.linkedin.com/groups/83296/	3,453
South Africa Travel & Tourism	https://www.linkedin.com/groups/1784475/	2,316
New Zealand Travel	https://www.linkedin.com/groups/78534/	645
The UK Travel Industry	https://www.linkedin.com/groups/2013171/	27,728
Glamping UK	https://www.linkedin.com/groups/3526257/	270
Glamping Show	https://www.linkedin.com/groups/8597183/	47
ETOA – European Tourism Association	https://www.linkedin.com/groups/1951384/	1,155
Friends of the Pacific Asia Travel Association	https://www.linkedin.com/groups/59920/	7,291
Asia Pacific Travel, tourism and Hospitality Network	https://www.linkedin.com/groups/2731462/	5,538
Adventure Travel World Summit	https://www.linkedin.com/groups/3696736/	3,917

Table G3: Facebook Social Media Platform, Special Interest Groups Posted in by Researcher

Facebook Interest Group	URL	Members
Travel Lovers Group	https://www.facebook.com/groups/2468096036778770	30.2K
Beauty of New Zealand	https://www.facebook.com/groups/2336662096457519	47.4K
Adventure Tourism Group	https://www.facebook.com/groups/adventuretourismgroup	38.0K
Glamping Locations Ireland	https://www.facebook.com/groups/glampinglocationsireland	79.7K
The Worlds Tourism	https://www.facebook.com/groups/theworldstourism	77.7K
Fishing & Camping Adventures	https://www.facebook.com/groups/1626675067563477	12.9K
Glamping Site Owners Club	https://www.facebook.com/groups/glampingsiteownersclub	5.9K
Geodesic Dome	https://www.facebook.com/groups/1400593310182215	16.1K
Tent Camping	https://www.facebook.com/groups/1028789417580268	4.4K
Kiln Meadow Glamping	https://www.facebook.com/groups/907940472888621	450
All about Glamping	https://www.facebook.com/groups/allaboutglamping	1.5K
Global Glamping Group-Public	https://www.facebook.com/groups/807540776750019	3.0K
Glamping Adventures UK	https://www.facebook.com/groups/805124550274644	1.1K
Bushcraft-Camping & Cooking	https://www.facebook.com/groups/bushcraftandcamping	29.8K
Glamping	https://www.facebook.com/groups/203123964481946	18.4K
Camping in Queensland	https://www.facebook.com/groups/181085988637877	256.5K
California Glamping Community	https://www.facebook.com/groups/171007913578539	593
Weare NH Glamping	https://www.facebook.com/groups/100535973343505	2.1K
Glamping USA	https://www.facebook.com/groups/522353041677482	2.5K
UK Glamping	https://www.facebook.com/groups/541865432630909	14.9K
Cabin Diaries	https://www.facebook.com/groups/569031680610582	563.6K
Travel Locally New Zealand	https://www.facebook.com/groups/travellocallynz	57.6K
Tourists	https://www.facebook.com/groups/642485595801073	42.6K
Travel, tourism and Hospitality Companies	https://www.facebook.com/groups/goturkeytours	88.2K

New Zealand Travel tips	https://www.facebook.com/groups/newzealandtraveltips	41.9K
Travel and Tourism	https://www.facebook.com/groups/603358390022463	92.3K
Australia Tourism	https://www.facebook.com/groups/424526278618249	38.2K